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The Nature of a Christian Science Treatment

Someone has asked me, "How can I use Science?" Well, the fact is that you don't use Science - you let it use you. What you have to do is to culture it, understand it, live it, love it, and then it uses you. Suppose somebody comes to you for help, or suppose you have a problem to work out, how should you go about it? Begin to think about God; say to yourself, for instance, "God is Mind; that means that God is all power, all wisdom, all intelligence, all action," and ponder those ideas. Then think, "God is Spirit, - all substance, infinite divine order, the only reality," and so on, and ponder those ideas. Then go on to the other synonymous terms. As you gain the ideas of God in that way, your thought begins to be in harmony with God, the divine Principle of all real being, and if you are in earnest you will find, just as surely as the day follows the night, that your thought develops along a certain line which uncovers the error of the situation you are treating. In proportion to your knowledge of arithmetic you are able to uncover arithmetical mistakes, but it is the truth about arithmetic which really uncovers them for you, not your thinking about it; just so, when you begin to fill your thought with the truth about God and God's man, then the ideas of God which come to you uncover error, but the power, the being, the substance, the salvation, is in the idea, not in your thinking about it.

When somebody comes to me for help, I always begin by thinking about God. I used always to start from Mind and work through to Love, but now my thought may start anywhere. I may say to myself, "God is divine Principle, and Principle interprets itself only as idea; all ideas are the ideas of Principle, because Principle is Mind; they are forever identified with Principle, because Principle is Soul; and they are all gathered into one infinite reflection as Spirit, and that one reflection is of the essential nature of Life and Truth and Love."

As I do that, I am establishing the truth about which the material condition is a lie; I am seeing that the only thing there is to that condition is idea - idea forever governed, interpreted, and demonstrated by Principle, identified with Principle, forever the true reflection of Life, Truth, and Love. Then I think, well, what is Life? It is infinite, - infinite immortality, infinite resurrection." Then I fill my thought with Truth and with Love in a similar way.

Before I have finished that process of reasoning, I find that the error of the situation I am treating has become very definite in my thought, and then I can go on to destroy it.

Remember that the error of a situation is very seldom what the physical senses say it is. For instance, some years ago a man came into my office and said, "I am a surgeon, and I have seen a case of rheumatoid arthritis that you have healed. Now, my wife has been crippled for many

years with rheumatoid arthritis, we keep her under drugs all the time, and she's badly deformed; I wonder if you could help her." Well. I went to see this woman, and I said to her, "Now I'm going to give you a Christian Science treatment, which is really prayer; but it isn't asking God to do something, it is understanding God in order that that understanding may operate." As I sat there by her bed trying to realize the Truth, it suddenly came to me that this woman was mediumistic. She lived in an atmosphere where diseases were being talked about all the time, and being mediumistic she picked them up and they were reproduced on her body. The error stood out like a mountain peak. Then I began to know that from everlasting to everlasting she was a medium only for the Mind which is God, because she was an idea of that Mind, and I handled the belief that she was a medium for the human mind; in three weeks that woman was perfectly healed. Afterwards she took me to see a distinguished specialist friend of hers. He was a very interesting and charming man, and he said to me, "You know, Mr. Doorly, this woman had about ten diseases you couldn't possibly have known anything about. We have tried for years to cure them, but haven't had the slightest effect on any of them, and then you come along and heal them all in three weeks. How did you do it?" When I had explained to him that she was mediumistic, he said, "I can understand that." Then he told me that his only son had died, and that medicine had failed to save him; it was the only thing he had ever asked of it, and yet it failed. After that he investigated many subjects, including Christian Science, in search of the truth, but he didn't find anything which satisfied him. But he formed on conclusion from his researches, and that was that there is no remedy for any human woe, - disease, sorrow, sin, whatever it may be, -- except the spiritual, and he was firmly convinced that he was right.

Now, you can see from that case how hopeless it is to diagnose the cause of disease from the physical evidence; we must let the Christ come to us, and then it will fully uncover the error of the situation, whatever that error may be.

So if we really understand the Christ we don't have to use it, it will use us. It would be gross arrogance on our part to think that we could use the Christ-idea. The genius of science is to let the divine Principle, Life, Truth, and Love, use us. Jesus in his humility said, "the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." The minute a problem appears, we have to begin by thinking about God, and so we entertain divine ideas. All we have to do is to gain the particular idea, which will annihilate the particular error of the situation. As soon as we have gained that right idea of God in pure spiritual consciousness, we have brought into operation omnipotence, omniscience, omnipresence, and omni-action. So if we seek spiritual things, culture them, live them, and love them, then when we want to use them we can just let them use us.

Like Moses, we must take off our "shoes" when we give a Christian Science treatment, because we are standing on "holy ground;" —if we aren't, we don't succeed. It is useless for us to

attempt to "work the works" of God through any kind of code or formula. It needs the inspiration of Life, the consciousness of Truth, and the complete fulfillment of Love—it is Life, Truth, and Love, which bring demonstration. So" Let this mind be in [us], which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." Let the perfect operation of Christianity use us, that operation in which Life, Truth, and Love becomes real to our thought, and we see that as Spirit it forever reflects itself as every idea, as Soul it identifies every one of those ideas with Principle, as Mind it lifts them into the realm of metaphysics as idea above matter, and then as Principle it bases, establishes, founds, and gives power, demonstration, and proof to all those ideas.

As we approach Truth with our faint and rather human sense of it, therefore, we must be very humble; the ground whereon we stand is holy ground, and we must take off our shoes. We mustn't feel, " Now I'm going to get down to business and make this work;" that doesn't have any effect at all. We need true humility, —a confidence in Truth, a confidence in the fact that we are the Son of God and as such have the Mind of Christ. Jesus' great humility enabled him to say, " I and my Father are one." There isn't anything going on but God, the infinite, which is the only "one." The more we realize that, the more truly humble we are.