

January 7, 2007 – Subject: God.

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from “Humanity and Christian Science.” By, W. Gordon Brown.

SON OF MAN AND SON OF GOD

What difficult theological concepts they are, and yet how important for our growth in Science that we understand them. The term “Son,” like the terms “Father,” and “Mother,” is essentially a Biblical and religious concept rather than a scientific one. The Bible and its symbolism is indispensable in Science because it depicts humanity, individually and universally, solving the problem of being. The Bible makes it clear that what Science calls “the spiritual idea of God” (the idea that shows forth the divine Principle, Love) actually constitutes us, man, in our day by day experience. With its meaning unlocked by Science, the Bible tells the story of the actual translation of the human race from mortality to immortality – individually in the case of Jesus (reached in the Gospels), universally in the case of mankind as a whole (reached in Revelation).

No human problem is more fundamental than that of the relationship of father, son, and mother. Through the capitalization of these three concepts, and through their relationship with the three purely scientific terms Life, Truth, and Love, Christian Science provides for the spiritual translation of the mortal sense of origin, birth, and identity. “Holy Ghost,” or holy Spirit, is defined in Christian Science as “the development of eternal Life, Truth, and Love” (S. & H. 588:7).

Science and Health infers that this timeless trinity of Life, Truth, and Love so “overshadowed” the thought of the mother of Jesus that she recognized “Spirit” as the sole reality of existence (S. & H. 29:20-26). Mary saw, as we all must see, that God is in Himself Father, Son and Mother, and that man, as His reflection, is included in, and inseparable from, this completeness of the one Being.

Who or what is the Son of man?

Jesus himself knew what identity was. But it was essential that mankind should know this also. He therefore asked the disciples to tell him who the general public thought that he “the Son of man” was. The answers the people gave were too vague and mystical to be of any real value, and he turned to the disciples themselves. “Whom say ye that I [the Son of man] am?” he asked. The spiritually inspired Peter replied unhesitatingly on behalf of them all. “Thou [Son of man] art the Christ, the Son of the living God,” he declared (see Matt 16).

The truth implicit in this answer was profound, and it was imperative that it should be brought to light. Otherwise, apparently, there could be no forthcoming “church” of Christianity - no spiritually integrated brotherhood of man.

So foundational was Peter’s perception of Jesus’ true identity that, to Jesus, it was nothing less than the “rock” of basic understanding upon which the structure of mankind’s real spiritual selfhood would be built. Hence his words, “Upon this rock I will build my church.” Because Jesus’ own subjective understanding was beginning to appear objectively as the understanding of his disciples, the salvation of the world from mortality could be said to have begun. The “church,” defined by Paul as the “body of Christ,” and signifying thereby the spiritual identity of the whole human race, could, little by little, from this point onwards, begin to be put into effect.

“Take, eat; this is my body,” Jesus says to them later on when, symbolically, he breaks up the one loaf of bread for the disciples’ orderly digestion. This time he is instructing them in the understanding of themselves and their world as the embodiment of the one Christ, Truth, and the disciples are making their own, idea by idea, what Jesus is imparting. This is Truth itself impelling them to be humanly what they are divinely, namely, the one Christ-body. In our own experience today, the oneness of “divine Science” reveals itself to us and as us in the form of the structure of spiritual understanding, which is “Christ in Science.”

On the surface there may not seem to be anything very momentous in Peter’s reply to Jesus’ question. Yet if it was the starting point for

the rebirth, the translation, the salvation of the world from mortality, it must signify something spiritually basic and revolutionary in order to be charged with such potential. It had been revealed to Peter that the Son of man and the Son of God are one in spiritual identity. What does this mean?

On another occasion when Jesus' was teaching it was told him that his mother and his brethren wanted to speak with him. He asked: "Who is my mother? and who are my brethren?" Then he pointed to his disciples and to the multitude and said, "Behold my mother and my brethren." Generic man, doing the will of his Father, he explained, constituted not only his "brethren" but also his "mother" as well (Matt 12:48-50).

Jesus knew that his real selfhood was the Son of man, instead of being what the senses could accept much more readily, namely, that he was the son of the personal Mary.

The Woman in the Apocalypse

Chapter 12 of Revelation helps us to solve this difficult problem of who or what is the Son of man. The symbolism in this chapter is that of a heavenly God-crowned woman who gives birth to a man child. Science and Health declares categorically that this woman "symbolizes generic man, the spiritual idea of God" (S. & H. 561:22). She is the spiritual identity of the human race depicted as a birth-giving "mother." She is the world in process of giving birth to a transcendent new idea of itself. Because she is man in the generic sense and not a single person, her offspring is Son (capital "S") not son (little "s"). In other words, that which is born to her is the Son of man.

This Apocalyptic mother, in heaven and on earth at the same time, is humanity as a whole giving birth to its own true selfhood – that is, to its own timeless divinity which comes forth from God. Because her Ego is the divine Principle, Love, and not human egoism, that which is born as the Son of man is identical with the Son of God.

Also in the imagery is a great red dragon which seeks to devour her child as soon as it is born. The concept "devour," in this sense, is the opposite of that other 'eating' symbol used by Jesus and cited above when he bade the disciples eat (that is, understand, digest,

assimilate, be) the one Christ-body. The dragon, in his intent to destroy the new world-saving idea, would break this idea up into personally segregated fragments. The dragon's necessity is to maintain the evidence before the corporeal senses that the universal Christ-body is a race of discordant clique-ridden mortals, all divided from one another – for the most part misunderstanding and distrusting one another – and therefore self-destroying.

Jesus' purpose, on the other hand, was to reveal this "body" as it is in Truth, incapable of fragmentation. He taught that it came forth whole from the oneness of its Principle; that it was forever inseparable from its governing head; and that, as such, it was the healer and saviour of a sick, sinning, and dying world. Build your houses on a rock, he said, (the "rock" implicit in Peter's realization of the oneness of the Son of man and the Son of God) and not on sand, which is rock disintegrated into fragments.

Happily, in St John's vision, the woman's child is "caught up unto God, and to His throne," out of reach of the devouring dragon. Science and Health explains this restoration to God as "the idea" being "found in its divine Principle" (S. & H. 565), instead of being identified by personal sense. Left to the dragon, the idea would not be found in its Principle but lost in the break-up of everything by the personal senses into disconnected bits. Instead of the birth being universal and indivisible – instead of the child being born of generic man – the situation would be one of egocentric birth-giving. Mortals would be deluded into believing that they had personal 'hot-lines' to God; that they were personally privileged mediums for impersonal, impartial Truth; and that the infinite could be pressurized through finite orifices.

Jesus knew absolutely to the contrary regarding the birth of the Son of God and man; and so did Mary Baker Eddy. He knew that man in the generic sense, and not a personal Mary, was the "mother" of his and everyone else's real spiritual selfhood. So, correspondingly did Mary Baker Eddy regarding the birth and propagation of Christian Science. If the world as it is in Truth is not the "mother" of Christian Science then it is not Christian Science which is being born.

Twentieth Century World

Today, the world is pregnant as never before with the idea of the universality and oneness of its being. This is because its underlying reality is typified by the mother in Revelation 12 giving birth to her man child. Her Son is the understanding in Science of her (man's) all-harmonious integrity as Christ, the Son of God and man. Nothing else can possibly be the Saviour of the Adamic race, for everything else is some aspect of Adam himself in action. Adam does not save himself from himself, only Christ does this; and Christ is the universal Son of man who is at once the Son of God.

This identity of "Son of man" and "Son of God," revealing itself today in terms of a comprehensible Science of Life, is the fundamental rock-like truth upon which the coming structure of world unity and human integrity will be built. "And the gates of hell shall not prevail against it," Jesus added in his commendation of Peter's vision.

"In AD 2000 ...the integrity of humanity will be of an unbelievably high order... man is going to come into entirely new relationships with his fellow men..." writes R. Buckminster Fuller (Architectural Design Feb 1967).

Most people realize that the issue before civilization in these closing decades of the twentieth century is the choice between disintegration and death on the one hand and integration and life on the other. But it is already evident that the latter will not be achieved through morally trying to persuade, or politically trying to force, incompatible fragments to unite together in harmony, even if the alternative to this is the threat of race suicide. Unity will be gained by understanding the divine Science of man in its forever compound wholeness, founded upon and proceeding from the Principle of the oneness of being. Then the human appearance will change. Through a radical reversal of standpoint, erstwhile discordant fragments will come to understand one another's points of view – will find they are spiritually indispensable to each other's identity – and the mortal problem of divisive personal egoism – will be in process of solution. Individuality will not be lost in this transformation but will be found inviolable for the first time. Man (the human race) will give birth to his identity as the Son of man and this will be the Son of the living God.

DIVINE SCIENCE AND SYSTEM

System of Synonymous Terms for God

Mary Baker Eddy first published the Christian Science text-book, *Science and Health*, in 1875; yet the book was not completed until 1910. During these 35 years when it was in the making it underwent many important revisions. The most outstanding of these came in 1891 with the publication of the 50th edition. The author said that her purpose in making this particular revision was in order “to gain a higher hope for the race” (My 246:11). These words, it would seem, relate with the fact that when the new edition appeared, the book, for the first time, contained the following statement: “Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate... divine Principle...” (S. & H. 146:31).

The implication is that the revelation of Christian Science had reached a stage in its development when it could begin to be understood and demonstrated in its universal Science. The author declared, in effect, that through an ordered system of ideas, divinity translates and adapts itself to the understanding of humanity, and so becomes humanly demonstrable.

Simultaneously, in this edition, the chapter “The Apocalypse” included, for the first time, a treatise on the universal foursquare “city” described in Revelation 21. Previous editions had drawn attention to the relationship between the word “city” and the word “civilization.” They had indicated that the eternal “holy city” is not only the goal of mankind’s civilization journey, but that, unseen to the senses, it has, from the beginning, been the controlling, guiding, divine determinant behind this universal movement. In the 50th edition of *Science and Health* the interpretation of this city as a state of world peace “coming down from God out of heaven” and set up on earth – as the divine ideal of all human society – coincided with the reduction of divine metaphysics to human understanding in the form of a communicable system of ideas.

Again, in this 50th edition, that supreme and fundamental question in Christian Science, “What is God?” was answered for the first time by a range of capitalized, synonymous terms for God. From the learner’s point of view, this revealed to him the nature and reality of the system itself; it made the holy city spiritually and scientifically meaningful; it marked the beginnings of a practical understanding of the coincidence of the human with the divine.

Ever since 1870, when the first pamphlet on Christian Science was copyrighted (S. & H. ix:21), the statement of Christian Science, and therefore Christian Science itself, had been based on the answer to the question, “What is God?” But until 1891 this answer contained only the terms “Principle” and “Being.” In the textbook’s 50th edition, six other terms – “Mind,” “Spirit,” “Soul,” “Life,” “Truth,” “Love,” – were added. Then, as late as 1907, the term “Being” was removed, and the remaining seven arranged for the first time in the order in which we have them today. The reason for the deletion was surely the fact that the final declaration: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S&H 465:9) defines what “Being” itself is in its Science. This order of diversified views of the one infinite Being has been found in recent years to be as fundamental to the textbook’s Science and system as the diatonic scale is to music and the order of the numerals to mathematics.

It is noteworthy that prior to 1891 the answer to the question “What is God?” had been identified with “the theology of Christian Science” (see e.g. Ed. 23 p.403:3); but from 1891 onwards, by reason of being expressed through a range of capitalized, synonymous terms, it was identified with “absolute Christian Science” (S. & H. 465:4).

Ever since the first edition of 1875 the text as a whole had teemed with different capitalized terms designed to convey the idea of God through diverse aspects of this idea. But it was not until 1907, three years before the book was finished, that the terms which answered the fundamental question, and the corresponding group that permeated the text itself, finally tallied. This means that their use throughout the 600 pages of the completed text consistently

elucidates the answer to this question in order to make the present reality of the universe spiritually and scientifically understood.

As far as the student learning his subject from its textbook is concerned, the system of revolutionary, healing ideas, which is Christian Science, is a system of synonymous views, or aspects, of the one infinite Being, or God – views differing from one another in particular shades of meaning, while referring at the same time to identically the same thing.

The simple, succinct beauty of a system of synonymous terms for the infinite is that it affords, through the use of symbols, the means of understanding, precept upon precept, the infinite diversity of identity in unity which constitutes the living universe. It includes in one conception those two complementary factors, analysis and synthesis, which are essential to scientific understanding. As a system of spiritual education, it embodies the twin processes of deductive and inductive reasoning (e-ducere = de-ducere + in-ducere). In the idiom of the mathematical calculus it involves the differentiation and integration of ideas that range from the infinitesimal to infinity.

System and Universe One

The word “system” and the word “universe” come from roots which have virtually the same meaning. “System” is from the Greek “to place together,” “universe” is from the Latin “turned into one.” Part of the definition of “system” is “universe,” while part of the definition of “universe” is “all created things viewed as constituting – one system, or whole... a closed system...” (Webster).

Christian Science teaches that “God is the sum total of the universe” (Mis 105:32). If, therefore, God is infinite Mind, Spirit, Soul, Principle, Life, Truth, Love, then the universe in which, in truth, we all live, move and have our being is the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love.

The physical scientist seeks only to understand the nature, diversity and oneness of his universe. The Christian Scientist seeks exactly the same thing. In both cases one and the same universe is under consideration. To the physicist it is a universe of matter; to the Scientist its substance is the substance of idea, that is, of Spirit. The

physicist is not concerned with another kind of supernatural universe such as is claimed by mystical religions. Neither is the Christian Scientist engaged in stepping out of this present universe into a future 'spiritual' one, although it may appear this way to material sense. Both kinds of scientist look beyond the superficial evidence of the deceptive senses. The Christian Scientist, by means of his textbook, begins to understand that his present, only real, universe is the universe of Mind, Spirit, Soul, Principle, Life, Truth, Love. He therefore sets out to solve the problem of an apparently self-destroying material universe in the way that Jesus solved it, namely, through the present translation (not death) of consciousness. Through a system of linguistic symbols, Science and Health instructs him in the system of ideas which is his universe.

We read in the opening verse of the Bible: "In the beginning God created the heaven and the earth." "Heaven" and "earth," as here referred to, are two complementary aspects of the system of interrelated identities, which is the universe. When (in Revelation 21:1) St John declares that he saw "a new heaven; and a new earth," this was not really a new universe that he beheld, but the original and only universe there is, namely, that of Genesis 1:1. It was new only to old outmoded material sense, and it caused this disruptive material sense to pass away from consciousness so that there was "no more [separating] sea." In Christian Science "heaven" and "earth" constitute the subjective-objective identity of the one divine Being, or universe.

Numerals, Calculus, Matrix, System

Four purely scientific concepts referred to in Science and Health are "numerals of infinity," "divine infinite calculus," "matrix of immortality," and "system" (see S. & H. 520:10, 14, 250:5, and 146:31). In the same way that Life, Truth, Love constitute the "threefold, essential nature" of divine Principle (S. & H. 331:32), so numerals, calculus, matrix, teach the threefold essential nature of the divine system, or universe.

St John's vision of the new heaven and new earth coincided with that of the universal foursquare "city" where heaven and earth are one (see Rev 21). In fact these were not really two visions at all but only one. What John beheld was a matrix calculus of eternal ideas,

or the matrix calculus of infinity. As matrix is to calculus so heaven is to earth. The word “calculus” is from a root meaning “stone.” John likens this unitary flow and movement of Principle’s living ideas to a “stone most precious” (Rev 21:11); while to the spiritual comprehension of Paul this same holy city was the “mother [matrix] of us all”(Gal 4:26). The interwoven network of ideas, which is the text of Science and Health (“text” is from the root “to weave a web”), teaches that the universe including man is a self-contained, self-revealing, self-coordinating, self-perpetuating matrix calculus of ideas all in a state of harmonious intercommunication and unity – in fact, the eternally closed system and circuit of what today the term “cybernetics” implies if we conceive of this with reference to divinity. “The four sides of our city are the Word, Christ, Christianity, and divine Science” (S. & H. 575:17). In addition to Spirit, Soul, Principle, Life, Truth, Love, a second, equally important, range of capitalized terms: Word, Christ, Christianity, Science consistently permeates the text of Science and Health. Whereas the first range teaches us of what our universe consists elementally, the second range teaches us the way in which this self-evolving universe flows, circulates and operates integrally. In other words, we begin to understand how it is that “the divine Science of man is woven into one web of consistency without seam or rent” (S. & H. 242:25).

The simplicity of the fabric of ideas, which is the system of Christian Science, is that fundamentally it is woven of the warp and weft of these two classes of capitalized terms , the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the four of the Word, Christ, Christianity, Science. The basic cycle of the present-day science of “cybernetics” (input-process-output-feedback) finds its spiritual translation in what is meant by these four terms: Word, Christ, Christianity, Science.

The lights of the heavenly stellar system make night beautiful. The purpose of Christian Science is that the understanding of its system of divine ideas shall so permeate and control the dark material sense of life that it leavens, heals, transforms and translates the entire human experience. The text of Science and Health, ranging from “Prayer” to “The Apocalypse,” and pervaded throughout by countless

references to the above named capitalized terms, explains the actual workings in human consciousness of this healing, translating activity.

Symbols of Individual and Universal Being

“Spiritual teaching must always be by symbols” (S. & H. 575: 13), Mary Baker Eddy writes, when interpreting the meaning of the city foursquare. It must be understood that these two sets of terms are, as such, solely of the nature of teaching symbols. In the infinitude of divine metaphysics numbers, as numbers, have no reality. The nature of God is neither sevenfold nor fourfold but infinite. The only real number in Science is the infinite One itself, forever indivisible and whole. There arises therefore the need for “numerals of infinity” in the terminology of Christian Science.

Numerals are symbols of number. Numerals of infinity are a range of symbols of the infinite One which make this One understandable. The seven days of creation, with which the Bible opens its teaching, and which correspond to the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, are a scale of root-symbols representing diverse views of the universal One. As such the days of creation are “numerals of infinity” (see S. & H. 520:10).

It is really the infinite as Mind which says, Let there be the light of intelligent ideas. It is the infinite as Spirit which says, Let there be a firmament, or ordered understanding. It is the infinite as Soul which says, Let earth be fruitful, let identity be self-reproducing. It is the infinite as Principle which says, Let there be the stellar universe, or a system of absolute harmony. It is the infinite as Life which says, Let the waters bring forth life, or let individuality multiply. It is the infinite as Truth which says, Let us make man in our in our image, or let there be wholeness of form and structure. And it is the infinite as Love which says, Let everything be finished and at rest, or let there be fulfillment and perfection of purpose.

The “numerals” of the infinite One are the range of qualifying characteristics, the scale of distinguishing spiritual “tones,” which define the fundamental order of the Science of being as Mind, Spirit, Soul, Principle, Life, Truth, Love. They present themselves initially to the student’s spiritual sense as a result of his researches into Science and Health. In practice, they become to him the universal

elements of that primary constituent of consciousness, namely, individuality.

Christian Science teaches: "In Science all being is individual; for individuality is endless in the calculus of forms and numbers" (Mis 104:9). The word "individual" means "not divisible." Individuality, spiritually conceived, is indivisibility of identity within the universal oneness of being reflecting within itself this oneness. This is the opposite of individuality as an egocentric subdivision of being.

Again, in Christian Science we read: "Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God... Each of Christ's little ones reflects the infinite One..." (Pul 4:7). The individuality of the "infinite One" (capital "O") is that this One is Mind, Spirit, Soul, Principle, Life, Truth, Love. The individuality of each "little one" (small "O") is a perfect reflex image and likeness of all that these terms mean.

Endless individuality, evolving and flowing indivisibly as the self-revelation of Being, constitutes the body of living relationships which is the calculus of God's ideas. It is this forever-circulating flow of life, which is defined by the terms Word, Christ, Christianity, Science. In other words, the creative matrix of the divine Principle, Love, out of its primal element, individuality, constructs and embodies the calculus of life, the crowning consummation of which is the spiritual brotherhood of man.

Plain Speaking

When Jesus said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28), this spiritual explanation of his mission so clarified the divine purpose to the thought of the disciples that apparently they understood him for the first time. "Now speakest thou plainly," they said, "and speakest no proverb."

Jesus' mission, they saw, consisted of a simple fourfold cycle which solved spiritually the entire problem of fallen man. That is to say, the Christ-idea is sent forth by its divine Principle, Love; it comes to (but not into) the human problem; it solves this problem on the basis of

man's eternally unfallen reality; it returns to the Principle which first sent it forth. In this 'cybernetic' cycle of the divine Science of being, in which man is God's reflection of Himself, the idea never leaves the presence of the one all-inclusive, self-operating divine Principle.

The purpose of a system of synonymous terms for God in Christian Science is to make it possible for the rest of mankind to base itself likewise on this demonstrable infinite Principle. Capitalization in the language of Christian Science signifies thought coming out purely from God, Spirit, instead of labouring its way up to Spirit from an opposite standpoint of matter. For man to understand reality in terms of synonymous terms for God is for him to be the idea of God coming from and returning to God. The order, purity, and simplicity which the disciples felt in Jesus' explanation of his divinely cyclic mission immediately touched their hearts and caused their thought to quicken and respond.

Spiritual Study

For the student to study the Christian Science textbook basically from the standpoint of the two main groups of capitalized terms which permeate it (the "seven" of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the "four" of the Word, Christ, Christianity, and Science) is for his thought to come forth spiritually from the underlying Principle of the book. No longer is he engaged in reading the text superficially. Understanding begins to well up naturally out of the text's own fathomless depths. Instead of approaching his study with an empty acquisitive human mind, he identifies himself more and more with the already filled, self-revelatory Mind of Christ – that is, with the Mind whence sprang the book itself. As he learns to encompass the book as a whole - Science in its health, or wholeness – he finds the idea in its divine Principle, free from speculative personal sense.

In Revelation 12 the woman's child is said to be "caught up unto God, and to His throne." This, being interpreted, means "found in its divine Principle" (see S. & H. 565:6-28). To restore the idea to the Principle on which it is based – to give it, like a true midwife, back to its Mother – is to find that it comes from and returns to God. This saves it from the ravages of the great red dragon (the false midwife),

which seeks to devour it as soon as it is born. The carnal mind would destroy the idea by breaking it up into a medley of disordered, disconnected, contradictory fragments. But, according to Christian Science, "Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle" (Ret 93:11).

"Take the little book... Take it, and eat it up'... Read this book from beginning to end. Study it, ponder it" (S. & H. 559:17-26), is what the book itself instructs us to do. In this passage the book is described as the "body of... Principle." Jesus' words regarding man, "Take, eat; this is my body," thus have essentially the same meaning as these from Revelation regarding Science and Health. To eat (understand) the idea of God in the way we are bidden is to defeat the purpose of the great red dragon to devour the idea.

The phrase "from beginning to end" implies that nothing can rightly be taken out of context. Only when ideas are related structurally in one divine design is the idea itself found in its Principle; only then is it the "body of this Principle."

"God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S. & H. 465). This declaration gives the true idea of God. With great significance, Mary Baker Eddy records how it was not until 1907, the year when these synonymous terms appeared for the first time in their present order, that she read "this book throughout consecutively in order to elucidate her idealism" (S. & H. xii:20-22). Could it be imagined that Mrs. Eddy's idealism lay elsewhere than in the true idea of God?

A symphony unfolds to the musician as one vast integrated flow of sound. But were the music not based on the simple fundamentals of the musical system, and were not this system implicit in every note and chord, there would be no ultimate musical creation for the musician to listen to. So it is with Science and Health in its revelation of the order, system, harmony, and beauty of life itself.

The order and flow of the text yields the order and simplicity of the system of ideas upon which the text is based. To consecrate thought to the capitalized terms for God as they unfold in relationship in their textual order is to touch the hem of the divine Science of man that is

“without seam or rent.” Through this study, the individual meanings of the terms themselves, as well as the way in which these relate with and reflect each other in order to teach us the unity of being, begin to be understood. The “numerals of infinity” and the “divine infinite calculus,” as the analysis and synthesis of the one divine system, or body, are brought to light. In the pure Science of Christian Science, humanity finds its new-born identity in the self-revelation of the idea of God.

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