

DISSOLVING BARRIERS: The Healing Work of Christian Science

John L. Morgan

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INTRODUCTION

This booklet is an edited report of a series of talks given by John Morgan in South Africa in 1987. The talks were requested by Christian Scientists who were concerned to become more effective in their work for themselves and for the world. They also wanted to interest their friends in this world-healing work of Christian Science.

The form these talks took, and that this booklet follows, was:

PART I. Healing in Christian Science. This part focused on why spiritual healing is scientific and natural and not just an occasional miraculous happening.

PART II. Questions and answers. In particular these were concerned with how Christian Science enables us to face such fundamental questions as our apparent separateness from God. The burning question in South Africa today is known throughout the world by the name apartheid - a separateness that is enforced by legislation. By searching for the fundamental spiritual view of these questions we find the truth that naturally brings about a change of attitude. This inevitable change, which is impelled by Truth, gives reason for the 'good hope' for humanity that is expressed in the name the early settlers in the Cape gave to their country.

PART III. The Christian Science standpoint of starting with perfection has been scoffed at as being unrealistic. The so-called realistic view is that both good and evil have power. This assumption is not ignored in Christian Science but is fairly faced. The means by which these opposite views are resolved is called, in Christian Science, scientific translation. An introduction to this essential method forms the third part of this booklet.

PART IV. How can anyone learn more about Christian Science? The Christian Science textbook is Science and Health with Key to the Scriptures. The author, Mary Baker Eddy, tells us that the book contains "the complete statement of Christian Science" (Ret 37:2). Therefore an overview of the flow of the chapters in Science and Health completes this booklet. This last part could be read first by anyone who prefers to start his journey with an outline map and a preview of his destination.

The aim of the talks was to offer a clear and useful introduction to Christian Science; to be an encouragement to us all to experience that our lives are in fact interwoven with and governed by the divine Life; to help in the discovery of the immediate availability of the laws of God; and to show that Christianity is Science. It is because Christianity is Science that we are able to be effective in our work, "for it is God that worketh in [us] both to will and to do of his good pleasure" (Phil 2:13). This work therefore must have a healing effect on ourselves and the entire world.

The talks that were recorded in Johannesburg have enlarged to include important points made in Cape Town and Pretoria. The following pages are a faithful edited transcript of the talks as my husband gave them. It is my hope that this booklet may be a contribution towards dissolving barriers of prejudice and misunderstanding about Christian Science. God has set an open door before us, and the promise is that no man can shut it.

Elmdon Marjorie F.
Essex, England
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PART I: HEALING IN CHRISTIAN SCIENCE

It is a joy and a privilege to have this opportunity to consider with you the subject of healing for we are concerned not only with our own well-being but we know it is also vital for the very survival of the world.

At the time Marjorie and I received the invitation to come to South Africa we were preparing for a seminar which was entitled, 'How we can help our world.' We had been asking ourselves whether our private study of Christian Science, of the Bible and of spiritual ideas, is simply for our own benefit or whether we should be aware of some other dimension or purpose. Is this purpose to benefit both ourselves and the world?

I would like to begin by exploring some points that have arisen in our own experience as Christian Scientists in the area of spiritual healing. You may then have questions or comments about Christian Science itself. Next it may be useful to consider the way we work in Christian Science. Finally I would like to offer an indication of the flow of the chapters of the Christian Science textbook. This textbook together with the Bible are our guides.

Just before we came away from England a friend telephoned from America and in the course of conversation said that they had watched a nation-wide television chat show in which a number of eminent doctors had been interviewed. All these doctors said that in the course of their medical practice they had seen every kind of incurable disease healed through prayer, in cases where medicine had not been able to effect a cure. These doctors went on to say that in their view the future of the healing art lay in prayer. It is remarkable for men in that profession to come out and say this. Of course, everyone has heard of many a case given up by the medical faculty that suddenly starts to get better for no apparent reason. It could well be that it is prayer that has helped to turn the tide by introducing into consciousness a new factor of hope or expectation, or the patient has found a conviction that he can recover, no matter what the medical books say.

True prayer is not pleading but is an affirmation of the onliness of God's law, the eternal laws of being. The Bible is full of the assurance that God is an ever-present help in trouble. The law of healing that Christ Jesus worked from is available for us too because it is "the Lord that healeth thee" (Ex 15:26). The Christ-Science textbook observes that "the central fact of the Bible is superiority of spiritual over physical power" (131:10).

There is a useful visual image that may help to show the attitude of what we will consider together. It comes in weaving with perpendicular warp threads and the horizontal weft threads, which weave in and out between the warp. Think of the warp threads as the divine laws of being, which intersect with the horizontal weft human experience. Divinity and humanity coincide, they are interwoven. This is the symbol of the Christian cross: the intersecting of the perpendicular and the horizontal dimensions. All of us, whether Christians or not, find that our experience lies at this point of trying to bring human life into agreement with the divine requirements. Our human experience is harmonious in the measure that we are in accord with these divine laws. Even though we may believe we have a long way to go, the laws are there for us all to be blessed by. It is we who have to recognize and avail ourselves of them.

Most people know instinctively that there is no solution to the human problem on the horizontal dimension, however diligently they may try. Unless the perpendicular dimension of the eternal laws of being is brought in, we have nothing reliable to relate to and we are trying to work out the problem from within the problem, and there is no permanent solution that way.

In the Gospel of Mark there is the story of a man who was paralytic, and his friends wanted to bring him to Jesus for healing. Because they could not get near the Master for the press of people they climbed up on the roof, removed the tiling and let him down on ropes into the midst before Jesus, and then the man is healed. But the symbol there is the man being let down in this perpendicular dimension.

We are here in the horizontal human experience because of the grace of God; we are held by those strong warp threads and not because of some human happening. We are interwoven with the divine source of authority and power.

Let us examine then some of these fundamental laws of being, which are the warp threads on which the strands of our life-experience are interwoven; how these laws are expressed in the Bible and are recorded there as great historical healing incidents, and how those laws are still available today in what we call spiritual healing in our own time.

The First Law

The first law, or warp thread, is where our thought seems to make the move from the physical to the mental. We are never really dealing with matter as such, but with states of mind, states of consciousness. Forty years ago the medical profession used to say that about twenty per cent of human illnesses were psychosomatic, that is to say, they were generated by an emotional or mental state, and that until that state was put right there was no permanent healing. Today they say the percentage is about eighty-five. Looking deeply into ourselves we know that our physical pains are very often the out-picturing of some mental state that we are going through - stress, or anxiety, or resentment, or fear.

When people consult a medical doctor they are usually given a pill to relieve the condition. The patient believes that there is some power in the pill he is taking, and this belief helps it to operate for him. Doctors often find that a patient may respond to a placebo more positively than to a drug. The trouble is that drugs do not heal the man, they just affect the symptoms. Unless I am changed within, unless my attitude, my life-response, changes in some way, I am not totally healed, even though I am grateful for what the doctor or the surgeon may have done for me to restore the physical condition.

This relation of mind and body, the mental and the physical, is very like the relation between figures in mathematics and the number written on a piece of paper. The number on paper is a very useful symbol, but you know perfectly well that the outline there is not the actuality, it is not the power. The power and the availability is in the idea, in the mental realm, in the principle. So even if you destroy the paper on which your figures are written, you have not touched the calculation itself. It is ever available, with fresh power to help you solve whatever comes up. So it is with turning to the mental.

It must be significant that in human language we talk about disease, or dis-order, or un-happiness, or dis-content. There are many of these words, as though human language knows that these states are not

real in themselves; they are temporary negative situations. You could say that disease is more like a hole in the ground than an actuality. The only way to get rid of a hole is to fill it up. You fill it up with something substantial. If disease is a mental hole, an acute sense of the absence of God, then we can fill up that hole with the consciousness or substance of truth. As the Gospel says, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Then we are on the right track.

The apostle Paul tells us, "We have the mind of Christ" (1 Cor 2:16). We do not have to be dominated by the carnal mind, which is "enmity against God," is full of mistakes and fears and errors, but instead we can put on that consciousness of truth that is "the mind of Christ." It is this that enables us to be "transformed by the renewing of [our] mind" (Rom 12:2).

We have a friend who is a professional nurse and she worked in a hospital where there were a great number of paralysis cases. This sight of paralysed patients presented before her eyes, morning, noon and night began to affect her own body; it began to seize up. The specialist she worked for told her she thought she had the symptoms of a paralyzing disease. She accepted this verdict and steadily got more and more locked up until she had to give up her nursing. At about the same time her husband changed his job and they moved. In the new area they came under a different local general practitioner. This man said, 'I think it is possible that you may be laboring under a false diagnosis. If you see a different specialist he may have quite another view of it.' She agreed. When she saw the new specialist he said, 'I do not believe you have what you thought you had; I think it is all in the mind. But you have so convinced yourself that you have the disease that your body is physically locked up. We will take you into hospital for a few days, put you under anesthetic, and loosen your frozen limbs forcibly. But you will be all right.' This was what happened, and she was all right; she is totally released and she is an active, physically-free woman, still in the nursing world.

That is obviously not a spiritual healing, but you could call it a mental healing. She made the step from the physical to the mental, it was a vivid example, and valuable for her in nursing, to see the power of one's own mind over one's own body for ill or for good.

Mind is the power.

When you look at such a thing in the light of Christian Science, you realize Mind is the power, but it is not just the human mind, mind with a small m, it is not me thinking a strong thought for or against. The Mind that governs me is the Mind of God. We learn to understand that God is the Mind of the universe, God is the Mind of man. It is like the electric current running through your house circuit: it is always there but we have to plug into it to receive the power. So Mind-power acts with authority, with law. It gives us freedom and dominion, it opens the mental windows, and it shows us new possibilities that we never dreamed of before. If we change from mind to Mind - the Mind which is God - it suddenly releases the limits of our own thinking and doors open for us. Our mind is renewed, transformed in fact, and we experience what Paul meant when he said "We have the mind [Mind] of Christ."

Many years ago a woman came to us who had hammer toes, all curled up. The surgeon had said that he would cut the ligaments of her toes to flatten them out. She thought, Do I have to? In the meantime she came along to see us. I said to her, 'Tell me about yourself.' 'Oh,' she said, 'It's my mother.' I said, 'Say

that again.' She repeated, 'It's my mother.' Her hands and toes curled up at the mention of mother, who she said was very domineering. Whether she was or not I do not know, but that was her belief, so it affected her as if it were true. We talked about how, under God, each one of us is free whether we accept an impediment, as she regarded her mother, or whether we do not accept it. Each one of us is like a sunbeam coming direct from our divine source. No two sunbeams cross over each other or interfere with each other, or are parted from their source. Each one of us is directly God-governed, God-directed, God-informed. As we talked along those lines she caught the idea. She went back home and her toes opened out perfectly naturally and she never needed to have that operation. She had changed the basis of her thought, accepting the Mind that is God, and "that Mind governs the body, not partially but wholly" (S&H 111:28).

The Second Law

Let us consider a second area in the healing picture. The first step was from the physical to the mental, to the discovery that as we are consciously plugged in to the Mind that is God, to the law of good, we are actually partaking of that divine power. We learn that we are not merely taking strong human thought about our affairs or experiencing simply an improved mental state. The Bible is full of assurances about the absolute reality of God as the good, the power for good, and about the impotence of evil. Evil seems to be terribly real but in fact does not have either a source or a principle behind it, exactly as darkness has no source or power behind it. 'God is light, and in him is no darkness at all' (I John 1:5). I saw a woman come out of an awful dark state of mental breakdown and when she was out and clear, I asked her what it was that had helped her so much. She said, 'I suddenly saw that there isn't enough darkness in all the world to put out the light of one little candle' - on the basis that light has a source and darkness does not have a source.

We are into the second warp thread of seeing the spiritual nature of good and health and harmony and blessedness because they have a divine source, an authority behind them, whereas illness and evil, distress and discord do not have a divine source; indeed they do not have anything behind them except ignorance. So no wonder the Bible says that we must "put off... the old man, which is corrupt...and be renewed in the spirit of your mind; and ...put on the new man, which after God is created in righteousness" (Eph 4:22). We now need to make a conscious choice between the old man, which is what we are not, and the new man, which is what we actually are. We are all aware of the old Adam in us: self-condemnation, self-love, self-justification, self-distrust, even self-hate sometimes. But we are free agents to turn away from that and to say, No, the Bible tells me that God made man in His own image and likeness, and I am free to choose that ideal as my real substance, my real nature. I begin to understand that the spiritual is real and this is the true me.

The word spirit is derived from spirare, to breathe - "there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). The mortal concept is a false conception of my true being and my true worth. I often find with breath complaints that all that is needed is for that individual to take a deep-drawn breath, fresh from God, letting this blow away the cobwebs of all the shallowness and littleness of our conventional thinking, and instead just to love to let the spirit of God, "the inspiration of the Almighty," come flooding in.

The two movements of breath are breathing in and breathing out, which have been defined as inspiration and praise. Inspiration is breathing in, naturally, but we are breathing in not just air, but the spirit. When you are relieved of some anxiety, you breathe a sigh of relief and say, 'How wonderful that is,' don't you? That is praise. You take a deep breath and a new fresh sense of hope and joy comes in. It is as though you have breathed out all the fog and fear, the old Adam, and have breathed in the new sense of being the man of God's creating.

In both the Old and New Testaments there are a number of healings of leprosy: Naaman was healed by Elijah, and Jesus healed lepers on several occasions. It is as though the leper is a symbol of the human individual thinking himself unclean, unworthy, I am a failure, I am not as successful as other people. We make ourselves lepers. We think we are untouchable, beyond the reach of God's grace. In one case a leper says to Jesus, "Lord, if thou wilt, thou canst make me clean." The account goes on: "And Jesus put forth his hand, and touched him"— touched him! The very thing most people would not do! "I will; be thou clean" (Matt 8:2). Bible healings are so often done with a simple command: Be thou clean; stretch forth thy hand; receive thy sight; Lazarus come forth! The Spirit, which is God, is commanding you and me and all humanity today to be clean, to be whole, to be joyous, to be full of hope for ourselves and our world. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). But if we do not feed our consciousness with the spirit of God and the spirit of good, we so easily do the opposite—we feed our consciousness with the poison of resentment, or fear, or anxiety, or worry, or indignation about some injustice in the past and we mull it over. We poison the system. The function of the kidneys is to cleanse the body of outworn substances which would otherwise poison us. We have seen kidney complaints healed when an individual says, I love to adopt the new, the great spiritual, facts about myself, and these truly cleanse the system and eliminate all the rubbish that I have been carrying along with me.

This law is true not only in the physical area. We can choose the good as the reality of our being in any area of our lives. We knew a lovely woman who was a great spiritual healer, and she was off on holiday. When she got to the railway station, she took her purse out of her bag to find some loose coins in the bottom in order to buy a newspaper. When she had bought her paper, she found her purse had gone. Her first impulse was to think, It has been stolen, I better inform the police. Then she said to herself, How can you go telling the police that you have lost something when your whole lifework is declaring to man that he has lost nothing of his divine substance, and can never lose it?

So she went to the public waiting room and sat down and just declared silently these truths: that in God man is made whole, and that "nothing can be put to it, nor thing taken from it" (Eccl 3:14). Because God made man whole no man can take from us what God has given to us. In a short while a man came into the waiting-room and came up to her and said, 'Excuse me, have you lost anything?' She almost blurted out, my purse, but she said, 'Thank you, I have lost nothing,' which was in keeping with her declaration. The man looked very surprised walked out.

She must have thought, What now? But she stuck her truth. In a minute the man came back again and said, 'Are you sure you have lost nothing?' She said, 'Thank you, I have every that belongs to me.' Again, he turned on his heel and walked out, but immediately he came back and said, 'Is this yours?' holding

the purse. She said, 'Yes, that is mine, thank you,' and she took it. He said, 'You know, of course, I stole it. I had no money, but something would not let me keep it. Would you tell me why I had bring it back to you?' She said, 'Yes, I will. Sit down.' So he sat beside her and she told him about these healing truths found in Bible, these truths made practical again in the teaching of Christian Science. He was deeply interested. She went off on her holiday, and he went his way. A couple of years later, in a Christian Science church in London, on a Wednesday evening when in these churches they have testimony meetings, she stood up and recounted this story. At the end of the service a man came up to her and said, 'Do you remember me?' It came round full circle.

If we will really choose the good and stick to it vigorously as a spiritual fact of our being, —that God has endowed us with our good, our substance, our faculties, our health, our relationships, and that nothing on earth can take those things from us, —then we bless not only ourselves but also those around us who, as in this instance, believe they have need of our property. It is not our property, it is God's property. It is yours and mine on trust, that is all. Everything belongs to God, which is the keynote of the spiritual.

Christian Science teaches that God is Spirit and man is spiritual. Man is born of the Spirit. As the Bible says, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom 8:16). Spirit is our real substance, our real nature. It focuses for us the real side of our consciousness and our character. It cleanses and separates us from all the unworthy, unspiritual, unlovely characteristics. We are all aware in the course of a lifetime of a lot of unpleasant things having passed out of our makeup very often without much conscious effort. That is because God is Spirit, and Spirit baptises, purifies and makes us new. The Christian Science textbook is full of this term Spirit operating in this way. For example: 'We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration... Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality" (S&H 241:24). Baptism is defined in part as, 'Purification by Spirit; submergence in Spirit" (S&H 581:23).

The Third Law

Then the third warp thread, or law, I would like to call regeneration of the self. If we want healing, we have to come towards it. If you want to repair broken bits of china, you first have to clean the pieces to be brought together, — isn't that like the second law we considered? Then you apply the adhesive to both sides and bring them together.

So if we want the blessing of health and wholeness to come to us, something is called for on our part. Perhaps we are holding on to something that we ought to be changing in our moral character. Perhaps we are too full of ourselves or we are not full enough of our divine worth. Very often what is called for is a regeneration of the self at a deep level, so that we are no longer holding on to hurts and unworthiness and a burning sense of the injustice of life. Instead of those negative attitudes, healing requires from us grace and forgiveness and patience and humility and affection and a temperate attitude to others. We need to feed consciousness with a true estimate of our real self as God-idea. We are not any old self, we

are God's own expression of Himself. We are God's own child, the Bible teaches. "Beloved, now are we the sons of God" (I John 3:2). So we ought then to have an uplifted sense of our real worth, a spiritual sense of self-worth, which also then gives us a reverence for the worth of others. This changed attitude starts to heal a lot of these difficult relationships which so often result in head-on confrontations. In Psalm 119 it says, "Great peace have they which love thy law: and nothing shall offend them" (v.165). How we hold on offences, don't we? We rehearse them and recount them. How offended we have been! How can we expect the grace of God the healing power to come flooding in if we are holding on with both hands to some offence which is nothing in eternity?

This lovely divine self! The classic example in the Bible of this particular theme of the reformation of the self, and the discovery of the divine self, is found in the great story of Jacob. It is essentially at the heart of the Old Testament — Jacob and his twelve sons, who become the twelve tribes, the children of Israel. They are the Old Testament equivalent of Jesus and his twelve disciples in the New Testament. These twelve regenerated individuals become the first apostles, the first Christians. Both the children of Israel and the apostles depict the same way forward that is required of you and me.

The story says that Rebekah, Isaac's wife, conceived. The twins in her womb "struggled together within her; and she said, If it be so why am I thus? ...And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger. ...the first came out red, ...and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob" (Gen 25:22).

Although the promise was that "the elder shall serve the younger," Jacob thought he needed to resort to deception in order to get the birthright and the blessing from his father, Isaac. Esau was furious with his brother for having deceived him and he vowed vengeance on Jacob, so Jacob was naturally afraid. They parted company and lived in different parts of the land. But sooner or later we are all made to come to terms with these things in ourselves and so it says that at Peniel (Gen 32:24-30) Jacob was alone struggling with a man until the breaking of the day. He was not struggling with a man really; he was having to come to grips with his own duplicity and his own false sense of selfhood. It would not let him go until the day broke and light dawned. During the course of the struggle, just as with you and me, Jacob found that he was first struggling against his wrong sense of himself and then was coming to identify with his divine self. That divine self was so overwhelmingly true that it won the day. The angel-adversary said to him, "Thy name shall be called no more Jacob," which means supplanter, "but Israel," which means prince with God. Well, which would you rather be? At the end of his struggle, when he had been renamed and the old Jacob-self had gone out and the new Israel-self had taken over, he said "I have seen God face to face, and my life is preserved." Immediately thereafter, in the very next chapter in Genesis, he goes forth and meets his brother Esau, of whom he has had every reason to be afraid. He sends gifts to Esau and when they meet, they embrace and he says to Esau, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen 33:10). There was then total reconciliation and no longer conflict or distrust between them. When this Israel character had come into the picture it transformed both of these twin brothers.

What a marvellous promise, what a working model that is for human society! Whether we are thinking of our own problems or of the strife we see all over the world, if we can touch this Israel-self which is God's view of this man and that man and the other man, all seen from the heavenly viewpoint — then we have a reconciled human relationship. This apparent twinning of opposites is resolved. This does not amalgamate our individuality but it just enables us all to find our proper worth and our proper place in the divine plan, and coincidentally the proper worth and proper place of our brother man. Our real self in God, our spiritual identity, is changeless, complete, satisfied, tranquil, intact, untouched by the world. The outer cannot give us anything that is not already incorporated in the gift of the grace of God, and therefore the outer cannot rob us of anything, because our selfhood, like the Israel-self, is something permanent and holy.

In the healing work one often finds that certain kinds of tumours are nothing but a great build-up of morbidity. Somebody might feel deprived of love or deprived of recognition all through life, and feed their thought on this sense of being deprived. I saw a woman once with an enormous tumour, which was really so big that you would think she was just about to be delivered of a child. Her sister persuaded her to come along and have a talk saying, 'Well, you might as well die under him as under the doctors,' which was cheerful! She came and had a talk and she told me this long tale of how life had robbed her of her happiness, her sense of contentment; everything worthwhile had all been taken from her bit by bit. Feeding her thought on that grief had just built up and built up it had literally become a 'child' in her womb, a lump of grief, of discontent. So when we talked together I asked her, "How did you know that contentment and joy and satisfaction were yours if you had never actually experienced them in human life?" 'Oh,' she said, 'I suppose they must have been in me anyway really' those things.' Then she asked, 'Do you mean I didn't really need to go through all those periods of loss and sadness in order to discover that my God-being is complete and satisfied and content?' I said 'Well, I don't know if you needed to or not, but the fact is that what you really are is built into you from the beginning.' 'Oh,' she 'How wonderful,' and in a little while she said, 'I know I am healed' She went home and I heard from her in a day or two that the tumor had dissolved back into water or whatever it was made of, and just passed out of the system. To paraphrase the twenty-third Psalm, her soul was restored.

These things can happen because our true selfhood, or soul, is not ours; it is because God is Soul. God being the Soul of man means that we are, in reality, the embodying of contentment, of satisfaction, of tranquility and poise. Just like the television screen that has violence thrown upon it, and yet it never registers or becomes part of the screen itself; it is all gone in a wink. So our selfhood in Soul remains untouched by what the world throws at it. The rule of Soul is that our divine selfhood is undisturbed, self-complete. It is a selfhood that springs from the very selfhood God. Now that is a spiritual law, and we can all invoke it.

The Fourth Law

Let us now look at the fourth thread, which I would like to call the principle of right relationship. Take for example traffic driving. We know that most people have tales of horrible driving and narrow escapes, but the miracle is that there are so few accidents, not that there are such awful ones. How does traffic work? Each man knows what the principle of good driving is, and he individually watches his own

behaviour. Then the more everybody is doing that, the more likely we are to have harmonious relationship on the road. It is like the symbol of the vertical and the horizontal once again. If we get the vertical dimension right, then the horizontal dimension tends to come right.

We are like members of an orchestra all playing music together, each one playing something slightly different, a different instrument with a different part on the score, but each one, while listening to his own part, at the same time has to listen to the other players in the orchestra. These two dimensions are brought into accord. If we are right with the score, and are following the conductor, then we are bound to come right with our fellow-players.

If we get into accord with the Principle of being, then we are in accord with all other ideas of that Principle of being, because we are part of a coordinated, articulated universe in which everyone is governed by the same divine Principle. God is the head and we are the body of that head. God is the God-head and we are the God-body. As Paul explains, "it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love" (Eph 4:16 - J.B.Phillips' translation). In this harmonious structure there are no dislocated joints, no ruptures in the great body of man. The word harmony comes from the Greek word *harmos* meaning a joint. So harmony literally means being jointed flexibly and sweetly together. To be in harmony with our Principle is to be in harmony with our neighbour. This does not allow room for personal sense and personal will and personal ambition at the expense of our brother. It means thinking in a more universal manner, in a more responsible manner about everyone. Jesus stated this principle clearly when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19). He was jointed to a divine authority, he was acting under a divine law.

An example of this is the healing in the Gospel of the centurion's servant. The Roman centurion says to Jesus, You do not need to bother to come to my house to heal my servant, you only need to say the word. I, too, am a man under authority, so I recognize that you Jesus, also are under authority. The word of authority is carried down the line of command. So the servant was healed. It requires us to acknowledge that everything right is God doing it: honesty, integrity, harmony, goodness, unselfed love, anything right. It is not we who are doing it, we did not originate such concepts but as we get ourselves out of the way we find God expressing that quality as us. Everything right is God doing it, but when it is God doing it as you and me; that is the marvel. When you make three threes nine it not you making them nine; the principle is that they are nine and you are allowing that principle to operate as you.

So it is marvellous to feel this sense that we are God-empowered, God-authorized. What a relief from the burden of personal responsibility! I knew a man who had a good engineering business in England, but there was labour trouble that so poisoned the relationships that everything was going wrong. His wife, who was a Christian Scientist, asked him to come and have a talk with us to see if he could find help. As he talked, one became aware of an intensely personal sense of him being the manager and that his wishes were being thwarted by the troublesome trades union shop stewards. I said to him, 'Supposing you weren't there, the principle of management would find someone else through whom to operate. Why don't you stop thinking of yourself as the manager, and instead start thinking of the

management - the management requires this and this for the harmonious working of the firm?' He saw that this suggestion made sense, that it was a matter of getting person an personal responsibility and personal confrontation out of the picture. He did, and the beautiful thing was that the trouble just simmered down and harmony prevailed. The people who wanted to confront him as the manager just stopped because he knew that the management was no longer there as a personal target to be confronted. So in place of a person he had the principle of good management and good works relations. That is how it worked out.

I have sometimes observed that ruptures represent carrying a burden of responsibility. It can sometimes be a ruptured personal relationship where man is torn apart from his brother over some quarrel, but more often it is just a burdened sense of carrying more than we think we can bear. I remember once I was reading a Christian Science book and was very moved by a wonderfully inspired statement. At that very moment a friend came into the room and said, 'Oh, my rupture, it has all popped out again.' I did not know that this individual had ever had a rupture. I said, 'Just listen to this,' and I read her what I had been looking at. The words were, "We need to know that the divine Mind uplifts, and holds together, and unifies, and prospers." 'Oh,' she said, 'it is back in place.' Just like that! It was the first instantaneous healing I had ever seen. But how appropriate. Those inspired words were the exact healing truth for that condition: that the divine Mind uplifts, and holds together, and unifies, and prospers. That rupture popped back into place and the muscles regained their integrity and that was the end of the story. That is all because, as Christian Science teaches, God is the divine Principle of being, and this divine Principle operates as system, as harmony, as government, as authority. Under divine Principle man is in accord with the laws of God and therefore nothing goes wrong with him.

The Fifth Law

There is another thread which could be called abundant life, just as in the fifth day of creation where it says, "Let the waters bring forth abundantly the moving creature that hath life" (Gen 1:20). If in some way we have complied with those first four laws, we are now coming forth from the Principle that is Life; we are not labouring any more to get there, but are coming forth freely from the source. The limits are off! It is as though instead of us sitting here saying, Please God, send me abundant goodness, we find that we are dwelling right at the source of abundance rather than just at the receiving end.

We come forth from Life itself. God is Life. Mrs Eddy, the Discoverer and Founder of Christian Science, had a student who was suffering from a liver disease, and she is reported to have healed him when she explained to him, 'God is Life, and you are the liver.' It sounds like a play on words, but it is a spiritual truth. God is Life and Life is living us; we are the livers of Life.

You see this clearly in the life of Jesus in the New Testament His secret for the abundant life was that he was willing to lay any sense of life as being his own possession. "I lay down my life that I might take it again" (John 10:17). He gave up all sense of 'mine,' and took up the unlimited sense of abundant life. It seems natural to us to think of my life, my income, my hopes for the future, my home, my substance, my friends, my abilities, but they are limited if we think of them as 'mine.' If I rule out that word "my" then I have Life's life, Life's abilities, Life's abundance; there is no limit. I have laid down my life that I might take it again.

In the book of Kings, Elisha raises the Shunammite women's son. In the story, Elisha stretched himself upon the dead body of the boy, mouth to mouth, hand to hand, - he was giving him a spiritual kiss of life. It says that the boy sneezed seven times and then he opened his eyes. It is as though Elisha was saying, Look, all the great things that are true about God are also true about man, God's idea. So this coinciding, point for point, with the Life which is God, demonstrates that man is the living of Life. We do not live of ourselves. Paul says, "I die daily" (I Cor 15:31). We are wise if we do. "I live," he says, "yet not I, but Christ liveth in me" (Gal 2:20)

It is so releasing if we can drop this thought of my life what am I going to do today, how am I going to get through the week, shall I have enough money for this? How it bedevils us! But if it is not I but Life itself, individually expressed as you and me and everybody, what a joyful, abundant sense of life we shall have! This abundant sense enabled Jesus to feed five thousand people with five loaves and two little fishes. The five loaves illustrated that he was feeding their thought with the bread of Life. Just as we are doing together here — we are feeding consciousness with the bread of Life. Life, which is God, generates life. It multiplies life, it renews life. If you cut your finger, it heals itself. The reason for this is that life is spontaneously self-renewed. You do not have to tell the finger to heal itself, it stops growing when it has reached the right point. Life produces its own form, its own healing, its own self-renewal.

There was a book published in the 1950s by a Methodist minister's wife in South Africa called Elsie Salmon, and it was entitled, He Heals Today. She was a woman who had the gift of healing. Her book contains many incidents of healings of all sorts of dire things through the laying on of hands in Christ's name, and getting the patients to recognize and acknowledge that it was possible that the life of Christ could come into their lives and renew them and restore them.

One healing she recounts is of a child who was born as a complete little person except that one arm finished at the wrist. The parents brought this child to her and asked her if she could heal it. She said she could not, but that all things are possible to God. She pointed out that when the baby is in the womb and the hand is formed in the usual way on the arm we do not think of it as a miracle. We expect it to happen. Why should not God perform it just as easily when the child has already been born three years? Why should this be a miracle? In her account it is quite a vivid story of how the parents and friends watched, and month by month that little hand opened up like a flower and then blossomed into a complete and perfect hand. "Life is forever spontaneously self-renewed" (Coll 235).

Life cannot be limited; God cannot be limited. So everything that we need in the way of good is ours if we open our hearts and our lives to it. It is a matter of being open and expectant of good, just as a child demands its parents' love and care and protection. There is total expectancy in a child. Let us be the child of the Life that is the Father and Mother of all goodness. So many things seem to follow from a sense of poverty and lack, — things like jaundice, consumption, poverty itself, fear of failure and so on. They are the shadow, and we do not have to have them because they are unreal. If we will let the abundance of Life pour forth, we are not going to be deprived or suffer physically from a sense of deprivation. There may be a fear, perhaps, in some countries, that if certain political solutions come about, a lot of people would lose their standard of living. Well, that does not have to be, because it is Life that gives us the standard of living and that same Life can feed and supply a rich standard for

everybody. Everybody has access to the ten times table in mathematics. Everybody has access to the letters of the alphabet; they are not limited.

We have an American friend in this line of spiritual healing who is a beautiful soul, a bubbly, buoyant sort of person. Her husband passed on rather suddenly, and immediately she saw for herself that 'husband' represents a divine idea, just as health or joy or goodness is a divine idea, and she could no more be deprived of that idea called husband than she could be deprived of joy or life or abundance. Soon after he had gone, when she was talking with the undertaker, she heard her husband's voice saying, "You're doing great, girl." She knew that he was just as much present with her still, even though she could not see him, because 'husband' is an omnipresent idea of God. When Isaiah writes, "Thy Maker is thy husband," he is referring to the vertical dimension, and this is the source of the love and care experienced in the horizontal or human dimension. Our friend said to us, "Do you know, ever since he went I have been marvelously husbanded. The world comes round with friendship or advice or professional help or support." All sorts of unexpected help would meet her need, day by day. The abundance of Life does not come only in the form in which we are looking for it. Abundance pours out in God's own way and our needs are met.

So what is the law behind this? In Christian Science we learn that God is not only Mind, and Spirit, and Soul, and Principle, but God is Life, and that Life is our life. It lives us, it provides infinite inspiration and abundance, and it meets all our needs. That is man's life blood; he circulates forth from the source that is Life and circulates back to that source. Life is without limitation and is free of time. It is ageless, fadeless, and no more dependent on organic life than the power of mathematics is dependent on the piece of paper on which you write the calculation. This wonderful sense spontaneous self-renewal! That is Life!

The Sixth Law

Then there is a sixth warp thread which is wholeness. The word whole in the dictionary has exactly the same root as the word health. Health means wholeness. There is a case in the Bible where Jesus said to the patient, 'Wilt thou be made whole?' and then 'Behold, thou art made whole.' The theme of the sixth thread is this recognition that we are made whole.

The great Jan Smuts, famous for many things, wrote a thesis on the philosophy of wholeness. It was a marvelous contribution to human knowledge. The heart of his theme is that wholeness is not made up of bits; wholeness is bigger than the sum total of its parts.

Unless we work from the consciousness of the universe being one whole we shall never understand the bits that it includes. We read the other day an article from a South African newspaper saying that Smuts' philosophy of holism is very relevant for the problems of society today, because it is only by working from the ideal of wholeness that a proper allocation of the parts within the whole can possibly be brought about. It is not a matter of trying to get bits to come together that makes harmony but working from the whole in consciousness.

When you transgress the law and you are brought into the law court you swear to tell the truth, the whole truth, and nothing but the truth. It is as though human law recognizes that just saying truth is not enough, it has got to be whole, and it has got to be nothing but the truth.

"I will restore health unto thee .. saith the Lord," (Jer 30:17). I will restore health, wholeness, totality. In that wholeness of Truth our bodies, our affairs, are not many little bits. Our body, for example, is one coordinated, harmonized, compound whole, in which everything fulfils the purpose for which it was intended within the collective totality. It is always an integrated whole.

At one time when we were in California, we had a dramatic experience of this point. As a boy was leaving for school one day, he slammed the door but left his finger in the door and it was severed. His mother took the boy and the finger and rushed to get the doctor to sew them together again, because sometimes, if they do this quickly, it will knit. The boy's mother was not a Christian Scientist, but the grandmother was, and she telephoned to ask me to help her to maintain her thought at a point of spiritual peace during this experience. She told me what had happened and I said, 'Well, there comes into my thought Jesus' words, Thou art made whole 'Oh,' she said, 'made whole, of course, we are made whole if we are made in the image and likeness of God.' So we stayed with that, the grandmother and I. In the meantime the doctor sewed on the finger and day by day the mother took the child to have it dressed, and the finger got blacker and blacker, and at the end of the week the dead tip came away with the bandage. Everybody was pretty sick at heart because neither the doctor's skill nor the grandmother's Christian Science had been effective in this case. But that very weekend the whole family were together and they were amazed to see, under their very eyes, a new finger grow up. They saw the white of the bone come up first, then the flesh formed, and then the nail. It is very encouraging to have healings like that, but what was really interesting and instructive to us all was to see how and why the healing happened. By trying to stick two broken bits together there was no healing. But by working from the consciousness of the wholeness of Truth which declares to man, "Thou are made whole," then the healing could come about. That is surely the same principle on which Jesus heals the man when he says to him, "Wilt thou made whole?" and then, "Behold, thou art made whole" (John 5).

So how important to work from wholeness. Whatever the proposition in front of us, whether it is a business deal, or whether we are looking for health, or we are wanting to resolve some ugly relationship, we often think, Now I wonder how I can make that work out? Shall I telephone this man and get him to do this and that? We try to manipulate the bits. That may seem to be legitimate, but let us first work from Truth and focus on the true view that in God every right endeavor is already whole and perfected, all ready complete. Truth is already true; but we have to come into line with it.

The law behind these illustrations is that God is Truth. Truth is integrated wholeness. Because man is the image and likeness of Truth it is this status that gives him his consciousness of what he truly is - a whole man, a new man. Truth makes a new creature whom "old things are are passed away; behold, all things are become new" (II Cor 5:17).

The Seventh Law

You may find it helpful to think of these threads rather like the steps of doing a jigsaw puzzle. You begin by taking the lid off the box and you do not cheat by looking at the picture on the lid but you turn it over on its face. The first step is that you pour out the pieces-let there be ideas, let there be thoughts. The second thing you do is to turn them all up the right way. That is getting what you might call the spiritual view, so that none of them is upside down anymore. The third step is that you begin to identify edge pieces or sky pieces or brown pieces; you start to gather them into their proper groupings and begin to sense where they belong.

The fourth thing that happens is that you realize that there is a principle to be obeyed and that you cannot force the bits in where you would like them to go because it would only rupture the integrity of the whole. So you learn to obey the principle. The moment you obey the principle it starts to move into life, a fifth step; a new sense of action and freedom and movement happens. The sixth step is where the last piece goes in and the work is done. It is perfectly whole. But there is a seventh step and that is when you pick up the lid of the box and you turn it over and say, Of course, the picture was always whole! You rejoice in the fact that there was always a goal of perfection, which made it possible for you to fulfill those steps leading to perfection. Unless perfection was there, we would never go looking for it.

The seventh law in spiritual healing is loving the perfection, mothering our divinity. So many of our human troubles arise because we do not exercise motherhood. We love this creative fatherhood urge; we have drive and energy, ambition and creativity, but we do not always pause to mother our project or ourselves. Look at men who are brilliant at inventing but very seldom have the patience to carry their invention through to fruition. It is the mother instinct, which carries the idea to birth and fruition. So we need to have this sense of mothering our divinity, of mothering our true selves as God mothers us.

Although in the Bible the strong emphasis is on God as Father, yet in the Hebrew of the Old Testament (where they had a number of different names for God), one of the names is El Shaddai. According to Scofield's Reference Bible, El means strong and Shaddai means the breasted, the nourisher or satisfier, the giver of fruitfulness. That emphasizes God as Mother. The first occurrence in the Bible of this name for God, translated in our versions as Almighty God, is in Genesis where Abraham is promised "I will make thee exceeding fruitful" (17:6).

Since God is Mother and we reflect God, then we need to be mothers, to conceive and give birth to our divinity. We need to nourish the sense of our true self, to help it to grow, to be patient with it as a mother is. So often there seems to be an unloved self within the individual.

Some people think of themselves as unworthy or that it is improper to love themselves. Nobody wants to love a mere mortal self, of course, but why do we not love our divine self? We are like a child crying to be picked up and loved. Instead of nursing morbid thoughts about our failures, or nursing some resentment about something that was a disappointment or something that has gone wrong - which only builds up a rebellious state of thought and rebellious cells in the body - let us mother and love our true selves. If you have a dog or a cat that misbehaves, you do not usually beat it. You speak to it lovingly but firmly. Why do we not do the same to ourselves? We don't though, we make a mistake and say "Damn

it, I am a fool." All to no avail. Let us get into the habit of loving our unique worth as a God-idea. Then we have a sense of serenity that God's love is shining upon us whether endeth rain on the just and on the unjust (Matt 5:45). Love loves us unconditionally. That is the great term-unconditional love. Then we find that every cell, every fibre of our being, is alive with God and thrives under God's love. That is El Shaddai, God as Mother" How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Matt 23:37). 'God is our refuge and strength [our Mother and our Father], a very present help in trouble" (Ps 46:1).

With Jesus' healings very often he addresses a person as "Man, thy sins be forgiven thee,' or' Woman, thy faith hath made thee whole,' but there are several cases where the individual is addressed as Son or Daughter. There is a difference between man and son, or woman and daughter. In the story of the woman with the hemorrhage he addressed her as Daughter. Woman indicates individual female, but daughter focuses the attention on a relationship with a father and mother. So in addressing this woman as Daughter, he is putting all her woman qualities and her woman functions back into the motherhood of God, which is where they come from, and then she is healed.

There was a young woman we knew who had been brought up in a home where her brother got all the love and all her parents' attention. It seemed to her as if they virtually ignored her and she grew up somewhat anti-man in her emotional make-up. She was indeed married, but the marriage was not consummated, because with her frozen emotional attitude they could not come together. She had been to a doctor and to psychiatrists and they were not helping her much. So she came to us because she had heard about Christian Science healing. We talked with her a bit about loving her own divine worth because she is the daughter of the Father-Mother God. Therefore she can have a wonderful relaxed sense of self-respect and self-worth. She accepted this and became a changed person in many ways. For instance, her hair, which had completely covered her face ---and made her look rather like a sheepdog -- --was now brushed back, and she came forth instead of being hidden. The next thing we heard was that she had conceived and now she and her husband have two lovely little girls and she is a totally different person, because she learned to love her divine worth.

We had another happy instance not long ago of a woman in another country who is about one hundred years old. She was in great pain with shingles (inflamed nerve ends) all around her middle. A friend who speaks English telephoned on her behalf and asked for help. As this man was talking about her, I got such a sense of how she was embraced in Love, encircled in divine Love. Every one of us is precious to God and God's love wraps us around. As I thought that, I had not realized that the derivation of the word shingle is from a girdle or belt. It means to be encircled. What I had been seeing about divine Love encircling her was absolutely the healing truth, precisely the truth that was needed. In a day or two she was healed of the shingles and at the same time a broken wrist that had been troubling her and was very painful was also healed. But nobody had mentioned the wrist. Both troubles were taken care of by this embrace of divine Love. In her nice broken English she asked her friend when he next telephoned to say to me, 'Please tell that man that I am feeling weller than I've ever felt in my life.' At one hundred! There is hope for us all!

It is a wonderful thing this Love that wraps us around. It gives us such a sense of peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa 26:3). With that sense of perfect peace the heart has a chance to strengthen itself and recuperate. We do not have to suffer any more from a weak heart, or an irregular heart, or a fearful heart, or an anxious heart, but instead we become strong hearted, fearless, confident, resilient. The heart is shockproof, because the heart is not just an organ; it is the divine Principle, Love.

The great Principle of being is Love, our divine Principle is Love. It is Principle because it is power, because it is rhythmic, because it is strong,, because it is reliable, and you cannot possibly overstress it. It is Love because it is tender and compassionate.

We saw a lovely instance recently of a dear friend of ours who in his eighties had a heart attack. Within twenty-four hours he had a healing; he was restored to normal strength and activity when we saw together that the heart of man's being is the divine Principle, Love. We are anxious and we fear only because we believe we have separate being from God. But we do not have separate being; God is our being. His Being is our being. Because He lives, I live. The sun and the sunshine are one. There is no shine without the sun, and the sun is not expressed without the shine. So it is with God and man, they are absolutely one.

So what is the spiritual law behind this? Christian Science teaches that the seventh great term for God is Love. Love is ever-present, Love is divine Mother, Love is that which gives comfort, Love is peace, Love is assurance, Love is perfection, holding us all at the point of perfection. In Love there is no contest, no collision, no hatred, no fear. In Love's universal plan we all have our place like children in one great family. In Love there is design and meaning in the universe. Love has a purpose for the human race, which is to bring us through to the resolution of our problems. Fundamentally there is only one problem that faces us: our apparent separation from God and therefore from each other. Only in this resolution lies the salvation of the race.

Summary of these Laws

If the first warp thread, or law, involved the step from the physical to the mental, that is because God is Mind and demands that we put on the Mind of Christ in order to think creatively and intelligently.

Then the second thread, or law, was that this mental state is in fact spiritual. We find that something bigger than ourselves takes over. This happens because God is Spirit, and we start to distinguish between our mortal concept of ourselves and what we actually are in God.

Then the third thread was the regeneration of our sense of self. We find a new selfhood coming into our experience, just as Jacob and Esau found that the Israel-self transcended the old private sense of self that each of them had held. That is because God is Soul, the source of our real identity.

The fourth thread, or law, was the principle of right relationship, where the divine Principle, which is God, is found to be in us and is our I, our ego, so that it, as far as we allow it, takes the responsibility in our lives - the responsibility for right and for authority and for will.

The fifth law was that because God is Life, life is abundant, without beginning or end. We are the living of that inexhaustible source and are therefore constantly being renewed.

The sixth law was wholeness. "Behold thou art made whole." God is Truth and man is God's image and likeness, therefore man experiences this in health and in restoration.

Finally, the seventh law was loving the fact that perfection is already here. We learn to accept our divine worth and to experience the completeness and satisfaction of ever-present divine Love.

The operation of these laws is God's nature in expression. As the likeness of God we reflect all the God-qualities. So, if for any reason, we have turned away from the face of God and seem to experience sickness or an unhappy situation, we can return as surely and naturally as the earth turns to face the sun. For, like the sun that is always shining, these laws are always available. It is our recognition of them that brings them into our experience. This then enables us to say in the words of the Psalm: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (17:15).

I would like to finish with a little story of a man who was a minister of a church. He was busy preparing his sermon for Sunday and his small daughter came in and said, 'Daddy, give me something to do.' He said, 'I can't now, darling, I'm too busy.' Like any little daughter she persisted, and said 'Daddy, give me something to do.' So he said, 'All right,' and he went to his wastepaper basket and pulled out a large piece of paper on which was a map of the world. He tore it up into little pieces and mixed them up together and said, 'There you are, put them together.' Then he went back to writing his sermon. In a very short time she said, 'Daddy, I've done it.' 'Good heavens,' he said, 'Do you mean to say you've put the world right in a few minutes and we've been working at it for two thousand years? How did you do it?' 'Oh,' she said, 'it was quite simple. On the back of the map there was a picture of a man, and I knew if I got the man right, the world would come right.'

What we have been talking about together has been trying to get the man right. If in some small degree we can work like that from the divine view of man and see him as the very selfhood of God in living expression, then surely our world will respond.

PART II: Questions & Answers

QUESTION: What would you say is the major difference between Christian Science and other denominations?

ANSWER: The major difference is that in Christian Science one must work out from God to man. Most Christian interpretations tend to reach out towards God from a human base, starting from the proposition that man is a mortal and must struggle through rules and forms of prayer to reach God.

Christian Science sets out to teach the nature of God, so that we can work consciously from what God is. With the knowledge that He is divine Mind, and Spirit, and Soul, and Principle, and Life, and Truth, and Love, it has put into our hands spiritual tools for a Science of Christianity, or a science of a true humanity. So this is the main difference - it is in approach or attitude.

QUESTION: But basically is it the same?

ANSWER: Christian Science is based on the great teachings of the Hebrew Old Testament, the root of Christianity, and on our Christian New Testament, just as all Christian truth teaching is. But it emphasizes that these teachings are scientific. We do not have to work by trial and error for we have been shown the spiritual laws. "Jesus . . . taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinning" (S&H 136:1).

Ever since its discovery Christian Science has had to deal with the attitude of fellow Christians that it is yet another sect saying, Follow me, I have the truth. In Mrs. Eddy's day the press called it "the Boston sect." It does have a church and form of worship for those who want it, but essentially it is the Science of Christianity, and any science, by its nature, cannot be sectarian.

Mrs. Eddy speaks often of the unity of Science and Christianity. "It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other" (S&H 135:21).

It is generally agreed that the children of Israel of the Old Testament stand in type for all humanity. In the New Testament, as the children of Israel recognized the Christ advent, they became known as Christians. As those of other races and faiths recognized the Christ, they too were classified as Christians. As mankind today recognizes the Science of Christianity, we are renamed as Christian Scientists.

These changes of name indicate a change of mind, a change of nature and attitude, they are not superficial labels. In one of her early writings called No and Yes, Mrs. Eddy stated: "Science is not the shibboleth of a sect-Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awe-filled word in both a divine and

human sense; but I insist that Christian Science is demonstrably as true, relative to the unseen verities of being, as any proof that can be given of the completeness of Science" (9:22).

QUESTION: Is there any clash with any Christian denomination?

ANSWER: No, I'm sure there is no clash. It is usually in the area of words — of man-made doctrines and creeds — that people tend to think that there are differences that lead to clashes. Interestingly, in the hundred years since Christian Science was discovered, many Christian churches have revived the practice of healing in different ways, whereas a hundred years ago it was a neglected area.

PART III: SCIENTIFIC TRANSLATION

John L. Morgan

In considering together this subject of healing we have seen that what we thought to be miraculous happenings are in fact the experience of the laws of God in operation. If this is so, then how do we account for the evidence before our eyes that says we are material and therefore subject to the laws of matter? Laws of God and laws of matter are opposites, and this appears to present us with a dilemma. The way this is resolved in Christian Science is called scientific translation.

Clearly our method needs to be scientific for any resolution must be according to principles or laws. But what is translation? One use of the word is in the area of language where meaning is conveyed from one language to another. If I am speaking in English and you understand only French, then what I say is incomprehensible to you. I need to translate in order for you to understand me.

Mrs. Eddy says, "The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue." She continues: "God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through 'signs following'" (S&H 115:9, 117:10). The healing practice is the signs following and it is an important part of Christian Science. Another use of the word is illustrated in the Bible when Enoch was translated and walked with God - he did not experience the transition called death. We shall find that both senses of the word are essential in Christian Science. In an article called 'One Cause and Effect' Mrs. Eddy makes two statements that focus on these uses of the word: "Christian Science translates Mind, God, to mortals," and "Science, understood, translates matter into Mind' (Mis 22:10, 25:12).

When a healing takes place it looks as though unhealthy matter has been changed into healthy matter, or an unhappy or discordant situation has become harmonious. Everyone seeks and naturally expects these changed states because health and harmony are normal. Health means sound or whole. This normal state is where everything is working in balance whether it is in the body or in relationships, physically, socially or politically. To bring about the change from discord to harmony, a balance or equilibrium has to be rediscovered or re-established.

A term that describes the true state of balance or health that we are seeking is co-incidence. To coincide is to correspond exactly. What we seek is the coincidence of the human and the divine. Two things are necessary for this coinciding to be experienced: first we must understand something of the divine, which is God, and second we must re-evaluate the human, which is usually equated with the mortal. Mortals appear to have minds of their own, whereas God is the only Mind there is and this Mind is immortal.

Before we turn to Science and Health to find out more about scientific translation it is helpful to note where it comes in the book. It is found on pages 115 and 116, in the sixth chapter, "Science, Theology, Medicine." On these pages are two tables: 'Scientific Translation of Immortal Mind' and "Scientific Translation of Mortal Mind." We have been led and prepared through the previous five chapters to begin to question this persona called me, a mortal with a will of its own. This will is so often in conflict

with the deep desire of the heart to be in accord with its divine source. Science now shows us how to resolve this conflict by making plain our starting point.

Near the beginning of this sixth chapter Mrs Eddy asks, "Is there more than one school of Christian Science?" Her answer is not yes, or no, but "Christian Science is demonstrable." She goes on, "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are 'the same yesterday, and today, and forever'" (112:3,16). Again: "In Science, Mind is one, including noumenon and phenomena, God and His thoughts" (114:10). This focus on "the infinite One" is essential, for in no other way can we resolve what appears as conflict or opposites.

Now let us examine these tables of translation:

SCIENTIFIC TRANSLATION OF IMMORTAL MIND

GOD:	Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.	Divine synonyms
MAN:	God's spiritual idea, individual, perfect, eternal.	Divine image
IDEA:	An image in Mind; the immediate object of understanding —Webster.	Divine reflection

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL:	Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.	Unreality
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Second Degree: Evil beliefs disappearing

MORAL:	Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.	Transitional qualities
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Third Degree: Understanding

SPIRITUAL:	Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.	Reality
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Both these tables are concerned with Mind - understood as God it is immortal, perceived as separate from God it is mortal. Next we observe that both these translations have three elements: in the first is GOD, MAN, IDEA, and in the second there are three degrees. But look at the marginal headings in the first: divine synonyms, divine image, divine reflection. Clearly there is one common denominator, the divine. The divine is God and is explained through synonyms;

God has an image, man; and the form of that image is reflection. The marginal headings for the translation of mortal mind are unreality, transitional qualities, reality. Again this is not really three but one—this one is reality, and either it appears in transitional qualities or if it is not comprehended, it appears unreal.

Each of these two tables is reduced to one element: the divine and reality. From this it follows that the two tables themselves are really one, revealing that the divine is the only reality.

Immediately following these tables is a paragraph headed "Spiritual universe." Universe means literally, turned into one, *uno* and *vertere*, where everything is gathered back into what it actually is in God. This paragraph reads: "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be, —all-inclusive."

Our starting point is God and God is defined through divine synonyms as "divine Principle, Life, Truth, Love, Soul, Spirit, Mind." At the beginning of this chapter in *Science and Health* we were told that the discovery of Christian Science was the discovery of the "divine laws of Life, Truth, and Love;" it was a "revelation of the absolute divine Principle of scientific mental healing." This divine Principle of scientific mental healing with laws of Life, Truth, and Love, is translating itself through Soul, or spiritual sense, and so comes to thought as the spiritual reality, as Spirit, and is manifested as the only Mind there is.

With this view of the divine synonyms we can begin to see man as the working of these synonyms, the divine image: he is "God's spiritual idea" of Himself, "individual," - indivisible from God, "perfect," - not going to be, but is now, and therefore "eternal."

Then idea itself, as defined by Webster, is first, "An image in Mind;" capital M, Mind! How often do we pause to remind ourselves that really we, man, are an idea in the Mind of God? We are much more inclined to think that we are sitting here outside on earth with separate minds of our own, and somehow God has to come to us and do something, or that we are dependent solely on ourselves. Then the definition of idea continues: "the immediate object of understanding." Immediate, no medium, no intermediary, no gap of time or space. The immediate object of God's own understanding. So this image then is really divine reflection, the image in Mind.

From that premise of the translation of immortal Mind, immediately a second — the translation of mortal mind — starts to operate. You know how on a cliff railway the moment one car starts to come down the other car starts to go up. They work absolutely as one motion, because they are on the same cable. The same thing happens here; the divine coming into consciousness, and human consciousness responding to the divine, is all on the same cable!

First Degree: Depravity.

PHYSICAL: Evil beliefs, passions and appetites, fear, depraved will, self-justification, Unreality
pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

The translation of immortal Mind coming into consciousness has this immediate effect of showing us that what we call the physical is not really physical. The terms given in this first degree are negative thoughts or states rather than pertaining to the physical body. The heading is "Depravity." This word is derived from de, completely, and pravus, distorted, crooked. We have a bent or distorted view of reality. Isn't this what "evil beliefs, passions and appetites, fear, depraved will,' etc. really are?

We also note that the terms given are defined as "unreality." In our human judgments we have right and wrong, good and bad, justice and injustice, and so on, and in making these evaluations we have produced two opposing realities. But here the problem is redefined: it says you are not dealing with two things, with good and bad, but only one, which is reality, and anything else is unreal. This important point gives us a tremendous sense of power over our circumstance and over our little peccadilloes.

I knew a man who was an absolute terror with anger, and, as often happens, he poured it out on his long-suffering wife. This unbridled anger was like a disease, it was very destructive. When we worked together we began to translate anger, and to see it as a kind of love of the truth as he saw it; it was really spiritual strength, but so distorted, so misperceived that it seemed like something else, called destructive anger. But by looking at it from the divine viewpoint it transformed that ugly human trait, and he turned round and came back to his normal human relationship. Incidentally, the man was also an alcoholic. Whether that produced the anger or whether the anger made him an alcoholic, I do not know, but when he was healed I asked him what it was that had really tipped the scales for him. 'Oh,' he said, 'I just saw that it wasn't intelligent.' As simple as that! He had been entertaining a distorted view of his own worth and his place in the family of man which was not intelligent, and a distorted view is not the reality.

It is becoming more and more accepted, and certainly the medical people are aware of it, that emotions and characteristics like these build up physical problems. It is important that they are uncovered, self-seen, shown up as a distorted view of reality and finally destroyed.

Let us always remember that we are not working up from the physical, from depravity, but what is happening is always the Christ impulsion coming in from above. If you want to clean out a bottle, you put it under the tap and as the clean water comes down from above the dirty water rises up and over the top until there is only clean water. That is just what is happening here. We have this dirty bottle of the mortal concept of humanity and we let the clean Christ water come pouring in, and it brings the dirty water up making the translation of mortal mind look as if it is an upward emphasis. It is like the cable car, the rising up is only in response to the divine coming in. It is neither up nor down really, but just a figure of speech.

Our own divinity, our own marvelous Christ-self as God-idea, is quite irresistible. It breaks up these physical beliefs and releases their stranglehold on us and shows them to be unreal so that we can then let the Christ eliminate them.

So into the second degree:

Second Degree: Evil beliefs disappearing.

MORAL: Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. Transitional qualities

Something is happening - evil beliefs are disappearing. We are not stuck in this state of the physical, we are moving. Is this second degree therefore an improvement on the first degree? What is happening on a very dark moonless night when the dawn comes? Is the night getting less black or is it getting more light? It is not something to argue about since there is only one factor at work and this is the light. So the second degree is not really an improvement on the first; it is not that mortals are becoming better, but are being discerned in a new light.

This degree is called "Moral." The moral has not been very fashionable in recent years. Moral values and moral behavior are regarded by some as outmoded and arbitrary. Perhaps it is our sense of what moral really means that is outmoded. If the moral is a thing in itself, we appear to have the choice of accepting or rejecting it. But if the moral is the Christ actually translating and transforming consciousness, then it is something not only extremely desirable but irresistible and it becomes the evidence that spiritual progress is being made.

If you want to be cynical about the moral qualities listed here, you could say, well, humanity is just being nice to your fellow-man, and honesty is merely not telling lies, or not stealing. This would be viewing them at a low level. But they also have a very exalted sense; they are spiritual strength and not merely do-gooding on a human base. So with all these qualities we need to express temperance - the last of the words in this degree. For example, we need to temper our sense of compassion so that it is not just pity for the suffering, but a longing to bring the divine to remove the suffering. The moral has to be tempered so that on the one hand, we are not overwhelming and, on the other hand, we are not cold, but we have a warm, balanced sense of the moral qualities. They are not ends in themselves but are symptoms of change and progress.

A reference that bears that out is in Miscellaneous Writings (100:22), where Mrs. Eddy is talking about such qualities as humanity and faith. "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite." Then she goes on: "Who remembers that patience, forgiveness, abiding faith, and affection, are the symptoms by which our Father indicates the different stages of man's recovery from sin and his entrance into Science?" Symptoms are transitional, they are not things in themselves but absolutely vital

as indications that the translation is happening. The marginal heading confirms this, it calls them transitional qualities.

We are making the transition, we are going across, trans and into. We are passing over from unreality to reality. Glorious, and it is happening not because we are working our way up but because of the irresistible Christ-power coming into human consciousness to do its marvellous, powerful work of transforming our estimate of what humanity really is. Working from the divine, from God, that is what we love to do.

Now we have arrived at the third degree:

Third Degree: Understanding.

SPIRITUAL: Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. Reality

We note that there are seven terms here. Is it possible that they can be identified with the seven synonymous terms for God?

Isn't it Mind that relates to wisdom?

Purity clearly belongs to Spirit.

Spiritual understanding defines Soul.

Spiritual power is Principle.

And love, with a small I, the love which loves to give, which loves to lay down the mortal sense, is Life.

Health describes the synonym Truth.

Holiness is surely Love.

Thus, in the third degree, 'understanding,' we have arrived back at the nature of God, and it was from God that we first came. Understanding stands under. Another word with the same derivation is substance, sub, under and stare, to stand. What we are understanding here is the actual substance of man's being and the terms are wholly spiritual characteristics. They are the reality of man. But let us always remember we do not arrive at this understanding only at the end of the journey; we have in fact come from that status as God's own spiritual idea, the "immediate object of [God's own] understanding," which we have been since before time began.

Jesus used this cyclical statement, "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); I come forth from reality, and am come into an apparent world of dualism, but by continuing to come forth from reality I am translating dualism by degrees and arrive back at this unbroken reality of being.

It is actually what we do all the time whether we are correcting a huge mistake as to the meaning of life, or whether we are correcting a little fault in a calculation on the back of an envelope: we are coming forth from the infinite perfect Principle of good right to the point where there seems to be a mistake, and then the Principle resolves the mistake and we are back in the Principle of good. We have never really left the cycle; it is God's own understanding operating as us.

This is the coinciding of divinity and humanity. We are proving to ourselves that humanity is not mortal, but is the living experience of divinity. "The divinity of the Christ was made manifest in the humanity of Jesus," (S&H 25:31). "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God" (S&H 561:16).

I love to think that it was not a man called Jesus who demonstrated the Christ, rather was it the Christ-fact that brought Jesus into human expression. Similarly it was not somebody called Mary Baker Eddy who discovered and founded Christian Science, but it was God's own Christian Science that produced that phenomenon called Mary Baker Eddy. It is just the same with us. It is not each one of us trying hard to be Christian and to achieve godliness, rather is it the fact of Christhood that is producing us, and shaping our lives, and spiritualizing our consciousness; it is God-power producing the transformation of human character.

Although we have looked just at the surface of scientific translation, yet it has wonderful depths and marvelous import for us. It is a glimpse of the method by which we go about redeeming or changing some ugly situation. We lift our concept of the human so that it is redeemed from being mortal and instead is found to be the living experience of the divine. We still look like a human, we still act and function as a human, but the way we arrive at it is totally different. Is a cloud black or white? If we look at it from below, it may appear to be black, but if we look at it from above it is white. The same with humanity; if we look at it from below, it appears to be mortal; if we look at it from above, it is seen to be divine, it is immortal.

The world is full of legends about the king's son who is kidnapped and taken away to a far country. Through tribulations and adventures he eventually gets back to his father's house. It seems that every society has stories like that. Humanity, if it thinks of itself as just mortals, is really in a state of kidnap. The son has been stolen from his father's house. But as we seek our way back, there is a golden thread by which we can get there because something in us knows that we belong to the Father's kingdom. Something in us knows that we are not mortals. Then when we touch the great truths of our being, something in us says, Yes, I know that is true, that is what I am. It is a recognition of what we eternally are. We reclaim our true and original heritage.

PART IV: THE CHRISTIAN SCIENCE TEXTBOOK

All that any one of us knows and understands about Christian Science comes direct from God. As students of the Word of God, the Bible and Science and Health with Key to the Scriptures by Mary Baker Eddy are our guides. Mrs. Eddy says of the textbook that it "contains the full statement of Christian Science or the Science of healing through Mind" (S&H 456:28).

For many years we have heard people say such things as: Science and Health is too difficult and abstract, give me something simpler and relevant; or they ask: What is the basis for your attitude that this book has divine authority, spiritual sanctity, and a healing effect?

Christian Science teaches that healing is as possible today as it was in Jesus' time. Jesus healed by knowing the divine Principle of wholeness; and this knowledge was not something exclusive to Jesus and his immediate followers. When one investigates this barrier that so many people believe is between themselves and the message of Science and Health, one finds that the book is not seen first as a textbook to be read from beginning to end before being used as a reference book. The Bible is so often treated in a similar piecemeal way. The power of these books lies in their coherently integrated wholeness. It is only from the standpoint of the whole that a detail remains valid and powerful and not self-contradictory and self-destructive.

In Christian Science we refer to the Bible and Science and Health as our twin textbooks. The latter shows us why the former is truly the 'book of life.' When Mrs. Eddy discontinued personal pastors (including herself) in the churches she ordained the Bible and Science and Health to take their place, calling them "Your dual and impersonal pastor" (Mis 322:10). She said in an article called "Science and Philosophy," "I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, Science and Health with Key to the Scriptures" (Mis 363:30). On another occasion, in a letter to a New York newspaper, Mrs. Eddy said, "Christian Science presents the demonstrable divine Principle and rules of the Bible, hitherto undiscovered in the translations of the Bible and lacking in the creeds" (My 299:13). In no place in her writings does she indicate that Science and Health supersedes the Bible, supplements or replaces it. Indeed its full title, Science and Health with Key to the Scriptures clearly states its relationship.

If we are seriously interested in any subject, we are prepared to go further than listening to lectures or asking questions about it, and we naturally turn to a textbook in order to make the elements of the subject clear. So what is the Christian Science textbook about? There is no quicker way of getting to the heart of what a book is about than to scan the Contents page. This is also the way that one sees the whole picture in one glance. So let us now look at the Contents page itself.

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What can we learn from our first glance at this table of contents? We note that there are eighteen chapters and that the last four are headed Key to the Scriptures. (There are also seven hundred pages, so it is a long book.) There is first a PREFACE which introduces us to the twin points that dominate the book: the fact that God can be understood aright, and that healing power follows from this understanding.

Chapter I is PRAYER. All our work in spiritual things naturally begins with prayer. There is the hunger of the human heart for God, — there is the deep desire to know what reality is, what substance is. But what are we really praying for? Prayer is sometimes an earnest request for health or a blessing or for well-being. But when we look further into this question we realize that what we are fundamentally praying for is something much deeper: surely it is for our conscious union with God, with our divine source. Isn't this the basic longing? The Lord's Prayer, common to us all, begins with the words, Our Father, words that are both comforting and express the nature of what we are seeking. "Prayer is our acknowledgement of this desire to be at-one with the divine, with our Parent-source.

The second chapter is ATONEMENT AND EUCHARIST. The word atonement as used in theology means unity, reconciliation, and its derivation is literally at one. At-one-ment therefore is not just a play on words. Some dictionaries even include Mrs. Eddy's words, "Atonement is the exemplification of man's

unity with God, whereby man reflects divine Truth, Life, and Love" (S. & H. 18:1). But the chapter is called Atonement and Eucharist, and in this context eucharist focuses on the price we are required to pay to experience at-one-ment. This price is that we have to give up all personal sense of a separate self. Jesus' sinless life depicts the surrender of the mortal sense of a life of one's own; he had no sense of himself as a separate person called Jesus. His divine identity as the Christ was his whole being; it demonstrated man reunited with, or reconciled to, God.

Our prayer for the at-one-ment of humanity with divinity leads us to the third chapter, MARRIAGE. What "God hath joined together" is the true human and the divine — the manhood and womanhood of God. Our humanity is found to be in wedlock with our divinity. All there is to you and me engaged in our rightful activities is the divine operating as you and me. So there is a beautiful state of marriage, when the divine is operating not through us but as us.

The fourth chapter is CHRISTIAN SCIENCE VERSUS SPIRITUALISM and it handles the belief of mediumship in any form. If you think of God working through a person He is requiring a medium, but if you think of God operating as what is called you and me, that is what is meant by the term Christian Science. We are not persons who have to take the ideas of God and do something with them, rather we are the direct operating of these ideas of God. Just as when we are honest, or intelligent, or loving, these qualities operate as you and me, not through us as persons. A Christian is not someone with a will of his own, he is a spiritual Scientist. There is not really a person in the picture; there is only the direct operation of God. It is this that uncovers or unmask the lie or false influence.

The fifth chapter is ANIMAL MAGNETISM UNMASKED. Animal magnetism is the term used in Christian Science to denote all error, but essentially the error of personal sense, personal will. It is this that keeps all humanity in bondage. Christian Science unmasks this attempted personal despotic control of man and shows that animal magnetism has no power of its own and no authority. Unmasking this error at the same time reveals the truth in our hearts and lives that "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (106:9). This is God's man. This is a real Christian Scientist.

Chapter six, SCIENCE, THEOLOGY, MEDICINE, is such an encouraging confirmation of this point, for it begins: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love" (107:1). It was Mary Baker Eddy who, in making this discovery, named it Christian Science and wrote the textbook. But we can never act with conviction if we merely accept something we have been told, therefore the I that makes the discovery of the divine laws is not only Mary Baker Eddy but is also any student who has been prepared through the steps of the five previous chapters. Unless we make discoveries ourselves, we do not really understand.

The first five chapters enable the student to participate in an orderly way in what Mrs. Eddy describes as God's gracious preparation of the heart and the mind and the life before the discovery of spiritual reality makes sense to us. What really makes sense is this fact that God operates through divine laws, not haphazardly.

The method by which the falsity of material evidence is changed to that of spiritual reality, as we have already seen, is by translation.

At this point the book shows that the divine laws are beginning to pour into our consciousness, leavening, translating and transforming everything. The Science of God and man comes to us as a true theology — "I and my Father are one," as Jesus defined it — and that conviction medicines or heals the human condition of apparent separation from our Father. Science gives us the Christ view, which heals and changes and resurrects everything in the human. We see evidence of this in the next chapter.

Chapter seven, PHYSIOLOGY, deals first with the physiological sense of body, which we tend to think of as the working of organs and as being subject to disease and death. But as we let that Christ translation come into consciousness and overturn our false conceptions, we experience body, not as organic or physiological, but as the embodying of the activities and faculties and powers of God. This chapter shows us a transitional stage where the five physical senses yield to God; we learn that Mind, not brain, controls the body. The famous pianist, Ashkenazy, was once asked how it was that he reached the pitch of being able to play music so supremely well. His answer was, 'I practise, and practise, and practise until it is no longer me playing the music but the music playing me.' So you might say that the physiology of Ashkenazy is transformed; it is not him sitting there consciously telling his fingers to do this and that, but the music is pouring through him, as him, translating the personal physical sense of himself. We've all experienced this from time to time in some degree.

The eighth chapter is FOOTSTEPS OF TRUTH. We now realize that these longed-for footsteps to Truth which we are faithfully trying to fulfill are only possible of fulfillment because they are in fact footsteps leading out from Truth. It is a cycle. Perfection may seem to be an absolute goal, an impossible ideal, but these demands of Truth upon us can be fulfilled because our footsteps are actually the footsteps of Truth itself. At the end of this chapter we are told, "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable" (253:32).

Chapter nine is CREATION. Our vision is opening to a totally new view or sense of creation. The concept of man cast out of God and having the burden of trying to create is fading. As we saw in the sixth chapter, we are discovering what God has created. "There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery of some distant idea of Truth" (263:20). God has not created a material universe. The material universe is the shadow of the reality. God is infinitely expressed as spiritual ideas. All that really exists is God in self-expression and our new view of creation is simply that "multitudinous objects of creation, which before were invisible," have suddenly "become visible" (264:14). Because our vision is clearer, we therefore see more. We begin to see creation fulfilled and complete and accomplished now.

Chapter ten is SCIENCE OF BEING. The phrase, Science of being, is always spelt with a capital S for Science because it is God's Science, and with a little b for being, because, you might say, it is our being. (The textbook always reserves the capitalized letter for God and the uncapitalized for man as the activity of God.) If Science is the truth of our being and all comes from God, this is the Science of our being God's Being. God's Being is our very being.

This is a long chapter full of beautiful details of how the divine comes with Christ power to illuminate, and to transform, and to redeem all the details of our human sense of being. It finishes with thirty-two numbered sections, called "the platform." Mrs. Eddy introduces this by saying, "When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated" (330:8). The word platform is derived from two words, plat and form, and plat is an interweaving. So the platform offers us interwoven spiritual precepts about the nature of God, the nature of Christ, the nature of the human, and the resolving of the problem of evil. This therefore must be something on which we can safely stand.

Chapter eleven is SOME OBJECTIONS ANSWERED. How often we preface what we say with 'but' or 'what about so and so?' This chapter says that we only raise objections if we take things out of their context and regard them as separate objects. By taking ideas away from the oneness of God, out of their real context, they lose their relationship to the whole.

The objections are answered if we view the parts of the whole always from within the framework of the divine whole itself. So often in life when we find things objectionable it is because we have isolated them from the purpose and meaning of the plan of the universe. This purpose must be God expressing Himself as man, not man having his own ideals unrelated to God. But if we can reintegrate ourselves with the sense of divine purpose and wholeness—see everything interwoven with everything else—that which objects, or is objective, is then seen as part of the whole. It is answered from within, from the subjective point of view.

Chapter twelve is CHRISTIAN SCIENCE PRACTICE.

In answering the objections, by putting everything back into God and acknowledging that there is a divine plan where everything relates with everything else, we are in fact practicing Christian Science. We are removing the objections of the human mind by working from the unbroken wholeness of being, seeing everything slotted back into its proper place and value in the divine purpose and plan.

"Christian Science Practice" is a long and very practical healing chapter, finishing with an allegorical account of a law case. The prisoner on trial is accused of transgressing the laws of matter. He has watched with and tended a sick friend, but in doing this he has broken the laws of health that claim to govern the material body. This is his crime and he is condemned to death. But then permission is obtained for a retrial in the Court of Spirit. Christian Science, appearing as counsel for the defense, argues for man's freedom under the law of God. God's law liberates him from the bogus laws of mortality. The law case finishes with the commanding sentence, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (442:30). Be a law to yourselves!

Chapter thirteen, TEACHING CHRISTIAN SCIENCE, tells us where to turn for our teaching, how to be taught of God and not depend on man for instruction. It is about the ethics of how we handle each other; we do not stand as a person telling other people what to know, believe, or do. Rather we encourage them to be taught of God, by turning to the books. It is a lovely delicate chapter. Teaching relates to education, and the word education comes from the Latin educare, meaning to lead out,

educate. All good education is drawing out, or leading out the individuality that God has already planted. We are therefore concerned with giving birth to ourselves out of the very nature of God. So it is not surprising to find near the end of the chapter that wonderful paragraph with the marginal heading, "Scientific obstetrics."

Chapter fourteen is RECAPITULATION. What is it that is coming to birth? What is this nature of God? This chapter is a series of questions and answers. The first is, What is God? The whole chapter is an elaboration of the answer, because that basically is the first and last and only real question. So "Recapitulation" is letting God reveal to us what He is. By the answers to these questions we are being taught of God. The answer to this first question is: "God is incorporeal, divine, supreme, infinite" and then come these seven capitalized terms which have dominated the book throughout, "Mind, Spirit, Soul, Principle, Life, Truth, Love."

Every idea that we ever need in the whole of being can be found in those terms. But by having seven capitalized terms, seven names for God, are we not in danger of having seven gods? Therefore the second question asks, "Are these terms synonymous?" The answer in part is, "They are. They refer to one absolute God." (This is why you will notice that so often we refer to `the synonymous terms for God.')

But we must go further. The next question is, "Is there more than one God or Principle?" And the answer is: "There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." It is here that we find this statement on which we build our assurance of the inseparability of God and man as our basis of operation Principle and its idea is one.

Clearly we have now arrived at a climax in the book and a new section opens consisting of four chapters forming the KEY TO THE SCRIPTURES. The next two chapters have the titles of the first and last books of the Bible.

Chapter fifteen, GENESIS, begins with the story of the seven days of creation showing that the nature of God as sevenfold has in fact always been presented to mankind through the Scriptures. The seven days are the Bible's symbolization of what we call the seven synonymous terms. These days illustrate how the seven terms which are God generate within us the understanding of what those synonyms are. It is like a teacher in a classroom telling the children what the numbers are and then saying that next he will show them what they represent, how to use them, and what to do with them. So the "Genesis" chapter shows us how the divine sevenfold nature of God unfolds itself in human life, regenerating our conception of ourselves, so that we are no longer born of Adam and Eve, or of Darwin's theory of evolution, but we are really consciously born of God right where material evolution seems to be. The sevenfold generative nature of God exposes the unreality of the Adam story in which mortals seem to have originated.

Chapter sixteen, THE APOCALYPSE, now transforms our sense of the ultimate, "Genesis" having transformed our sense of origin. From the book of Revelation in the Bible the textbook extracts just a handful of verses. They introduce the angel with the little book, the God-crowned woman symbolizing man generically, and show how the problem of evil, or the great red dragon, is finally resolved when we let the holy city come down from God into consciousness. This chapter comes to its climax in this four-

sided holy city, called in the textbook language, the Word, Christ, Christianity, and Science. The Bible begins with "In the beginning God created the heaven and the earth." It ends with the Revelator saying "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and I John saw the holy city, new Jerusalem, coming down from God out of heaven" (Rev 21:1,2). This sixteenth chapter ends with the twenty-third Psalm, which is the state of divine consciousness that John finally depicts. Mrs. Eddy substitutes the word LOVE for the Bible words, The Lord, "substituting for the corporeal sense, the incorporeal or spiritual sense of Deity" (578:2).