CHRISTIAN SCIENCE:
THE RELIGION AND MEDICINE OF CHRIST

A Lecture On Christian Science
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Christ Jesus, whom Christian Scientists regard as their Saviour and Exemplar, once said: “I am not come to destroy, but to fulfil“ (Matt 5:17) Jesus introduced a new and spiritual conception of life and conduct. He came to save mortals from their sins, and heal them of their ills. He came to reveal the spiritual facts of being, and the practicability of spiritual life here and now, the kingdom of God on earth, the kingdom within Christian Science makes no war on other systems of religion and medicine, nor upon the individuals subscribing to them. Christian Science steadfastly holds to the essential Christian and Scientific unity of religion and medicine as taught and practiced by Christ Jesus.

Life Untrammeled

Perhaps no one ever plumbed deeper into human contraries, inconsistencies, and woes than did Mary Baker Eddy, the Discoverer, Founder, and Leader of Christian Science. And, doubtless, no one since Christ Jesus ever reached higher into the realm of the spiritually real. Truly religious and spiritually-minded, this great thinker early detected the shortcomings of creeds and dogmas, and the long-goings of medical theories and practice. Although she was devoted to the church, and a student of medical theories, her spiritual perception caused her to challenge popular systems of religion and medicine, systems that regard evil as a concomitant of good, equal in power, and sharing God's prerogatives and His man’s estate. Such systems, in actual test, failed to quench her spiritual thirst, to satisfy her reason or to meet the needs of her frail physicality. Eventually she came to see that the theory of the existence of both good and evil, Spirit and matter, health and disease, is based wholly on the outward appearance, and is supported altogether by the witness of the five notoriously unreliable physical senses. She saw, reasonably, that the completely opposite elements of good and evil, Spirit and matter, determine that if one exists the other is nonexistent. Thus she arrived at the
great truth in divine Science, that the real man is not material but spiritual, not sick, sinful, fearful, or in bondage, but well, loving, fearless, and free. What a discovery was that! What an unshackling of the enslaved followed! What a debt of gratitude humanity owes to this intrepid religious and medical freethinker, this brave and loving follower of Christ. Mortals enmeshed in the old cramping systems, striving to be well, holy, and successful while accepting the false theories of an inescapable evil opposite to every good, and with each period of temporary relief from some form of enslavement, crying, as did St Paul's gaoler: “With a great sum obtained I this freedom,” (Acts 22:28) now, through the blessed release of Christian Science, can say with Paul, “But I was free born!” (ibid.) As though in a flash of true insight into that dramatic scene between Paul and his gaoler, a certain eminent physician has said: “If a man should follow his doctor's every advice, take all his prescriptions, adhere to his prescribed dietary, physical education, exercise, hygiene, and disobey in nothing throughout his life, such a man possibly might live six months longer, but he probably would spend all that extra time in the hospital and be thoroughly miserable.“ My friend, if you would learn of life untrammeled, and joyously cry with Paul, “I was free born,” study Mrs. Eddy’s great book, *Science and Health with Key to the Scriptures*, study the Bible in the light thus thrown upon it, put into your own life the meanings as you grasp them, attend the services of the Church of Christ, Scientist, particularly the Wednesday meeting where testimonies of the healing of physical disease and of sin are given by grateful beneficiaries; and, as Jesus counselled Thomas, “be not faithless, but believing.” (John 20:27) All the world is receiving benefits from Mrs. Eddy’s unselfed labor and love, and individuals are accepting Christian Science as their experience makes them ready.

**Religion and Medicine Undivided**

The natural oneness of religion and medicine is indicated by the early efforts of humanity to express that essential unity in speech. The root word for health and holiness in the Anglo-Saxon, and in more primitive tongues, is the same, and it means wholeness, completeness. Again, the Scriptures sustain the essential unity of religion and medicine. Prophets and psalmists and preachers, kings and commoners throughout the Bible, when they turned to God as a very present help in all sorts of trouble, were healed and saved from sin and disease. Christ Jesus earned the appellation, The Great Physician, not because he was a graduate of some medical college, or versed in the material medicine of his day, but because he was literally a healer of body and mind, a healer that never failed. But can you imagine Jesus subscribing to the crude theories and methods of the physicians of his times? Indeed, can you think of him wielding an ether cone or scalpel before a
modern clinic? Whatever it was that divorced the healing and saving arts, and whenever that calamity befell the human race, and the hospital and the doctor took up their abode on the opposite side of the street from the church and its ministers, certain it is that Jesus, by his purely spiritual precepts and practice, reunited these great ministries as one in his theology and medicine. But the essential unity of religion and medicine, as in Jesus' teaching and practice, is not the amalgamation of matter and Spirit. Christ Jesus elevated medicine to a spiritual, a divinely mental basis. Also, he restored theology to the same purely spiritual plane. From that true spiritual platform, theology had been debased by the unspiritual doctrine that Spirit, the infinite, made matter, the finite. This doctrine taught that although God, who is Spirit, begot matter, which is not spiritual, that we must rid ourselves of this God-bestowed matter by dying out of it, - all of which would appear to be an unprofitable procedure on the part of God and man. In both theology and medicine Jesus utterly discarded material theories and methods. Christ Jesus' medicine and theology were one with Spirit, not matter. This he illustrated when he said to his orthodox critics: “Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?” (Matt.9:5) indicating the common origin of sin and sickness, and showing that he healed both by the same spiritual power and process.

The Theology of Jesus

The theology of Jesus brought in a new dispensation. He discarded outworn parts of theological tradition and flooded the remainder with divine light. The age-old doctrine of substitutional sacrifice he clarified with the statement: “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him,” (John 6:56) and he explained to the perplexed disciples: “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) It was the Spirit and the spiritual meaning of the Scriptures that founded his theology, and the way of salvation through self-sacrifice, or the denial of material self. Jesus taught the unity of God and man. He said, “I am not alone, but I and the Father that sent me.“ (John 8:16) In Christ Jesus' theology, and to Christian Science, there is no line of separation, however fine, between God and man, but instead there is coexistence in which God is cause and man is effect. Jesus' theology named God as Spirit, not to be worshiped in nor as the opposite of Spirit, not to be worshiped in or as matter. Again, Jesus referred to God as knowing all things. So, Christian Science teaches that God is the infinite, and hence the only, Mind. The conclusion from the theology of Christ Jesus, and of Christian Science is that man is the idea of divine Mind, or Spirit, the image of God. This means man is divinely mental or spiritual, and hence not material. How truly, as Jesus said, “the flesh profiteth nothing.“ (John 6:63)
Jesus' theology revealed the correctness of all right mental action, and the wrongness, the error, and hence the unreality, of the opposite action of matter and its essence, the so-called mortal mind. And Jesus, as also Christian Science, calls for an awakening of mortals from the false beliefs of mind in matter and matter in mind, and the sinful, erroneous outgrowths of such beliefs. This divine theology requires the recognition of sin, or error; the desire to correct it; the destruction of error with the baptism of the Spirit, flooding consciousness with the cleansing Christ; and reformation, by replacement of error in thought and life with truth - the overcoming of evil with good. Jesus submitted to the shedding of his blood for the remission of sins; and following his explanation of the point, the Christian Science textbook declares “The spiritual essence of blood is sacrifice.” (Science & Health p25) Christian Science thus requires, in Jesus' own words: “If any man will come after me, let him deny himself” (Matt.16:24) -let him sacrifice the material sense of life and self, let him repudiate life in matter. That sacrifice must have been the meaning of Jesus' assurance: “He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.” (Matt.10:39) Christ Jesus' theology consummately was the triumph of Truth over error, of Spirit over matter and the carnal mind. As the exponent of the spiritual idea of Truth in its healing and saving power over error, Jesus held the title of Christ. It was the Christ, or the idea of Truth manifested by Jesus that made him “the way, the truth, and the life.” (John14:6) It is this “Christ in you,” (Col.1:27) which, Paul assured, would be for each of us “the hope of glory.”

Such, briefly, are the main points in the theology of Christ Jesus, and of Christian Science. It exalts the power of divine Truth to hold man forever perfect as the likeness and image of God, and to cast out and destroy from human consciousness all wrong or false beliefs about the man God made, beliefs leading in mortals to sin, disease, discord, death. It reconciles the human consciousness to give up error and accept only truth. It shows that “with his stripes we are healed” (Isa.53:5), that even though, at the time, the rejection of error may seem punishment, loss of pleasure, of profit or possessions, the realization surely follows that there is no profit nor pleasure nor satisfaction in sin, but always there is salvation in destroying a false sense. Christian Scientists believe the price Jesus paid, each follower of Christ must pay for absolution from sin, discord, disease, all error. The denial of material selfhood is the price each must pay for the true sense of atonement, at-one-ment with God, with good, that forever oneness with the Father, recognition of which caused Jesus to refer to himself as “the Son of man which is in heaven.” (John 3:13)
Finally, the theology of Christ Jesus included the method of approach to God and of communion with Him. This provision is prayer. It includes any activity of the human consciousness to throw off the old man, the false sense of things and self, and to replace it with the new man, the right idea of self, of man as he always is with the Father, divine Mind. Prayer, in its highest statement, is that very realization of true being, shorn of all false sense, that realization of the unity of God and man of which Mrs. Eddy has said: “The Christian Scientist is alone with his own being and with the reality of things.” (Message for 1901 p20)

We pray rightly for divine guidance; we lift up our hearts and sincerely aver: “Where He leads me I will follow.” Mrs. Eddy’s prayer “Shepherd, show me how to go” (Poems p14) is metaphysically the appeal to intelligence, the calling upon real Mind, God, for wisdom, not upon the human so-called mind, or material sense, for mere intellectual judgment. Divine guidance is the leading, the directing, the determining of the one Mind, of God. The will of God is always the wise thing to do, and equally whatever is the wise thing to do is the will of God.

The Medicine of Jesus

Now the medicine of Christ Jesus, which is the healing art of Christian Science, differs in no respect from his theology as outlined. Indeed they are one, since Jesus' theology, his knowledge of God, was his medicine. First is the necessary recognition of the malady as a false state of consciousness, as a departure from the right condition or conduct, evidenced by wrong physical or moral effects, called discord, disease, sin. Second is necessary repentance, or change of mind; turning away from the evidence as false, willingness to give up the error, to reverse it, to turn it, or turn from it. Third is baptism with the spiritual sense of reality, the sense of health, washing away the mesmeric false sense, thus cleansing both human consciousness and body. Fourth is reformation and probation, a cessation of the offence, a correction of conduct, a walk with God, a spiritualization of thought and life; all of which makes the individual better, physically, mentally, morally, spiritually. These steps may not be clearly defined in every case. Some individuals come to Christian Science as some did to Jesus, seeking only the loaves and fishes, seemingly unprepared for spiritual advancement. Yet there is no evidence that Jesus was discouraged when only one out of ten he healed “returned to give God thanks.” (Science & Health p94) Jesus knew, even as suppliants may know today, that no man ever touched the hem of Christ's garment without fundamental changes in character, which sooner or later appear in bettered, more spiritualized lives. Christian Science teaches that false beliefs about man do not change man,
but that correct knowledge of man does change the human concept for the better and so inevitably leads to improved conditions of body.

Christian Science reveals that just as sin, an admittedly erroneous mental state, produces bad conditions of morals, mind, and life, so disease and discord also are the fruits of wrong thinking. Christian Science therefore addresses itself to correction of the error of belief manifested as disease on the body. It will thus be seen that neither Christ Jesus nor Christian Science follows material medicine. Christian Science and material medicine have in common only the humanitarian and benevolent intent to prevent and cure disease, and to benefit human life; beyond that point material medicine cannot follow Christian Science. He who was called The Great Physician because of the healing power he displayed, was pre-eminently a spiritually-minded man. Today is spiritualmindedness necessary in a physician? Is it taught in medical college? There are, it is true, spiritually-minded doctors of medicine, who may consider and try to rectify moral and mental bad conditions, but is that quality, so conspicuous in Jesus, and so indispensable in a Christian Science practitioner, at all required of an efficient medical man? Material medicine, surgery, and the allied arts concern themselves not at all with spirituality. Indeed, even morality is left entirely out of the theory of material medicine.

Are Christian Scientists justified in relying wholly upon the teaching and practice of the master Metaphysician? Christian Science maintains that it is not the way of Christ Jesus to divide Christly healing and saving, and to settle the healing portion upon material medicine and the saving part on ecclesiasticism. Christian Scientists proclaim, and undertake to live under the undivided garments of Christ. Christian Scientists reasonably hold that Jesus never divided that raiment but it was torn apart by impious hands. Christian Science holds it to be as Christianly scientific to heal the sick through prayer and spiritual power alone as to save sinners through Christ. Christian Science holds it to be true of the healing art also: “It is the spirit that quickeneth; the flesh profiteth nothing.” (John 6:63)

**Cure and Prevention**

Christ Jesus employed both the therapeutic and prophylactic arts, healing disease and sin, and protecting against the errors of belief producing those evils. He said to the man he healed of impotency: “Behold, thou art made whole: sin no more, lest a worse thing come unto thee.” (John 5:14) He said substantially the same to the woman he healed of sin. He restored Lazarus and others, raising them from the dead, and he practiced in his own case the preventive art, in his experience on the
cross. In the tomb he employed divinely mental medicine and surgery, and prevented the operation of pathological laws. Christian Science agrees with the tenor of Jesus' teaching, namely, that preventive medicine, that is, prophylaxis as Jesus practiced it, is the highest art. Christian Scientists properly are known not only for the trouble they get out of, but even more for the trouble they keep out of. Abiding in the morale of Christ's Science, realizing your unity with God and your inseparability from good, and accepting the responsibility of your own thoughts and acts, literally: “There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” (Psalm 91:10)

Followers of Christ should recognize with Jesus that matter and the human material mind cannot cure the bodily ills they produce. Christian Science reaches out beyond matter, beyond even that other name for matter, the carnal mind, to the divine Mind, the only Mind, God, for the correcting Christ, the idea of Truth, for the sole healing and preventive and redemptive power.

**Law and Nerves**

While Christian Science does not classify diseases, and give them degrees and names, it recognizes that mortal mind does that. But Christian Science does not acknowledge such classification as binding or even obtaining, except as it may be so in the conscious or tacit mental consent of the individual. Contrariwise, Christian Science refutes such certification of error. Christian Science takes away from disease its falsely claimed identity and power. To illustrate, mortal belief declares the physical body is governed by mortal mind, its maker, through nerves; that nerves are the medium of mortal mind's control of body, and that lack of control and even many diseases are attributable to failure of the nervous system to function properly. Now Christian Science does not begin by studying the nervous system or its pathology. It begins, as did Jesus, with the truth of being, namely, that God, divine Principle, is the sole source of law; that the government of good is uninterrupted, instant, and complete. God, divine Mind, does not govern His idea, man, by remote control. The power of enforcement is not separate from the divine law nor from the man it governs. Hence nerves are a very poor substitute for divine law, which they counterfeit. Man is not governed by nerves. Divine Principle has no material medium through which its idea is controlled. The infinite Mind conceives its idea, man, in terms of knowing and controlling it, in terms of creation and government. Man does not control his mind, but contrariwise, divine Mind controls man. Man's self-government is God's control of man - it is divine Mind governing its idea.
**Mental Anatomy**

Mrs. Eddy, in reducing her vision of divine Science to human apprehension and needs, found she required a word to cover the Scriptural statement that Jesus “knew what was in man.” (John 2:25) She needed a word to describe what is called in medical terminology, diagnosis. And as always she found the needed word, anatomy, which she defines as follows: “Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question.” (S&H p462)

Christian Science presents, in the term mental anatomy, the Christianly scientific interpretation of both diagnosis and surgery. Science and Health declares: “The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate.” (p462) This is an order of surgery admittedly beyond the scope or grasp of material medicine, and yet Mrs. Eddy goes on to say: “The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease.” (ibid) Successful mental surgery is so familiar to the active Christian Scientist as to excite little comment. I myself have seen many cases of healing of fractured and dislocated bones, of benign and malignant tumors, of congenital and other deformities, and many other pathological conditions included in the scope of surgery, through the ministrations of Christian Science alone. It need hardly be added that where two systems differ so radically, are so contrary in theory and practice, it is impossible to combine them. Divine Mind does not share its dominion with matter or delegate its power to material systems. Obviously, it makes no difference what the disease may be, or what portion of the human body affected. The important question is: Has God power to heal sickness, to restore the maimed, to correct the abnormal, and is His Christ, His healing and saving power available? We should abandon anatomy as physical and take up anatomy as defined in Christian Science. This study of scientific anatomy does not consist in playing on words, but in dealing with and disproving false beliefs, or erroneous mental concepts, for they alone are responsible for abnormal conditions of body or thought.

**Discovery of Thoughts**

Archaeologists discover ancient cities and works of art by removing the accretion of debris upon them. Christian Science discovers man by annulling false beliefs about him, and finds him well and perfect; immortal, sinless, strong, capable,
spiritual, the masterwork of God’s master hand; not a material body, not a jungle-
temple fashioned by man’s hands, but the very temple of divine Mind.

Employing the anatomy of Christian Science one discerns between thoughts and
accurately fixes them as true or false, as of divine Mind or as misstatements
thereof. One learns that wrong thoughts are not actual thoughts but are false
statements or false beliefs, which belong not to divine Mind but to that false state
of consciousness Paul called the carnal mind. One learns also that all abnormalities
are objects of these false untrue beliefs.

**Adopted Beliefs**

Do you raise the question, how can my bodily condition be the expression of my
thought when I knew nothing of the disease or its causes before it made its
appearance? How, then, can my wounds be self-inflicted? Friend, have you never
considered how well loved (and indulged) adopted children can be? Evil is never
native to anyone. It is always the self-assertion of a lie. Therefore, no matter how it
got there, the presence of evil in thought or body must be rejected as spurious. To
say you did not know of the false belief, yet to consider yourself a victim of it, is
to give error all the power and reality it asks of you. Error seeks to be – and is
content to be – and can never be other than an adopted belief. But the error is in
false belief always and not in man, nor is it transferred from one man to another.
Actually, there is no such thing as mental telepathy. What seems to be transference
or projection of thought is not actual, but it is the individual’s acceptance, or
adoption, of the false claims of mortal mind. But mortal mind is a counterfeit of
real Mind. The ideas of Mind are everywhere present. Wrong concepts are then a
false claim of thought-presence. The attempt to influence another through thought
transference seems successful only when the victim enters his own conscious or
tacit consent to such a possibility. One is never hypnotized against his will, but
always with it. Thought transference is never a fact, it is always a false belief. To
recognize mental telepathy as a false belief is to annul its seeming cause and effect.

**“The Healing Power of Nature”**

Critics of Christian Science sometimes try to discredit the healing of disease under
Christian Science treatment by saying: “Oh well, such cases would get well
anyway.” The practice of Christian Science is not an exhibition of the so-called
healing power of nature. Nevertheless it is natural for the body to be well and when
the abnormalities and distortions of wrong thinking and wrong conduct are
corrected by Christian Science, it is natural for the body to get well.
The practice of Christian Science brings God’s kingdom of harmony on earth. The action of Christian Science on mortals is to free them from the trammels of mortality, the hampering beliefs of limitation, disease, pain, sorrow, worry, all discord. Christian Science demonstrates that man is under the government of divine law, not the so-called laws of matter. Since there is only one source of law and order, namely divine Principle, even mortal man and body, if governed wisely, must be divinely governed. Mortal mind is a false statement of Mind and can only misgovern. Christian Science is mortal man’s friend. Under Christian Science, the natural functions and proper preventive and corrective processes of the body have protection and free scope. *Science and Health* declares: “The recuperative action of the system, when mentally sustained by Truth, goes on naturally.” (p447)

**The Practitioner’s Office**

Christ Jesus bestowed upon his faithful disciples, for all time, the power to destroy sins. In Christian Science, sin has the broad signification of error, or wrong thought and conduct. It thus includes both moral faults and the delusions of discord and disease - all evil. Christ Jesus provided for the Christly ministry of Christian Science, both its private and public practice. He made the office of public practitioner proper and necessary for the legitimate care of humanity when mesmerized into sin, disease, or discord. The power to forgive – destroy - sins, that is, to make nothing of them, is delegated by God to every individual. The Bible declares all are made “priests unto God.” (Rev.1:6) We should see to it that we recognize and exercise this power divinely bestowed. It is a moral responsibility to heal ourselves, and when called upon, to heal others. True responsibility does not produce doubt, incapacity, fear, or worry. Such bad qualities are the effects of a false sense of responsibility. True responsibility is God-besotted and calls forth the good qualities of self-reliance, adequacy, confidence, and self-sufficiency.

Christ Jesus, in teaching both his immediate disciples, and of course, those countless Christians to follow, on more than one occasion addressed himself to Peter. Thus Jesus' repeated admonitions to “Feed my lambs,” “Feed my sheep” (John 21:15,16), made Peter not the mentor for Christendom, but rather the illustration of the Christly office of healer and helper. Christ Jesus even said pointedly: “Upon this rock” (Matt 16:18) - the solid foundation of the practice of the Science of Christ, as illustrated by Peter - “I will build my church; and the gates of hell shall not prevail against it.” It is significant that Jesus did actually found an organization when he taught disciples and sent them forth to preach the gospel and to heal the sick. Through these beginnings Christ's Christianity spread...
throughout the then known world. The church he built in individual human consciousness Mrs. Eddy has defined as “the structure of Truth and Love.” (S&H p583) The organization Jesus began in Jerusalem, flourished as a healing and saving evangelical body for over two hundred years, but gradually materialism and ecclesiasticism choked its spiritual light and power. Then after an eclipse of centuries, the church of the healing and saving Christ was revived in Boston, by Mary Baker Eddy, the Discoverer, Founder, and Leader of Christian Science, under the name, The First Church of Christ, Scientist. Today the Christian Science Church is carrying forth the healing and redemptive work of Christian Science all over the world.

**Christian Science Practice**

Just what does the practitioner do when he works for himself, or for others. He thinks, he reasons from the basis of the oneness of being, the unity of God and man. There is no place where good is not, and so the unity and immortality of good and health are the foundation of treatment. Health, wealth, heaven, harmony, are within the unity of being. All individuals are, in reality, within that oneness. All men are distinct, but not separate in the unity of being, of Mind and consciousness. Hence the basis of treatment is not the scientific impossibility called thought transference. It is not one person doing something to another person, although of course, it may be one person doing something for another. The error which seems to be in the body is actually in mortal mind, it is a wrong and incorrect state of human consciousness. If in the cooperative endeavor established by the turning of the patient to the practitioner, the nothingness of the error becomes plain, then the reality of things as they actually are, appears. The coming of Christ, the healing and saving power of divine Truth, is the entrance into human consciousness of the idea of things as they really are. If good appears within the conscious thought of the practitioner or the patient, then the sin, the error of belief, is remitted, forgiven, made nothing, and healing results. Time has no part in this. It may be instantaneous. If the error is not rejected, thrown out of human consciousness, but remains in thought, consciously or tacitly, as real, then the sin is retained, and healing is not effected.

How does a right treatment - a Christian Science treatment - reach the patient? The connection established by the turning of the patient to the practitioner illustrates the fact that all men are within consciousness. What blesses one blesses all. Health and salvation are communicated to the patient, not by thought transference but by divine thought presence. All good is communicable and it permeates all true being.
A Summation

I trust we have now established the fact that the religion and medicine of Christ Jesus and of Christian Science are one, and this one is based, in theory and practice, on the unity of being, the scientific oneness of God and man, including all reality, all good; that this unity and continuity of good excludes evil as a reality; that the oneness of being includes the wholeness, completeness, and holiness of man, that evil, disease, sin, discord, are a misunderstanding of that oneness of good, and that therefore, there is but one disease, a misstatement of health. Thus in the pathology of Christ Jesus, and of Christian Science, the legion of diseases of material medicine, and the sins of orthodox theology are reduced to one, a counterfeit of health and holiness. The cure and prevention of sin and disease are in the one remedy, the idea of Truth, the Christ, which entering human consciousness, excludes or destroys the errors of belief, and so preserves and restores the body, mind, and morals.

Without and Within

And how do you bring this into your own experience, you ask? We need only practice, that is, live scientifically the religion and medicine of Christ Jesus, of Christian Science, actively putting evil outside the equation of true health and holiness, refusing to give disease, sin, and discord, the reality, power, and presence they argue. Let us see within ourselves and others only the things and experiences rightly belonging to the unity of good. Thus we may see ourselves separate from the errors of confusion, and from the vantage of removal, may look down upon the legion of error's counterfeit presentations and literally ride above them as things of darkness, things outside reality, things properly apart from the sunlighted realm of harmony, in which all men actually live and move and have being. The practicability of all this came to me vividly one particularly fine morning when, at the harbor of Los Angeles, I entered a flying boat, bound for Catalina Island. The day was perfect, but scarcely had we left the surface and the confines of the harbor when we plunged into dense fog which filled the entire distance between the mainland and the island. Unhesitatingly the pilot pointed the ship upward until suddenly we broke into the dazzling sunlight once more. Then, sighting the tips of the peaks of Catalina, he literally rode above the fog in full assurance of right direction. Nearing the peaks he caught a rift in the mists and cut through down to the quiet waters of Avalon Bay. I was greatly impressed by the incident, for not only did the pilot display the dominion of conscious knowledge, power, and fearlessness, but those qualities conveyed their assurance and confidence to me as well, and I rode in serenity to a happy landing. The pilot knew all he needed to
know, he saw all he needed to see. And I saw how invincible is the man who,
encountering the mists, cuts through the fogs and rides them with conscious power,
that is, with recognition of their impotency, their nothingness. As that brave little
ship shook itself free from the seeming impediments and soared triumphantly
above limitations I felt myself responding to the inspiration, unity with the great
verities of existence, presence, knowledge, power, substance. I felt my present
understanding, the seed within itself, expanding and multiplying into newness of
life, escape from the old fetters of finiteness into the realm wherein ceiling is
limitless. And in that heavenly vision of spiritual allness I saw as never before
what Christ Jesus surely intended to convey when he epitomized his healing and
saving mission to a fog-bound race: “That they all may be one; as thou, Father, art
in me, and I in thee, that they also may be one in us that the world may believe that
thou hast sent me. And the glory which thou gavest me I have given them; that
they may be one, even as we are one.” (John 17:21,22) In closing his vision of the
heavenly Jerusalem, the Revelator declares “For without are dogs, and sorcerers,
and whoremongers, and murderers, and idolaters, and whosoever loveth and
maketh a lie.” (Rev.22:15) But there is health within, wealth within, heaven within,
all good within the unity of being, the wholeness, the completeness of God and
man.