

Wed-17-Nov-8

Recapitulation

Wednesday, November 8, 2017

Hymn 29

Hymn 29

FLORENCE L. HEYWOOD

(29)

EVERTON

HENRY SMART

Breaking through the clouds of darkness,
Black with error, doubt, and fear;
Lighting up each somber shadow,
With a radiance soft and clear;
Filling every heart with gladness,
That its holy power feels,
Comes the Christian Science gospel,
Sin it kills and grief it heals.

Christlike in its benedictions,
Godlike in its strength sublime;
Conquering every subtle error,
With a meekness all divine,
It has gone across the ocean,
It is known in every land,
And our sisters and our brothers
Are united in one band.

Hymn 40

Hymn 40

THOMAS MOORE AND THOMAS HASTINGS

Adapted

(40)

CONSOLATOR

SAMUEL WEBBE

Come, ye disconsolate, where'er ye languish,
Here health and peace are found, Life, Truth, and Love;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow but Love can remove.

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure;
Here speaks the Comforter, tenderly saying,

Earth has no sorrow that Love cannot cure.

Here see the Bread of Life, see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love, come, ever knowing,
Earth has no sorrow but Love can remove.

Hymn 221

Hymn 221

MARGARET GLENN MATTERS

(221)

ST. HILDA

JUSTIN H. KNECHT

O Jesus, our dear Master,
Thy works, now understood,
Reveal their full effulgence
Through love and brotherhood.
Today Christ's precious Science
Thy healing power makes plain:
With joy may all obey thee
And cast out sin and pain.

The Christ, eternal manhood,
As God's own Son beloved,
A tender ever-presence
Within each heart is proved.
O God, our Father-Mother,
Thy name we see expressed
By man, who in Thy Science
Is perfect, holy, blessed.

O Science, God-sent message
To tired humanity,
Thou art Love's revelation
Of Truth that makes us free.
Thy kingdom, God, within us
Shows forth Love's sweet control.
God's idea, man, rejoices;
He knows the reign of Soul.

John 14:23, 25, 26

- 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- 25 These things have I spoken unto you, being *yet* present with you.
- 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your

remembrance, whatsoever I have said unto you.

SH 123:16-29

The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.

2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.

SH 465:-1-6

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — ISAIAH.

This chapter is from the first edition of the author's class-book, copyrighted in 1870. After much labor and increased spiritual understanding, she revised that treatise for this volume in 1875. Absolute Christian Science pervades its statements, to elucidate scientific metaphysics.

SH 465:8-471:21

Question. — What is God?

Answer. — God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question. — Are these terms synonymous?

Answer. — They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

Question. — Is there more than one God or Principle?

Answer. — 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. *Omni* is adopted from the Latin adjective signifying *all*. Hence God combines all-power or potency, all-science or true knowledge, all-presence. The varied manifesta-

tions of Christian Science indicate Mind, never matter,
6 and have one Principle.

Question. — What are spirits and souls?

Answer. — To human belief, they are personalities
9 constituted of mind and matter, life and death, truth and
error, good and evil; but these contrasting
12 pairs of terms represent contraries, as Chris-
tian Science reveals, which neither dwell together nor
assimilate. Truth is immortal; error is mortal. Truth
is limitless; error is limited. Truth is intelligent; error
15 is non-intelligent. Moreover, Truth is real, and error is
unreal. This last statement contains the point you will
most reluctantly admit, although first and last it is the
18 most important to understand.

Real *versus*
unreal

The term *souls* or *spirits* is as improper as the term
gods. Soul or Spirit signifies Deity and nothing else.
21 There is no finite soul nor spirit. Soul or
Spirit means only one Mind, and cannot be
rendered in the plural. Heathen mythology and Jewish
24 theology have perpetuated the fallacy that intelligence,
soul, and life can be in matter; and idolatry and ritualism
are the outcome of all man-made beliefs. The Science
27 of Christianity comes with fan in hand to separate the
chaff from the wheat. Science will declare God aright,
and Christianity will demonstrate this declaration and
30 its divine Principle, making mankind better physically,
morally, and spiritually.

Mankind
redeemed

467:1 *Question.* — What are the demands of the Science of
Soul?

Answer. — The first demand of this Science is, “Thou
shalt have no other gods before me.” This *me* is Spirit.
Therefore the command means this: Thou shalt
6 have no intelligence, no life, no substance, no
truth, no love, but that which is spiritual. The second
is like unto it, “Thou shalt love thy neighbor as thyself.”
9 It should be thoroughly understood that all men have one
Mind, one God and Father, one Life, Truth, and Love.
Mankind will become perfect in proportion as this fact
12 becomes apparent, war will cease and the true brother-
hood of man will be established. Having no other gods,
turning to no other but the one perfect Mind to guide
15 him, man is the likeness of God, pure and eternal, hav-
ing that Mind which was also in Christ.

Two chief
commands

Science reveals Spirit, Soul, as not in the body, and

18 God as not in man but as reflected by man. The greater
cannot be in the lesser. The belief that the
greater can be in the lesser is an error that
21 works ill. This is a leading point in the Science of Soul,
that Principle is not in its idea. Spirit, Soul, is not
confined in man, and is never in matter. We reason im-
24 perfectly from effect to cause, when we conclude that
matter is the effect of Spirit; but *a priori* reasoning
shows material existence to be enigmatical. Spirit gives
27 the true mental idea. We cannot interpret Spirit, Mind,
through matter. Matter neither sees, hears, nor feels.

Soul not
confined in body

Reasoning from cause to effect in the Science of Mind,
30 we begin with Mind, which must be under-
stood through the idea which expresses it and
cannot be learned from its opposite, matter. Thus we
468:1 arrive at Truth, or intelligence, which evolves its own
unerring idea and never can be coordinate with human
3 illusions. If Soul sinned, it would be mortal, for sin is
mortality's self, because it kills itself. If Truth is im-
mortal, error must be mortal, because error is unlike
6 Truth. Because Soul is immortal, Soul cannot sin, for
sin is not the eternal verity of being.

Sinlessness of
Mind, Soul

Question. — What is the scientific statement of being?
9 *Answer.* — There is no life, truth, intelligence, nor sub-
stance in matter. All is infinite Mind and its infinite
manifestation, for God is All-in-all. Spirit is immortal
12 Truth; matter is mortal error. Spirit is the real and
eternal; matter is the unreal and temporal. Spirit is
God, and man is His image and likeness. Therefore
15 man is not material; he is spiritual.

Question. — What is substance?
Answer. — Substance is that which is eternal and inca-
18 pable of discord and decay. Truth, Life, and Love are
substance, as the Scriptures use this word in
Hebrews: "The substance of things hoped
21 for, the evidence of things not seen." Spirit, the synonym
of Mind, Soul, or God, is the only real substance. The
spiritual universe, including individual man, is a com-
24 pound idea, reflecting the divine substance of Spirit.

Spiritual
synonyms

Question. — What is Life?
Answer. — Life is divine Principle, Mind, Soul, Spirit.
27 Life is without beginning and without end.
Eternity, not time, expresses the thought of

Eternity of Life

Life, and time is no part of eternity. One ceases in
30 proportion as the other is recognized. Time is finite;
469:1 eternity is forever infinite. Life is neither in nor of mat-
ter. What is termed matter is unknown to Spirit, which
3 includes in itself all substance and is Life eternal. Mat-
ter is a human concept. Life is divine Mind. Life is not
limited. Death and finiteness are unknown to Life. If
6 Life ever had a beginning, it would also have an ending.

Question. — What is intelligence?

Answer. — Intelligence is omniscience, omnipresence,
9 and omnipotence. It is the primal and eternal quality
of infinite Mind, of the triune Principle, — Life, Truth,
and Love, — named God.

12 *Question.* — What is Mind?

Answer. — Mind is God. The exterminator of error
is the great truth that God, good, is the *only* Mind, and
15 that the supposititious opposite of infinite Mind
— called *devil* or evil — is not Mind, is not
Truth, but error, without intelligence or reality. There
18 can be but one Mind, because there is but one God; and
if mortals claimed no other Mind and accepted no other,
sin would be unknown. We can have but one Mind, if
21 that one is infinite. We bury the sense of infinitude,
when we admit that, although God is infinite, evil has a
place in this infinity, for evil can have no place, where all
24 space is filled with God.

True sense of
infinitude

We lose the high signification of omnipotence, when
after admitting that God, or good, is omnipresent and
27 has all-power, we still believe there is another
power, named *evil*. This belief that there
is more than one mind is as pernicious to divine theology
30 as are ancient mythology and pagan idolatry. With
470:1 one Father, even God, the whole family of man would
be brethren; and with one Mind and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
and have unity of Principle and spiritual power which
constitute divine Science. The supposed existence of
6 more than one mind was the basic error of idolatry. This
error assumed the loss of spiritual power, the loss of the
spiritual presence of Life as infinite Truth without an
9 unlikeness, and the loss of Love as ever present and
universal.

The sole
governor

Divine Science explains the abstract statement that
12 there is one Mind by the following self-evident propo-

The divine
standard of
perfection

sition: If God, or good, is real, then evil, the
unlikeness of God, is unreal. And evil can
15 only seem to be real by giving reality to the
unreal. The children of God have but one Mind. How
can good lapse into evil, when God, the Mind of man,
18 never sins? The standard of perfection was originally
God and man. Has God taken down His own standard,
and has man fallen?

21 God is the creator of man, and, the divine Principle
of man remaining perfect, the divine idea or reflection,
man, remains perfect. Man is the expression
24 of God’s being. If there ever was a moment
when man did not express the divine perfec-
tion, then there was a moment when man did not express
27 God, and consequently a time when Deity was unex-
pressed — that is, without entity. If man has lost per-
fection, then he has lost his perfect Principle, the divine
30 Mind. If man ever existed without this perfect Principle
or Mind, then man’s existence was a myth.

Indestructible
relationship

The relations of God and man, divine Principle and
471:1 idea, are indestructible in Science; and Science knows
no lapse from nor return to harmony, but holds the divine
3 order or spiritual law, in which God and all that He cre-
ates are perfect and eternal, to have remained unchanged
in its eternal history.

6 The unlikeness of Truth, — named *error*; — the op-
posite of Science, and the evidence before the five cor-
poreal senses, afford no indication of the grand
9 facts of being; even as these so-called senses
receive no intimation of the earth’s motions or of the
science of astronomy, but yield assent to astronomical
12 propositions on the authority of natural science.

Celestial
evidence

The facts of divine Science should be admitted, —
although the evidence as to these facts is not supported
15 by evil, by matter, or by material sense, — because the
evidence that God and man coexist is fully sustained by
spiritual sense. Man is, and forever has been, God’s re-
18 flection. God is infinite, therefore ever present, and
there is no other power nor presence. Hence the spirit-
uality of the universe is the only fact of creation. “Let
21 God be true, but every [material] man a liar.”

SH 472:13-22

Question. — What is error?

Answer. — Error is a supposition that pleasure and

15 pain, that intelligence, substance, life, are existent in mat-

Evanescent
materiality

ter. Error is neither Mind nor one of Mind's
faculties. Error is the contradiction of Truth.

18 Error is a belief without understanding. Error is unreal
because untrue. It is that which seemeth to be and is not.
If error were true, its truth would be error, and we should
21 have a self-evident absurdity — namely, *erroneous truth*.
Thus we should continue to lose the standard of Truth.

SH 475:5-477:18

Question. — What is man?

6 *Answer.* — Man is not matter; he is not made up of
brain, blood, bones, and other material elements. The
Scriptures inform us that man is made in
9 the image and likeness of God. Matter is
not that likeness. The likeness of Spirit cannot be so
unlike Spirit. Man is spiritual and perfect; and be-
12 cause he is spiritual and perfect, he must be so under-
stood in Christian Science. Man is idea, the image, of
Love; he is not physique. He is the compound idea of
15 God, including all right ideas; the generic term for
all that reflects God's image and likeness; the conscious
identity of being as found in Science, in which man is
18 the reflection of God, or Mind, and therefore is eternal;
that which has no separate mind from God; that which
has not a single quality underived from Deity; that which
21 possesses no life, intelligence, nor creative power of his
own, but reflects spiritually all that belongs to his Maker.

Fleshly factors
unreal

And God said: "Let us make man in our image, after
24 our likeness; and let them have dominion over the fish
of the sea, and over the fowl of the air, and over the cattle,
and over all the earth, and over every creeping thing that
27 creepeth upon the earth."

Man is incapable of sin, sickness, and death. The
real man cannot depart from holiness, nor
30 can God, by whom man is evolved, engender
the capacity or freedom to sin. A mortal sinner is not
476:1 God's man. Mortals are the counterfeits of immortals.
They are the children of the wicked one, or the one evil,
3 which declares that man begins in dust or as a material
embryo. In divine Science, God and the real man are
inseparable as divine Principle and idea.

Man unfallen

6 Error, urged to its final limits, is self-destroyed.
Error will cease to claim that soul is in body, that life
and intelligence are in matter, and that
9 this matter is man. God is the Principle of
man, and man is the idea of God. Hence man is not

Mortals are not
immortals

mortal nor material. Mortals will disappear, and im-
12 mortals, or the children of God, will appear as the only
and eternal verities of man. Mortals are not fallen chil-
dren of God. They never had a perfect state of being,
15 which may subsequently be regained. They were, from
the beginning of mortal history, “conceived in sin and
brought forth in iniquity.” Mortality is finally swallowed
18 up in immortality. Sin, sickness, and death must dis-
appear to give place to the facts which belong to immortal
man.

21 Learn this, O mortal, and earnestly seek the spiritual
status of man, which is outside of all material selfhood.
Remember that the Scriptures say of mortal
24 man: “As for man, his days are as grass: as
a flower of the field, so he flourisheth. For the wind
passeth over it, and it is gone; and the place thereof shall
27 know it no more.”

Imperishable
identity

When speaking of God’s children, not the children of
men, Jesus said, “The kingdom of God is within you;”
30 that is, Truth and Love reign in the real
man, showing that man in God’s image is
unfallen and eternal. Jesus beheld in Science the per-
477:1 fect man, who appeared to him where sinning mortal
man appears to mortals. In this perfect man the Saviour
3 saw God’s own likeness, and this correct view of man
healed the sick. Thus Jesus taught that the kingdom
of God is intact, universal, and that man is pure and holy.
6 Man is not a material habitation for Soul; he is himself
spiritual. Soul, being Spirit, is seen in nothing imperfect
nor material.

The kingdom
within

9 Whatever is material is mortal. To the five corporeal
senses, man appears to be matter and mind united; but
Christian Science reveals man as the idea of
12 God, and declares the corporeal senses to be
mortal and erring illusions. Divine Science
shows it to be impossible that a material body, though
15 interwoven with matter’s highest stratum, misnamed
mind, should be man, — the genuine and perfect man,
the immortal idea of being, indestructible and eternal.
18 Were it otherwise, man would be annihilated.

Material body
never God’s idea

SH 495:25-497:27

Question. — How can I progress most rapidly in the
understanding of Christian Science?

27 *Answer.* — Study thoroughly the letter and imbibe
the spirit. Adhere to the divine Principle of Chris-

30 tian Science and follow the behests of God,
abiding steadfastly in wisdom, Truth, and
Love. In the Science of Mind, you will soon ascertain
496:1 that error cannot destroy error. You will also learn
that in Science there is no transfer of evil suggestions
3 from one mortal to another, for there is but one Mind,
and this ever-present omnipotent Mind is reflected by
man and governs the entire universe. You will learn
6 that in Christian Science the first duty is to obey
God, to have one Mind, and to love another as
yourself.

9 We all must learn that Life is God. Ask yourself:
Am I living the life that approaches the supreme good?
Am I demonstrating the healing power of
12 Truth and Love? If so, then the way will
grow brighter “unto the perfect day.” Your fruits
will prove what the understanding of God brings to man.
15 Hold perpetually this thought, — that it is the spiritual
idea, the Holy Ghost and Christ, which enables you to
demonstrate, with scientific certainty, the rule of healing,
18 based upon its divine Principle, Love, underlying, over-
lying, and encompassing all true being.

21 “The sting of death is sin; and the strength of sin is
the law,” — the law of mortal belief, at war with the
facts of immortal Life, even with the spiritual
law which says to the grave, “Where is thy
24 victory?” But “when this corruptible shall have put
on incorruption, and this mortal shall have put on im-
mortality, then shall be brought to pass the saying that
27 is written, Death is swallowed up in victory.”

Question. — Have Christian Scientists any religious
creed?

30 *Answer.* — They have not, if by that term is meant
doctrinal beliefs. The following is a brief exposition of
497:1 the important points, or religious tenets, of Christian
Science: —

3 1. As adherents of Truth, we take the inspired Word
of the Bible as our sufficient guide to eternal Life.

6 2. We acknowledge and adore one supreme and in-
finite God. We acknowledge His Son, one Christ; the
Holy Ghost or divine Comforter; and man in God’s
image and likeness.

9 3. We acknowledge God’s forgiveness of sin in the
destruction of sin and the spiritual understanding that
casts out evil as unreal. But the belief in sin is pun-

12 ished so long as the belief lasts.

15 4. We acknowledge Jesus' atonement as the evi-
dence of divine, efficacious Love, unfolding man's unity
with God through Christ Jesus the Way-shower; and
we acknowledge that man is saved through Christ,
through Truth, Life, and Love as demonstrated by the
18 Galilean Prophet in healing the sick and overcoming
sin and death.

21 5. We acknowledge that the crucifixion of Jesus and
his resurrection served to uplift faith to understand eter-
nal Life, even the allness of Soul, Spirit, and the noth-
ingness of matter.

24 6. And we solemnly promise to watch, and pray for
that Mind to be in us which was also in Christ Jesus; to
do unto others as we would have them do unto us; and
27 to be merciful, just, and pure.