

Cured (Hymns 462, 548, 563)

(Matthew 17:1–21)

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall

be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

(Luke 7:12–23)

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about. And the disciples of John shewed him of all these things. ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

(Luke 13:18–32)

¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching, and

journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

### **Science And Health**

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. x:22–18)

The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth, and convinced of it. Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their works be reprov'd. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science

rationaly explains that all other pathological methods are the fruits of human faith in matter, — faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or “God with us,” — a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 101:26–15)

If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic.

Animal magnetism has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human. Its basis being a belief and this belief animal, in Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind.

There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.

The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth and its hosts.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 149:3)

Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is divine Science in every case. Is materia medica a science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have not obeyed the rule and proved the Principle of divine Science.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 174:22)

Mortal belief is all that enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in man, though out of sight. Then, if an individual is sick, why treat the body alone and administer a dose of despair to the mind? Why declare that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel and holding it before the thought of both physician and patient? We should understand that the cause of disease obtains in the mortal human mind, and its cure comes from the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 188:22–14)

Sickness is a growth of error, springing from mortal ignorance or fear. Error rehearses error. What causes disease cannot cure it. The soil of disease is mortal

mind, and you have an abundant or scanty crop of disease, according to the seedlings of fear. Sin and the fear of disease must be uprooted and cast out.

When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, nor if it exists. Astronomy gives the desired information regarding the sun. The human or material senses yield to the authority of this science, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe that there is solar light and heat. Science (in this instance named natural) raises the human thought above the cruder theories of the human mind, and casts out a fear.

In like manner mortals should no more deny the power of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sunlight when the orb of day disappears, or doubt that the sun will reappear. The sins of others should not make good men suffer.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 207:20–16)

There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sickness, disease, and death belong not to the Science of being. They are the errors, which presuppose the absence of Truth, Life, or Love.

The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from

suppositional error, which affords no proof of God, Spirit, or of the spiritual creation. Material sense defines all things materially, and has a finite sense of the infinite.

The Scriptures say, “In Him we live, and move, and have our being.” What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error of belief, — a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very antipode of immortal Mind, of Truth, and of spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, then leave man to heal himself; it is absurd to suppose that matter can both cause and cure disease, or that Spirit, God, produces disease and leaves the remedy to matter.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 445:19)

Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 487:25–6)

The Apostle James said, “Show me thy faith without thy works, and I will show thee my faith by my works.” The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of our teachings is their sufficient confirmation. When, on the strength of

these instructions, you are able to banish a severe malady, the cure shows that you understand this teaching, and therefore you receive the blessing of Truth.