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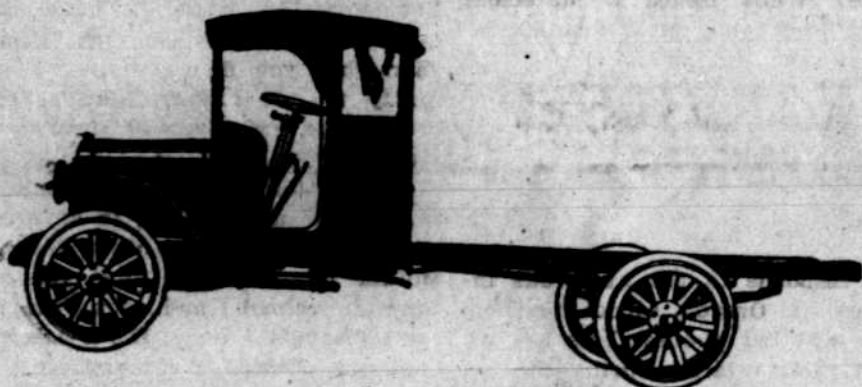
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CHRISTIAN SCIENCE: THE LIBERATOR OF MANKIND

By John Randall Dunn, C. S., Member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

Mr. Dunn said in part:

Let us now consider the basis of Christian Science; let us find the truth about God and man which it reveals—that truth which is destined to liberate the race. Science and Health in a few words sums up the remarkable discovery of the truth of being. We read: "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea—perfect God and perfect man—as the basis of thought and demonstration."

This teaching is founded squarely on the opening chapter of the Bible, the first chapter of Genesis. It will be remembered that this chapter contains a record of God's creation. This creation is depicted by successive steps of unfoldment, symbolized by the appearing light, the heaven, the earth, the growing things upon the earth, the heavenly bodies, the fowl of the air, the fish of the sea, the creatures that move upon the earth, and lastly, God's noblest work, His highest creation, man. At the close of each step in the progression we read, "and God saw that it was good." Then to emphasize this momentous fact, the chapter closes with this statement: "And God saw everything that he had made, and, behold, it was very good." Thus the heavens and the earth were finished, and all the host of them.

What a wonderful record is this first chapter of Genesis! How beautiful is God's creation, how thoroughly in keeping with a good and loving creator. No evil has been created, no sickness, sin, nor death. Do you realize, also, that the man of his first record of creation is not material, not made of dust? The record states that God made man in His image, after His likeness. In other words, man was created God-like, and as God is Spirit, the man of His fashioning must have been like Spirit, or spiritual. This spiritual man is not cursed, but blessed. As the text book says (Science and Health, p. 518), "His birthright is dominion, not subjection. He is lord of the belief in earth and heaven—himself subordinat alone to his Maker."

Now, had I been asked before studying Christian Science as to what was the first mention of man in the Bible, I should promptly have referred the inquirer to Adam, "in the garden of Eden." But Christian Science shows that the Adam, or material man of the second chapter of Genesis, does not appear until the first mention of discord, in the second chapter of Genesis. We have read that God's creation is good, is finished, divine law and perfection reign, and the creator rests from His work. Then occurs this significant statement in the second chapter: "But there went up a mist from the earth, and watered the whole face of the ground." And then came a man made from dust, not in the likeness of Spirit, and apparently not given dominion over all the earth. In fact, the earth seems to have dominion over him, for he promptly yields to the enslavement of materiality, being loyally assisted by a woman fashioned from one of his ribs. Surely this man made from dust and this woman from a rib, depicting as they do the weakness, frailty, disobedience, and lawlessness of materiality, cannot present the deathless, perfect, spiritual handiwork of the Most High. Far indeed is material man from the image and likeness of the One "altogether lovely."

In fact, as indicated before, this material sense of man appeared only with the coming of the mist. What was this mist? In the text book we read (Health and Science, p. 523): "The creations of matter arise from a mist or false claim; or from mystification, and not from the firmament, or understanding, which God erects between the true and false." Mystification, then, may be said to be the opposite of understanding, and the opposite of understanding can mean only this—ignorance. Ignorance of God, Spirit; ignorance of spiritual facts of being; ignorance of spiritual sense which results in a material view of creation—this, then, is the mist which seems to go up from the earth. And from this ignorance, this false sense or material view—and never from Him who is Infinite Love—comes discordant materiality with its Adams and Eves, its wars and woes and germs, its sick nations, sick men and sick business. Thus a just and good God cannot be charged with the creation of discordant materiality, sickness, sin, and death.

As mistakes in a mathematical

problem cannot be laid at the door of the perfect principle of arithmetic, so the errors in the problems of being cannot be charged to the infinitely perfect Mind, with whom is no variableness nor shadow of turning. Ignorance of God, a mistaken sense of things, a material view, this is all there is to evil; this is the only devil there is. And the Bible says that the mission of the Christ is to destroy the works of the devil.

So Jesus came to destroy ignorance of God, to roll back the mists of error and to reveal the truth about God, man, and the universe—that great truth of spiritual being which he declared would make man free.

But, says someone, if you say that the man of God's creating is spiritual, where did this material sense of things come from? Why is it not correct to say that man is both spiritual and material? Christian Science rests absolutely on the great fact that there is one creator and one creation, one God and one man, and that man spiritual, upright, and perfect. Let us here consider a simple illustration (although all material comparisons are necessarily inadequate) in the effort better to understand the great truth that there cannot be two men, one spiritual and the other material.

Let us suppose that a child born in the United States, whose parents are American citizens, is taken to China at an early age, and left there. Living for years under the hot sun in the rice fields, the little fellow becomes as tanned as a native. He speaks the Chinese language, and adopts the Chinese mode of dress. He forgets his American antecedents, because kept in ignorance as to his parentage. And, for all intents and purposes, there you have a Chinaman. He looks like one, and believes himself to be one.

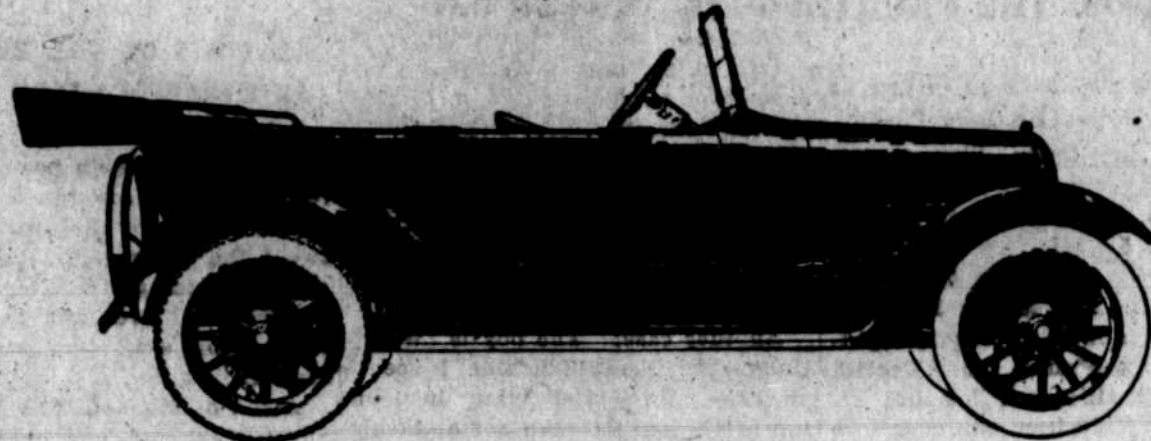
Some years later a friend institutes a search for him, and finds him. "Do you know the truth about yourself? Do you know who you are?" he asks him, through an interpreter. The young man gives a Chinese name. To his great astonishment the friend replies, "But that is not your real name. You have an English name, for you are, in truth, a native born citizen of the United States, and because of this fact, you should not be under the laws of China." "Now let me understand this," says the young man. "You mean that while I am a Chinaman now, I can become



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after awhile an American citizen?"

"No," says the friend, "now are you an American citizen." "But," suppose the young man says, "if what you say is true, there must be two of me—a Chinaman here and an American somewhere else." "No," still insists the friend, "there is only one of you, and that one was born in America." "Well," rejoins the other, and he thinks this question will settle it. "If I am an American, where does this Chinaman come from?" What will the friend say? "My dear young man, I refuse to discuss this Chinaman with you. Haven't I just assured you that you are not a Chinaman and have never been a Chinaman? The only place a Chinaman seems to exist, in your case, is in your ignorance, your misconception of your origin. For the only you there is, or ever has been, is a native born citizen of the United States."

But what is liable to happen? That young man will probably keep looking at his material Chinese appearance, keep accepting as truth that which he has been erroneously taught, and will say, "Well, it does not sound like common sense to me! Anyone can see that I am a Chinaman, and what is more, I know I am one!" Ah, but does he actually know this? Can a man know a mistake? No, he can only believe a mistake.

And so it is with us. Victimized by ignorance of the true God and true man, the true Father and the true son, mortals have accepted this material Adam-view of creation. They speak the language of materiality. They adopt customs of the race of Adam in expecting and experiencing sin, sickness, trouble, imperfection, old age, and death. And when Christian Science the best friend mortal man ever had, finds and says with infinite compassion, "Let me tell you the truth about yourself—the truth about your real selfhood. You are a citizen of the kingdom of Mind. You are in truth God's spiritual creation, whose office is to express harmony, perfect

action, and unchanging law. You are in fact not that which you seem to be, but the deathless, perfect image of your Maker"—when this awakening message is given, the mortal generally looks at his mortality, accepts as real and true that which he sees with his eyes, and hears with his ears, and says with conviction, "No, you are mistaken. The truth about man is that he is material, sick, poverty-stricken, unhappy, and what is more, he knows it."

Now it is quite evident in both the case of the American boy in China and the mortal, that in order to ascertain the truth of things, he must look away from the physical appearance, and discern the fact, rather than the seeming. And because he showed how this could be done, Jesus became the practical Savior and Way-shower of humanity. Foretelling the coming of the saving Christ, Isaiah wrote, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge." Then Jesus, epitomizing his mighty message in unmistakable language, said, "Judge not according to the appearance, but judge righteous judgment," and Christian Science is today making available this vital but long over-looked Christian teaching.

My brother was telling me of a number of humorous incidents which took place at camp. This one cost the victim, a young rookie, a week end's visit to the guardhouse. He had been made believe by a few fellows who were in for some sport that if he wanted pie all he had to do was order it. When meal time came around the rookie ordered pie. Of course he didn't get it, so he raised a rumpus. After a few moments his commanding officer was heard to say, "You're in the army now. Perhaps we had better show you the guardhouse first."—Chicago Tribune.

Inconsistent.
Doctor—Well, now remember what I said. Just take your wife and start on a vacation.
Patient—But, doctor, you spoke of rest.—Boston Transcript.

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