

**THE DIVINE NATURE: AN
ABBREVIATED STATEMENT; HEAVEN'S
FIRST LAW; THE KNOWLEDGE OF
GOD; THE ONLY BEGOTTEN SON;
MAN AND BODY; UNITY OF ACTION**

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THE DIVINE NATURE

[From *The Christian Science Monitor*.]

AN ABBREVIATED STATEMENT OF CHRISTIAN SCIENCE AND THE PRACTICE OF CHRISTIAN SCIENCE MIND-HEALING.

EDWARD A. KIMBALL.

Written for Use as Part of a Brief.

Webster's definition of science:

- (a) Knowledge; knowledge of principles and causes; ascertained truth or facts.
- (b) Accumulated and established knowledge systematized and formulated with reference to the discovery of general truths or the operation of general laws.

Christ Jesus was possessed without measure of accurate, definite knowledge concerning fundamental or divine Principle and law. He demonstrated the eternal verity that the divine law and power are equal to the cure of all diseases. Hence the term Christian Science. It is certain that if Jesus did his work lawfully and naturally he did it scientifically. If it could be shown that it was lawless or in contravention of law; that it was

in defiance of divine or fundamental naturalness, then Christianity would go down in ruins and the works of Christ would be degraded to the plane of spasmodic empiricism.

All the things that have actual being exist at the standpoint of effect in consequence of some substantial cause which has induced their existence. Everything in the universe is a manifestation of some basis, origin, source, foundation, causation, Principle. Man with his intelligence is the phenomenon of a necessarily intelligent cause or creative animus. This primary creative cause is an infinite, conscious, intelligent Being; the only law-maker; the supreme author and ruler of the universe. This Supreme Being, who is infinite good and who hath done all things well, alone may be called Deity. This divinity is the only God.

Man is a state of conscious intelligence or being. The divine plan concerning man provides for him harmonious and satisfying existence and an adequate dominion over his environment. Man governed wholly by God would be sustained in health and prosperity. God has not instituted nor procured disease or kindred ills for the discomfiture of man. They have no part in the divine nature or economy. Sickness is not a natural nor God-ordained concomitant of existence.

The human race, which declares itself to be a fallen race, is in a state of abnormity. Its fear,

sin, disease, insanity, depravity, and poverty are all illegitimate. They are utterly unlike God, and by reason of them, humanity has involved itself in prodigious disorder.

The problem of evil has harassed mankind for ages. Men have sought for a solution of the problem and for deliverance from the embrace of evil, and they have failed. In their endeavor they have had recourse to conjecture, hypotheses, philosophy and materialistic beliefs and to every form of matter, and after all the ages of materialistic theory and practice it is palpable that materialism is not delivering the race from its plight. It is admitted that fifteen or twenty million people die prematurely every year. Having failed of a solution and of deliverance through recourse to matter, humanity has decided that sickness is natural and inevitable, and has resigned itself to the tragic sequence.

Christian Science declares that the problem of disease will be solved, not by materialism, but by Mind; by recourse to pure supersensible Science, and it declares that Mind can and will cope with and eliminate disease. The crusade of Christian Science against disease is predicated partly on the discovery that sickness, as a negation, has no legal or divine right to infest or consume mankind; that its conditions are abnormal; and that it has no inherent or acquired power of continuance. Its manifestation being on a spurious basis, sickness

per se will be expelled as a negation because of the discovery and utility of the power, law, and modus that are equal to such expulsion.

The coexistence of infinitely good causation and power, and infinitely bad causation and power is impossible. Spirit and matter cannot both be primarily causative. Such a dualism is scientifically inconceivable. The attempt of materialism to locate causation in matter has failed to solve the riddle of the centuries, namely: "What is the primary cause or essence of disease?" Christian Science declares that the primary causes of the bodily impairment of the race are to be discovered in the mental realm and that individual and racial fear in its many forms has been the chief mischief-maker. It claims that disease, as a unit, is the effect of abnormal causation and that disease can be eliminated for the simple reason that the cause thereof can be abolished.

Christ Jesus demonstrated the only right way in which to heal the sick. The human race, which has become self-alienated from God and has lost its normal equipoise, can only be extricated from its dire peril and disaster by recourse to the supreme power and law of the universe; the power of God; the power of the divine Mind, which alone is equal to the cure of all diseases. Every other recourse has failed and will fail.

No person can think of anything more important than Principle, law, and power. Without

them there would be no existence; man himself would be an impossibility. If they could be abolished, the universe would collapse in chaos; and yet neither Principle, law, nor power can be cognized by the senses of a mortal. That which is equal to the creation and activity of the universe, including man, is absolutely invisible and impalpable. All that the faculty called the intellect of a human being can cognize is the effect of power and law in concrete form. It is only as a man strides past the limitations of sheer materialism that he gains a supersensible grasp of what Principle, law, and power really are.

The concrete effects of Christian Science practice are easily described by stating that all the forms of disorder in the common kinship of disease, insanity, vice, and sin have been expelled through this practice; but an adequate statement of the modus, including all that refers to cause and effect, and to prevention and cure, obviously would be too extensive to include in this brief outline.

There is an indestructible relationship between the phenomena of the universe and the noumenon which caused them to exist, and this is essential between man and the creator of man. Instinctively the human race has sought to penetrate the so-called mystery of this relationship; to acquaint itself with God "and be at peace." This relationship between divine omniscience and man who