

**Seventeenth Church of Christ, Scientist  
Chicago, IL  
Wednesday, February 22**

Can we be pain-free and drug free?

Hymns 94 442 202

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Ps. 116:1-5

1 I love the Lord, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous; yea, our God is merciful.

Ps. 16:5-11

5 The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Jer. 15:18, 19 (to:), 20, 21

18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

19 ¶ Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me:

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Matt. 4:23, 24

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

Matt. 8:5-10, 13

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

II Cor. 1:1, 2-5

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

II Cor. 2:1 1st I, 4

1I determined this with myself, that I would not come again to you in heaviness.

4For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

II Cor. 11:24-27, 30

24Of the Jews five times received I forty stripes save one.

25Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

30If I must needs glory, I will glory of the things which concern mine infirmities.

II Cor. 12:9,10

9And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

II Cor. 1:21,22

21Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Lam. 3:22-26

22It is of the Lord's mercies that we are not consumed, because his compassions fail not.

23They are new every morning: great is thy faithfulness.

24The Lord is my portion, saith my soul; therefore will I hope in him.

25The Lord is good unto them that wait for him, to the soul that seeketh him.

26It is good that a man should both hope and quietly wait for the salvation of the Lord.

Lam. 3:33-36

33For he doth not afflict willingly nor grieve the children of men.

34To crush under his feet all the prisoners of the earth,

35To turn aside the right of a man before the face of the most High,

36To subvert a man in his cause, the Lord approveth not.

Isa. 30:15 (to :)

15For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:

Isa. 51:21, 22 (to 4th ,)

21¶Therefore hear now this, thou afflicted, and drunken, but not with wine:

22Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling,

Prov. 1:33

33But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

I John 4:6, 13, 16

6We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

13Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

16And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Isa. 32:17

17And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Isa. 32:18

18And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

Rev. 21:3-7

3And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

## SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 122:1-14

The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, — assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, — the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.

SH 186:26-27

If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of being.

SH 211:32-212:4, 10-16

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth which has been extracted sometimes aches again in belief, and the pain seems to be in its old place. I have seen an unwitting attempt to scratch the end of a finger which had been cut off for months. When the nerve is gone, which we say was the occasion of pain, and the pain still remains, it proves sensation to be in the mortal mind, not in matter.

Reverse the process; take away this so-called mind instead of a piece of the flesh, and the nerves have no sensation.

SH 188:11-21

Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body. The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are traced upon mortals by unmistakable signs.

SH 153:16-24

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain — that is, its own *belief* in pain.

SH 165:16-166:2

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then you consult your brain in order to remember what has hurt you, when your remedy lies in forgetting the whole thing; for matter has no sensation of its own, and the human mind is all that can produce pain.

SH 399:23-28

Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity. It is only a false sense of matter, since matter is not sensible.

SH 487:19-21

Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and there is in reality no such thing as *mortal* mind.

SH 113:26-32

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.

SH 142:26-143:16, 16-25

Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind.

It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, as yesterday, Christ casts out evils and heals the sick.

It is plain that God does not employ drugs or hygiene, nor provide them for human use; else Jesus would have recommended and employed them in his healing. The sick are more deplorably lost than the sinning, if the sick cannot rely on God for help and the sinning can. The divine Mind never called matter *medicine*, and matter required a material and human belief before it could be considered as medicine.

Sometimes the human mind uses one error to medicine another. Driven to choose between two difficulties, the human mind takes the lesser to relieve the greater. On this basis it saves from starvation by theft, and quiets pain with anodynes. You admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, hold the preponderance of power. Controlled by this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind. The body is not controlled scientifically by a negative mind.

SH 121:22-24

Science shows appearances often to be erroneous, and corrects these errors by the simple rule that the greater controls the lesser.

SH 167:11-19

We cannot serve two masters nor perceive divine Science with the material senses. Drugs and hygiene cannot successfully usurp the place and power of the divine source of all health and perfection. If God made man both good and evil, man must remain thus. What can improve God's work? Again, an error in the premise must appear in the conclusion. To have one God and avail yourself of the power of Spirit, you must love God supremely.

SH 239:18-20

If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit.

SH 181:2-8

Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

SH 299:26-30

Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

SH 572:19-25 In Revelation xxi. 1 we read: — "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The Revelator had not yet passed the transitional stage in human experience called death, but he already he saw a new heaven and a new earth.

SH 573:5-9

This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material.

SH 573:13-17, 23-31

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, — that we can become conscious, here and now, of a cessation of death, sorrow, and pain.

This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped

away.

SH 574:3-7(to ,)

The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way." He writes, in Revelation xxi. 9: — And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me,

SH 574:16-19

The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love.

SH 574:27-30

The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.

SH 125:12-16

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, — from fear to hope and from faith to understanding, — the visible manifestation will at last be man governed by Soul, not by material sense.