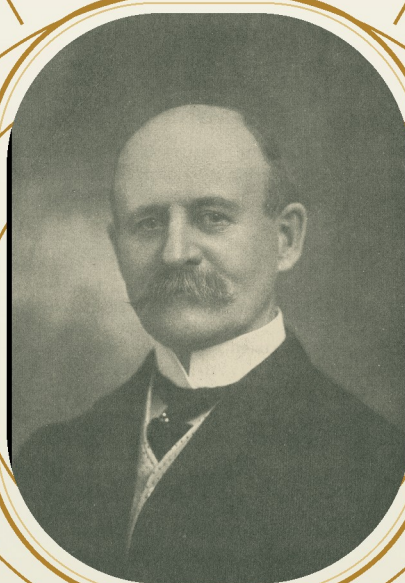


A KINGLEY FOUNDATION EDITION

# THE LAW THAT HEALS

THE ESSENTIAL EDWARD A. KIMBALL

GOD • THOUGHT • FEAR • LOVE • DEMONSTRATION



EDWARD A. KIMBALL

*Selected, Modernized, and Critically Edited  
by Malcolm Kingley*

THE KINGLEY FOUNDATION | 2026

# THE LAW THAT HEALS

*The Essential Edward A. Kimball*

God, Thought, Fear, Love, and the Practice of Christian Science

**Edward A. Kimball**

*Selected, Modernized, and Critically Edited by Malcolm Kingley*

A Kingley Foundation Edition

2026

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## EDITORIAL NOTE

This book is a newly written essential edition drawn from the public-domain 1921 collection Lectures and Articles on Christian Science by Edward A. Kimball.

It is not a facsimile and it is not a complete reprint. Kimball's original collection runs nearly five hundred pages and preserves public lectures, articles, addresses to Christian Scientists, and letters. The language is frequently magnificent, but it is also repetitive, polemical, and inseparable in places from the scientific, medical, and denominational arguments of its era.

The present edition recovers the governing line of Kimball's thought:

Christianity must be demonstrable.

God is the living and wholly good cause of being.

Christ Jesus revealed spiritual law rather than a temporary miracle.

Fear acts as a false procurator and enforcer of disease.

The right idea must become law to human consciousness.

The practitioner treats false belief rather than a diseased person.

The spiritual fact about body must replace hatred or fear of the body.

The treatment should be simple, calm, specific, confident, and conscious of its authority as Truth.

Self-condemnation is not humility.

Expectancy is an open door.

Love is not an ornament to practice. Love is an absolute essential.

Three forms of material are clearly distinguished.

MODERNIZED KIMBALL presents his principal teaching in contemporary prose, condensing repetition while preserving the argument.

HISTORICAL TESTIMONY preserves significant claims and recollections as testimony from their period, not as modern clinical verification.

EDITORIAL COMMENTARY explains a difficult point, marks an outdated scientific or medical assertion, or develops an ethical application for modern practitioners. Such commentary belongs to Malcolm Kingley and should not be attributed to Kimball.

The aim is not to make Kimball safer by making him weaker. It is to make him stronger by removing what obscures his best contribution: the demand that Christian Science become intelligent, loving, fearless, lawful, and demonstrable.

## IMPORTANT READER NOTICE

This is a religious and philosophical work. It discusses spiritual healing, sickness, death, fear, and Christian Science treatment. It does not diagnose a condition, prescribe treatment, determine prognosis, or replace medical, psychiatric, legal, or emergency assistance.

Kimball made sweeping claims about medicine and healing that reflected his time and conviction. Where those claims are discussed, they are identified as historical testimony or historical argument. No cure is promised, and no reader is advised to delay practical or professional care.

This independent edition is not authorized, sponsored, or endorsed by The First Church of Christ, Scientist, the Christian Science Publishing Society, [cslectures.org](http://cslectures.org), or any medical organization.

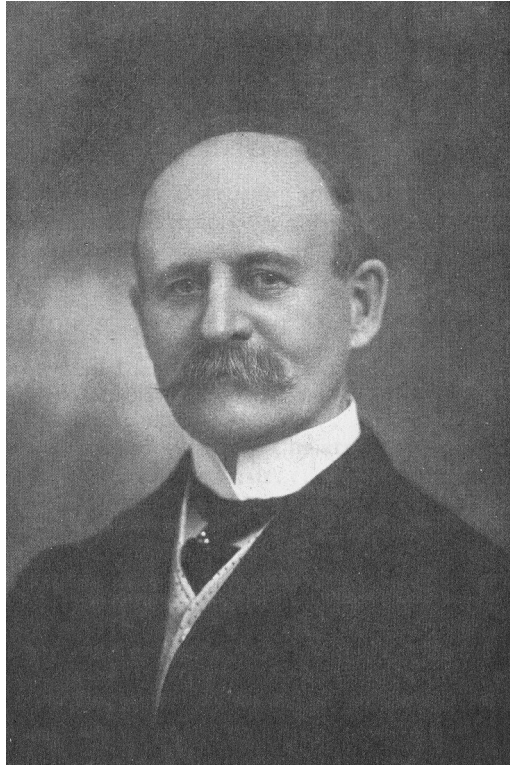
## DEDICATION

*To every sincere practitioner who has ever asked why the words were correct  
but the result was delayed;*

*to every sufferer who has carried fear and self-condemnation as though they  
were spiritual duties;*

*and to every reader prepared to discover that the right idea is not merely  
comforting - it is law.*

## EDWARD A. KIMBALL



*1843-1909*

Kimball was a businessman, practitioner, teacher, lecturer, and one of the early leaders trusted by Mary Baker Eddy. Bicknell Young described his analytical power as genius joined to a great heart. Kimball's public authority rested upon personal healing, decades of practice, and his insistence that spiritual teaching be proved in everyday life.

The portrait reproduced here appears on page 12 of the supplied 1921 collection.

## PREFACE TO THE KINGLEY FOUNDATION EDITION

Bicknell Young remembered Edward A. Kimball as a man of "majestic kindliness" whose power of analysis "amounted to genius." Those two qualities - analytical force and great-heartedness - explain why Kimball still speaks with unusual authority.

He was not a theorist observing healing from a safe distance.

He believed himself to have been rescued from the grave. He had sounded, in his own words, the depths of human misery and watched himself dying "inch by inch." Christian Science restored him to a life of vigor and service for more than twenty years after his case had been considered hopeless. The result did not make him merely grateful. It made him intellectually relentless.

What is God?

What is law?

What causes disease?

How does fear act?

What is a treatment?

Why does one treatment heal while another remains verbal?

What does the practitioner actually know?

How does divine power connect itself with man?

What hinders demonstration?

Why is love indispensable?

Kimball refused to let Christianity remain a collection of respected promises without a method of fulfillment. If Jesus healed through divine law, the law must still exist. If Christianity is true, it must touch sickness, sin, grief, fear, business, opportunity, conduct, and death. If a claimed science does not demonstrate, it must examine itself.

This directness is what makes the original volume a "doozy." Kimball speaks as though every paragraph is standing at a public lectern. He argues, challenges, jokes, rebukes, testifies, and returns repeatedly to the point until the audience can no longer hide behind vague religion.

His essential teaching can be stated simply.

God is not an absentee ruler. God is the living Mind, Life, Truth, Love, Spirit, Soul, and Principle of being.

Man is not cut off from divine power. As the expression of God, man possesses by reflection the intelligence, law, strength, health, opportunity, and love that belong to God.

Disease is not to be enthroned as an intelligent material entity. It is treated as false law, false belief, fear, and mistaken consciousness.

The practitioner does not attack a patient. The practitioner knows the truth about God, man, body, law, power, and action until the contrary claim loses support.

A treatment is not made powerful by emotional force or ornate language. Kimball imagined error saying that it did not fear "hammer and tongs." The treatment error fears is the "destructive calm" of the one who knows it is nothing.

That is Kimball at his best.

Calm, not frenzy.

Law, not hope without understanding.

Specific truth, not clouds of abstraction.

Esteem for man, not self-condemnation.

Improved human conditions, not deterioration dressed as spirituality.

Practical activity, not stagnation.

Expectation, not gloomy foreboding.

Love, not institutional righteousness without Christianity.

The purpose of this edition is to place that Kimball in the reader's hands.



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PART ONE

# A DEMONSTRABLE GOSPEL

*Truth becomes practical as divine law governs consciousness.*



## CHAPTER ONE

# The Man Who Came Back from the Grave



"I am just the difference between a live man and a dead man because of the revelation of Christian Science." - Edward A. Kimball

Kimball did not begin with a mild religious preference. He began with extremity.

He described himself as having sounded the depths of human misery, sitting beside an open grave and watching himself die "inch by inch." Medical attention had not restored him. Christian Science did. He lived more than twenty vigorous and useful years after his condition had been considered hopeless.

That experience became the moral warrant of his public work. He did not stand before audiences merely to defend a denomination. He stood as a visible argument that despair was not final.

The difference matters.

A religion may be admired as culture.

A theology may be defended as heritage.

A philosophy may be discussed as an idea.

But a person who believes he has been rescued from death asks a different question: Can this be learned and demonstrated by others?

Kimball's lectures are driven by that question.

He regarded healing as evidence that Christianity is lawful. Jesus did not suspend the universe for a few favored sufferers. He understood being. His works disclosed what happens when divine law governs consciousness.

This conviction produced Kimball's first great demand:

A science of healing must heal.

He did not mean that every practitioner had reached perfect demonstration or that every case would be immediately resolved. He openly acknowledged failures. But he refused to make failure the standard or to protect a theory by declaring results irrelevant.

The religion of Christ Jesus included works.

The gospel was good news because it delivered.

The kingdom of heaven had present consequences.

God was an "ever present help" rather than the author of affliction.

The human need was not beneath theology. The human need was where theology proved whether it knew God.

Kimball's personal recovery also shaped his tone toward sufferers. He knew what it meant to lose hope, to live under a death sentence, and to hear the world explain why relief was unlikely. His lectures do not speak softly about hopelessness. They attack it.

Yet the strongest form of his testimony is not, "I was healed, therefore every claim I make is proven." Personal experience does not automatically validate every theory surrounding it. Its proper force is narrower and more human.

A condition called hopeless was not the end of his life.

A prediction did not become destiny.

A man who expected to die became a teacher of life.

The first lesson of Kimball is therefore not that one should imitate his certainty mechanically. It is that no human verdict deserves the status of God.

The person who comes to spiritual healing often arrives carrying a story written by fear.

This is incurable.

This always returns.

My family history has decided it.

My age has decided it.

My mistake has decided it.

My body has decided it.

Kimball's life answers: A verdict is not a law merely because it has been spoken with authority.

Christian Science, as he understood it, begins by transferring authority from the verdict to God.

God is Life.

Life is not exhausted.

Life is not sentenced.

Life is not approaching its own extinction.

Man is the expression of Life.

The treatment does not deny that the human experience is severe. It denies that severity has become the final truth of man.

Kimball stood before audiences because he believed the grave had lost its argument.

This book begins where he began: with the possibility that life is governed by more than the evidence that frightened us.

*Primary sources: Personal Recollections, pp. 11-13; Facts and Fictions About Christian Science, pp. 17-44; Christian Science the Science of Healing, pp. 101-120.*

## CHAPTER TWO

# A Religion That Must Heal



Kimball regarded proof as the natural companion of revelation.

He did not think Christian Science was true because many people approved it. Nor did he think it became false because critics ridiculed it. Truth was not established by applause, persecution, tradition, or novelty.

Truth was established by understanding and demonstration.

This placed a severe responsibility upon Christian Scientists. They could not answer every objection by repeating that the public did not understand them. If the movement claimed the Science of healing, its students had to become better healers.

Kimball's position can be summarized in four statements.

First, Christianity is more than belief.

Second, Christ Jesus' works were lawful.

Third, the law remains available.

Fourth, understanding is proved by results.

This is not the crude demand that every spiritual worker produce a spectacular cure on command. It is the refusal to separate doctrine from fruit.

A church may become large while losing its healing purpose.

A practitioner may speak metaphysically while leaving fear untouched.

A student may memorize books while remaining governed by resentment.

An institution may preserve language while declining in demonstration.

Kimball's demand reaches all of these.

What does the teaching do?

Does it bind up the brokenhearted?

Does it reform destructive conduct?

Does it diminish fear?

Does it produce courage, intelligence, and right action?

Does it improve the human situation?

Does it make the student kinder?

Does it heal where healing occurs?

Does it leave the person more free?

The word "science" raised the standard. Kimball repeatedly compared spiritual law with mathematics. Two and two are four regardless of personality. The principle is universal, but the student's use may be accurate or inaccurate.

Failure does not disprove mathematics.

Failure does require the student to examine the work.

This distinction guards against two opposite errors.

The first is cynicism: one failure proves there is no spiritual law.

The second is institutional self-protection: every failure is blamed on the patient while the method remains beyond examination.

Kimball would not accept either.

A practitioner may lack understanding.

Fear may dominate the treatment.

The patient may be treated as a material person.

The claim may be approached as a powerful entity.

The spiritual fact about body may never be declared.

The treatment may contain no expectancy.

Resentment may close the worker or patient to love.

Practical wisdom may be ignored.

The case may require a fresh approach.

A demonstrable religion is willing to ask these questions.

It is also willing to report its victories without embarrassment. Kimball believed the healing works should be spoken of because hope matters. Yet testimony must be honest. A remembered improvement is not automatically a verified clinical conclusion. A dramatic claim should not be made more dramatic to defend a movement.

The strongest testimony says what was experienced and leaves the result to speak.

Kimball's Christianity is therefore neither proofless faith nor spiritual showmanship.

It is disciplined expectancy.

The law is real.

The worker must understand it.

The fruit must justify the claim.



*Primary sources: Facts and Fictions, pp. 17-44; Some of the Indisputable Facts, pp. 218-225; The Case of Christian Science, pp. 425-432.*

### CHAPTER THREE

# The Living God



Kimball asked one question with unusual directness: What is the living God?

The ordinary answer often combines contradictions.

God is said to be Love, yet disease is attributed to His will.

God is said to be Life, yet death is described as His appointed method.

God is said to be omnipotent good, yet evil is granted power, law, and duration.

God is said to be omniscient, yet He must be informed by prayer.

God is said to be omnipresent, yet the sufferer feels abandoned in a godless region.

Kimball refused these contradictions.

God is not a magnified human personality. God is infinite, incorporeal, self-existent Spirit - the one Mind, Life, Truth, Love, Soul, and Principle of being.

Each term corrects a false concept.

MIND means that intelligence is not divided among isolated brains and is not absent when human thought feels confused.

LIFE means that being is not produced by matter and cannot be reduced to a process of decay.

TRUTH means that error cannot acquire reality through repetition.

LOVE means that fear, hatred, abandonment, and punishment are not divine government.

SPIRIT means that true substance is not material, vulnerable, or depleted.

SOUL means that identity, beauty, faculty, harmony, and joy are spiritual.

PRINCIPLE means that God is lawful, impartial, consistent, and demonstrable.

This God does not need to be made favorable.

Prayer does not alter His disposition.

Treatment does not persuade divine Love to begin loving.

The living God is already present as the source and law of good.

The problem is not God's absence.

The problem is the human conviction that another power is present.

Fear says disease is present.

Condemnation says punishment is present.

Lack says absence is present.

Grief says life has departed.

Hatred says relationship is governed by conflict.

Theology says God is somewhere else.

Christian Science treatment restores the living God to consciousness.

This is not done by merely saying "God" more often. Kimball warned that telling a patient God has all power may fail to connect power with the human need. The patient may reasonably ask, "If God has it all, what has that to do with me?"

Kimball's answer is relation.

The one divine Mind is man's Mind by reflection.

The one Life is expressed as man's life.

The one Love is the atmosphere and substance of man's being.

The one power is available as spiritual dominion.

Just as every student may possess the complete truth that two and two are four without privately owning a separate mathematics, each individual may possess the power and intelligence of divine Mind by reflection.

There is one power, but it is wholly available.

There is one Life, but it is not withheld.

There is one Love, but no person is outside it.

The living God is not an object of religious speculation.

God is the present fact from which healing reason begins.

*Primary sources: What Is the Living God?, pp. 179-203; The Theology of Christian Science, pp. 162-178; An Abbreviated Statement, pp. 379-384.*

## CHAPTER FOUR

# Christ Jesus and the Law of Life



Kimball would not accept the idea that Jesus healed by violating natural law.

A miracle, understood as divine caprice, would make Jesus' works impossible to learn. If God temporarily suspended the universe for a few people in Galilee, the record might inspire awe but could not establish a practice.

Kimball saw something greater.

Jesus understood the actual law of being.

The material order calls sickness natural, death inevitable, fear protective, matter causal, and evil powerful. Jesus reversed these assumptions. He treated sickness as abnormal, sin as destructible, death as an enemy, and God as present Life.

His works were therefore not exceptions to law.

They were demonstrations of higher law.

The Christ is the divine idea that reveals this law to human consciousness. Jesus embodied the Christ with unmatched clarity, but the Christ is not confined to his historical body. The truth he lived remains present.

This is why Jesus could promise that those who understood his teaching would do his works.

Kimball made healing inseparable from discipleship.

To follow Jesus is not merely to admire his character, repeat his words, or accept a doctrine about him. It is to learn the Mind that was in Christ Jesus.

That Mind is not a private mind belonging to one person.

It is divine Mind.

The spiritual worker therefore asks:

What did Jesus know about God?

What did he know about man?

What did he refuse to fear?

What law did he obey?

What did he see where the crowd saw a hopeless body?

Jesus did not treat a leper as a spiritual leper.

He did not treat a blind man as a damaged spiritual identity.

He did not treat a sinner as an eternal sinner.

He separated the claim from the man.

He restored the divine verdict.

Kimball's practice follows this direction. Treatment does not improve a diseased spiritual man. It knows there is no such man. The Christ reveals the intact idea of God, and the false human concept yields.

The significance of Jesus' mission also includes moral transformation. Healing without love, purity, mercy, and obedience would contradict the Christ.

The same law that destroys disease destroys hatred.

The same Truth that corrects the body corrects dishonesty.

The same Love that comforts grief requires forgiveness.

The same Principle that establishes health establishes justice.

Kimball's Jesus does not offer escape from the human condition without reformation. He reveals a new basis of being from which conduct changes.

The Christian claim becomes practical in one sentence:

The Mind that healed through Jesus is not dead, absent, or unavailable.

The Christ is within reach because Truth is present.

Healing begins as human consciousness admits that presence.

*Primary sources: The Divinity of Christ, pp. 297-316; The Significance of Christ Jesus' Mission, pp. 317-342; Why Should It Be Thought Incredible That God Should Raise the Dead?, pp. 71-100.*

PART TWO

# THE FALSE LAW OF FEAR

*Truth becomes practical as divine law governs consciousness.*



## CHAPTER FIVE

# Thought and the Affairs of Man



Kimball taught that thought is not a private decoration added to life. Thought shapes the human experience of life.

Expectation influences action.

Fear narrows judgment.

Resentment changes the body and relationship.

Discouragement suppresses effort.

Confidence opens opportunity.

Hatred consumes the hater.

Hope releases energy.

This does not mean every event is produced by one conscious thought, nor does it justify blaming a sufferer for illness or misfortune. It means that human consciousness is active, interpretive, expectant, and law-making in experience.

Kimball urged audiences to examine their daily declarations.

How often do we speak against our own welfare?

"I never get opportunities."

"My body always fails."

"People cannot be trusted."

"I am too old."

"I have no understanding."

"I cannot heal."

"Nothing changes for me."

These statements may masquerade as realism. Kimball regarded them as mandates issued against oneself.

Thought becomes especially influential when it is accepted as law.

A family says, "We all have this condition."

A profession says, "At your age, expect decline."

A community says, "People like us never advance."

A religious culture says, "Only rare individuals can heal."

The individual begins to live under the sentence.

Christian Science treatment does not counter one human opinion with another. It asks whether the sentence is authorized by God.

Does Mind know incapacity?

Does Life know decline?

Does Love know exclusion?

Does Principle know bad luck?

Does Spirit know limitation?

If not, the sentence is not divine law.

Kimball called the right idea the redeemer of consciousness. The right idea does more than cheer a person. It removes the false premise organizing thought.

For helplessness: spiritual dominion.

For exclusion: infinite opportunity.

For confusion: one Mind.

For chronic defeat: no law of recurrence.

For self-depreciation: man as the worthy son of God.

For fear: Love and lawful safety.

This method does not remove the need for work. Right thinking is not a substitute for action. It is the basis of right action.

A person expecting opportunity notices, prepares, communicates, applies, creates, serves, and persists differently from a person expecting rejection.

A person refusing fear evaluates danger more clearly than one governed by panic.

A person releasing resentment becomes available to new relationship.

Thought does not become omnipotent because it is human. It becomes effective as it expresses divine Mind.

Kimball's warning is therefore not "Think anything you want and it will happen."

It is "Do not enthrone a declaration that contradicts your divine rights."

Watch the inner legislation.

Repeal what God did not enact.

Let the right idea become law.

*Primary source: Action and Influence of Thought on the Affairs of Man, pp. 47-70; The Power of Thought, pp. 281-296.*



## CHAPTER SIX

# Fear, the Chief Procurator



"Stop being afraid and you will win." - Edward A. Kimball

Kimball called fear the chief procurator of disease.

A procurator is an agent that manages, advances, or enforces a claim. Fear does not merely accompany suffering. In Kimball's analysis, fear recruits attention, expectation, imagination, bodily reaction, and false law in support of it.

Fear says:

This sensation means catastrophe.

This diagnosis is destiny.

This condition is growing.

This history must repeat.

This treatment may fail.

This practitioner may be powerless.

This body cannot be trusted.

Fear converts possibility into prophecy.

Kimball did not treat the frightened person as morally defective. Fear itself was the intruder. The person was entitled to freedom from it.

The first work in many cases is not to fight the disease but to break the fear surrounding it.

Fear has no source in divine Mind.

Fear has no place in infinite Love.

Fear is not intelligence.

Fear is not foresight.

Fear is not law.

Fear is not identity.

Fear cannot govern body.

Fear cannot dictate the future.

The words must become more than counter-suggestions. The practitioner turns to Love until the atmosphere changes.

Infinite Love is present.

No person exists outside it.

No intelligence is informing fear.

No divine law is carrying the feared event forward.

Man is not abandoned to chance.

Kimball believed that even hearing the truth about fear could improve life because the audience would leave less afraid. This is psychologically recognizable even apart from his metaphysics: fear burdens sleep, judgment, digestion, relationship, and action.

Yet his spiritual claim goes beyond stress reduction. He denies fear any authentic law.

This distinction matters when fear concerns a real practical hazard. Christian Science does not require a person to ignore danger. Fearlessness may reveal the need to leave, repair, report, seek help, or act quickly.

Panic and wisdom are not the same.

A person can act decisively without granting terror the status of God.

Kimball's treatment of fear also includes the practitioner. A frightened practitioner adds a second witness to the claim. The worker must become unscared.

This does not mean emotional numbness. It means a deeper conviction than the evidence.

God is here.

Law is here.

Intelligence is here.

Love is here.

The claim is not self-governing.

Kimball's strongest sentence is not a motivational slogan. "Stop being afraid and you will win" rests on the belief that all legitimate law is on the side of Life and harmony.

Fear prosecutes the case for evil.

Love dismisses it for lack of divine authority.

*Primary source: Fear the Chief Procurator of Disease, pp. 258-280; Law and Power Invisible, pp. 246-257.*

## CHAPTER SEVEN

# Disease as a Spurious Law



Kimball did not regard disease as an intelligent material entity acting independently upon man.

He called it belief, false law, disorder, and the externalization of mistaken consciousness.

A modern reader should distinguish this spiritual proposition from a medical diagnosis. Kimball's language does not establish the biological cause of a particular illness, and it should not be used to accuse a person of causing disease through wrong thought.

His practical insight concerns authority.

Disease appears lawful.

It presents patterns, predictions, categories, stages, heredity, recurrence, and expected outcomes. The patient begins to think under its rules.

Kimball's treatment challenges the law claim.

Who enacted it?

What intelligence maintains it?

What substance contains it?

What power enforces it?

What man is subject to it?

If God is the only real lawgiver, a law contrary to Life has no divine legitimacy.

The practitioner therefore does not merely say, "There is no disease." The worker understands that the supposed law has no origin in Principle and no object in spiritual man.

This is especially important in hereditary claims.

A person may be told that a condition belongs to the family line. The statement can feel older and stronger than individual thought. Kimball refused to reduce the treatment to the patient's personal belief. He addressed the broader claim of inherited law.

Spirit has no material ancestry.

Life does not transmit disease.

Soul does not reproduce defect.

Man inherits the divine nature.

This is a spiritual treatment, not a genetic conclusion. It does not require a person to reject medical information. It refuses to make information the definition of identity.

Kimball also denied laws of relapse, reversal, and return. Once a discordant claim has yielded, fear often whispers that it may come back. The fear of recurrence becomes a new enforcement mechanism.

The treatment knows:

There is no divine law of return.

Error cannot reproduce itself.

Time does not establish it.

Memory does not recreate it.

Man has not become a permanent host for a false belief.

The divine law is the law of harmony, reconstruction, and recovery.

A spurious law survives by being obeyed.

Treatment annuls it by recognizing the only lawful government.

The aim is not to force matter.

The aim is to restore Principle.

*Primary sources: The Cause and Scientific Cure of Disease, pp. 121-146; The Primary Cause of Disease, pp. 343-360; Concerning the Practice, pp. 433-452.*

## CHAPTER EIGHT

# Expectancy: The Open Door



Kimball described expectancy as an open door.

Expectation is not passive wishing. It is the direction in which consciousness is prepared to receive evidence.

Gloomy foreboding opens thought to adversity.

Spiritual expectancy opens thought to right ideas, courage, opportunity, and healing.

The patient who expects failure watches for proof of failure.

The practitioner who expects resistance unconsciously grants resistance law.

The worker who expects divine Mind to reveal the needed truth listens differently.

Kimball linked expectancy with faith, but not blind faith. It is the confidence of understanding.

A treatment must know it is true.

It must know that one Mind is present.

It must know that divine power belongs to man by reflection.

It must know that the false law can be annulled.

It must know that opportunity is present.

This expectancy gives treatment propulsion.

The words may be correct, the syllogism logical, and the theology orthodox, yet the treatment may remain inert if consciousness is secretly saying, "This probably will not work."

Kimball was blunt about this. Practitioners should examine what they really expect.

Do I expect the patient to improve?

Do I expect the needed idea?

Do I expect cooperation from divine law?

Do I expect practical good?

Or am I using spiritual language while preparing for disappointment?

Expectancy must not become a human demand for one predetermined outcome. That would be willpower.

The practitioner does not insist that a particular person return, a particular employer hire, or a particular human plan prevail. Spiritual expectancy concerns the nature of good.

Love will not abandon.

Mind will reveal.

Principle will govern.

Truth will uncover.

Life will act.

Opportunity is present.

The human form may surprise us.

Expectancy also restores dignity. Kimball opposed self-depreciation because it shuts the door upon ability and opportunity.

"I have no understanding."

"I cannot heal."

"I am not worthy."

"I never finish anything."

These declarations become expectations.

The correction is not vanity. It is the recognition that the real man expresses God.

Man possesses intelligence.

Man possesses spiritual capacity.

Man possesses opportunity.

Man possesses receptivity.

The right idea can appear.

Kimball's expectancy is disciplined hope founded on law.

Keep the right door open.

*Primary sources: The Availability of Christian Science in Everyday Life, pp. 226-245; Concerning the Practice, pp. 433-452; Unlimited Promise, pp. 204-217.*

PART THREE

# THE PRACTICE

*Truth becomes practical as divine law governs consciousness.*



## CHAPTER NINE

# Begin with What Is Already Perfect



Kimball placed one premise at the foundation of practice:

All that is real is already complete and perfect.

God is complete.

Man is complete.

Body, spiritually understood, is complete.

Law is complete.

Power is complete.

Opportunity is complete.

The practitioner is not called upon to improve God, repair spiritual man, or complete creation.

What, then, is the work?

To deny the lie about what is already true.

This changes the emotional structure of treatment.

If the practitioner believes a damaged reality must be repaired, the case feels heavy. The worker assumes personal responsibility for producing change.

If the spiritual fact is already complete, the task is revelation rather than manufacture.

Treatment becomes the mental activity that resolves material things into thoughts and discovers the erring thought about the true idea.

The patient is not actually a diseased spiritual person.

The body is not actually a broken spiritual body.

The relationship is not actually outside Love.

The supply is not actually absent from infinite Mind.

The claim is a false concept demanding correction.

This premise also corrects desperation.

Nothing needs to be done to God.

Nothing needs to be done to the real man.



Nothing needs to be done to reality.

The worker becomes quiet enough to see what is true.

Kimball did not mean that the human situation should remain unchanged. He expected an improving human condition. Healing is the appearing of a better concept as the false one yields.

The body improves.

The fear decreases.

The conduct reforms.

The opportunity appears.

The relationship becomes more truthful.

Practical circumstances adjust.

The metaphysical premise is absolute; the human evidence unfolds.

This distinction prevents spiritual bypassing. A person cannot simply announce perfection while ignoring abuse, danger, dishonesty, or suffering. The perfect fact must become the basis of intelligent action.

Because Love is perfect, protect the vulnerable.

Because Principle is perfect, correct the disorder.

Because Truth is perfect, stop deceiving.

Because Life is perfect, refuse the death sentence.

Because Mind is perfect, listen for the right step.

The fact is complete.

Our demonstration of it is progressive.

Kimball's practitioner begins not with a broken universe but with a finished one.

*Primary source: Concerning the Practice of Christian Science, pp. 433-452.*

## CHAPTER TEN

# Treat Belief, Not Persons



Kimball made a sharp distinction between treating a person and treating the false belief about man.

If the treatment contains a sick man or woman, it contains a spiritual contradiction. The practitioner has accepted a patient who can be acted upon by disease.

Kimball's alternative is radical:

The patient, as a diseased material person, is a claim.

The real man is spiritual and untouched.

Metaphysical healing has to do with erring belief, not with a person as a diseased entity.

This does not erase the human person or make compassion impersonal. It prevents the practitioner from fixing the patient inside the problem.

A long case can become a biography of sickness.

The practitioner knows every symptom, date, fear, diagnosis, and relapse. The material story becomes vivid. The spiritual identity becomes abstract.

Kimball reverses the emphasis.

The story is heard.

The person is loved.

The claim is identified.

Then the diseased personality is left out of treatment.

There is one Mind.

There is one Life.

There is one spiritual body.

There is no private material self containing disease.

This approach also protects the patient from blame. If disease is treated as the person's mind, character, or identity, the patient may feel accused. Kimball's method separates error from man.

The person is not fear.

The person is not resentment.

The person is not heredity.

The person is not addiction.

The person is not the diagnosis.

The false belief is handled as impersonal.

The real man is esteemed.

Kimball's language can sound severe when he says the "patient" is neither person, place, nor thing. The point is not to dehumanize. It is to prevent material personality from becoming the object of spiritual manipulation.

The treatment is truth concerning God, Life, man, body, substance, presence, law, power, and action.

The practitioner is not trying to alter another mind.

The practitioner is not sending thought into a body.

The practitioner is not dominating a personality.

The worker knows the truth in the realm of thought.

The right idea destroys the false concept.

This is one of Kimball's most important ethical safeguards.

Never make a diseased mortal the center of prayer.

Love the person.

Treat the lie.

*Primary source: Concerning the Practice, pp. 433-452; The Cause and Scientific Cure of Disease, pp. 121-146.*

## CHAPTER ELEVEN

# The One Body



Kimball refused to hate the body.

He had heard spiritual students call it vile, base, burdensome, or something to escape through death. He considered this neither wise nor humble.

The material concept of body is mistaken.

The answer is not abuse.

The answer is a truer sense of body.

Kimball's favorite definition, preserved by his daughter, was "the embodiment of all right ideas."

Body, spiritually understood, is the manifestation of Mind.

It includes identity, faculty, action, strength, vigor, order, coordination, expression, and form as ideas.

There is one infinite body because there is one infinite Mind.

This does not mean every human body is one material object. It means the real embodiment of divine ideas is indivisible, spiritual, and complete.

Disease is a specific error about body.

Specific truth about body must correct it.

Sight is spiritual perception.

Hearing is receptivity.

Movement is the action of Life.

Circulation is continuous divine activity.

Elimination is the removal of what does not belong.

Assimilation is the reception and use of right ideas.

Strength is spiritual power.

Balance is Principle.

Kimball did not propose a rigid symbolic anatomy. He wanted practitioners to stop declaring only about God while remaining afraid to declare the truth about man and body.

God's truth is expressed as man.

Man is the evidence of God.

Body is not a shameful obstacle between them.

This leads to a memorable correction: a mortal cannot die out of the belief that body is material. He must live out of it.

Death does not spiritualize a material concept.

Understanding does.

Kimball also advocated sensible human activity. He opposed stagnation dressed as metaphysical superiority. Fresh air, clean water, wholesome food, moderation, and normal movement could be appropriate in the transitional human experience. Spiritual dominion should appear as an improving human condition, not deterioration.

This is an unusually balanced point for his era.

Do not worship the body.

Do not fear the body.

Do not hate the body.

Do not make the body the source of life.

Do not neglect the human need.

Know the spiritual fact and allow it to improve the human concept.

There is no body that God created to suffer.

The embodiment of right ideas is harmonious.

*Primary source: Concerning the Practice, pp. 433-452.*

## CHAPTER TWELVE

# The Treatment as Law



Kimball insisted that treatment must understand itself as law.

Many practitioners, he observed, think of divine law as something distant that the treatment invokes. God has the law; perhaps the prayer will persuade it to act.

Kimball rejected the separation.

Law exists as divine idea.

Man expresses idea.

The treatment that knows Truth is the manifestation and enforcement of law in human consciousness.

This does not make the practitioner's personal thought omnipotent. The authority belongs to Truth.

A treatment becomes law as it yields to the divine fact.

This treatment is the law of harmony to the case.

This treatment is the law of Life to the fear of death.

This treatment is the law of Love to separation and hatred.

This treatment is the law of Mind to confusion.

This treatment is the law of extinction to false law.

Kimball believed sickness appears through the enforcement of spurious law. The patient feels governed by heredity, contagion, decline, relapse, fear, or material necessity.

The treatment annuls the false mandate by recognizing the only true lawgiver.

This is why confidence matters. A treatment secretly doubting its authority cannot clearly enforce law.

Confidence is not personal bravado.

It is the quiet knowledge that Truth is true.

The worker does not shout.

The worker does not strain.

The worker does not mentally attack.

The treatment rests in its source.

Kimball advised students to gain the highest respect for Christian Science treatment. It is not a casual wish, a religious mood, or a collection of pleasant statements. It is "God with us" - divine Mind appearing to redeem human thought.

This respect must be joined with humility. No person owns the law.

The practitioner does not become a private lawgiver.

The treatment is effective only as personal sense disappears and Principle is understood.

The practical question becomes:

What false law is claiming enforcement?

What divine law annuls it?

For recurrence: the law of continuity in good.

For fear: the law of Love.

For disorder: the law of Principle.

For weakness: the law of Life and spiritual action.

For exclusion: the law of infinite opportunity.

For hatred: the law of one spiritual family.

Do not merely ask God for help.

Recognize the law already present.

Let the treatment know what it is.

*Primary sources: Concerning the Practice, pp. 433-452; Law and Power Invisible, pp. 246-257.*

## CHAPTER THIRTEEN

# The Destructive Calm



"The only treatment that I am afraid of is the one that makes nothing of me - not enough to hammer." - Kimball's imagined voice of error

Kimball distrusted treatments that attacked error with emotional violence.

He had heard workers praised for handling error "without gloves" or going at it "hammer and tongs." He imagined error laughing at such treatment. To hammer error is to grant it enough substance to require a hammer.

The treatment error fears is calm.

Not passivity.

Not indifference.

The calm of the worker who knows the claim is nothing.

This is one of Kimball's most brilliant practical insights.

Aggression can masquerade as authority.

Long words can masquerade as depth.

Intensity can masquerade as faith.

Repetition can masquerade as persistence.

The practitioner may emerge exhausted because the treatment has been conducted as combat between two powers.

Kimball's destructive calm begins with one power.

There is one Mind.

There is one Life.

There is one law.

There is one body.

There is one presence.

Error has no mind to conceive itself, no law to maintain itself, no substance to contain itself, and no man through whom to act.

What remains to hammer?

The calm treatment is often simple.

God is infinite Life.



Man expresses Life.

There is no law of disease.

There is no fear governing body.

Harmony is present.

The worker remains until these statements become more real than the claim.

Simplicity does not mean superficiality. A short treatment may contain vast understanding. A long treatment may circle the problem without leaving it.

Kimball's standard is satisfaction of reason. Do not stop while the treatment still contains a sick person, a powerful disease, a frightened practitioner, or a law of return.

Continue until thought knows what is being handled and why it is nothing.

Then rest.

The destructive calm is also ethical. A practitioner who approaches a patient as a battlefield can make the patient feel like the enemy. Calm leaves room for tenderness.

The person is safe in Love.

The lie is without defense.

No violence is needed.

Truth does not struggle to be true.

*Primary source: Concerning the Practice, pp. 433-452.*

## CHAPTER FOURTEEN

# Specificity Without Fascination



Kimball taught specific denial and specific affirmation.

He rejected the vague practice of floating on a cloud and declaring that everything is good while human thought remains governed by a specific lie.

If the blackboard says two and two are five, one does not merely discuss the beauty of mathematics. The error is identified and corrected.

Specificity, however, is not fascination.

The practitioner names the claim in order to unname it.

Fear is identified, but not studied until it becomes enormous.

Heredity is denied, but not rehearsed as family destiny.

Malpractice is exposed as a lie, not promoted into a hidden superpower.

Resentment is addressed, but the patient is not prosecuted.

Body is understood, not anatomically obsessed over.

Kimball's balance is difficult and valuable.

Too little specificity leaves the fear untouched.

Too much attention makes the claim central.

A useful treatment asks:

What is the exact sentence being accepted?

What law does it claim?

What spiritual fact reverses it?

A patient may say, "I am afraid the condition will return."

The specific claim is recurrence.

The treatment establishes that error has no law of continuity, memory, reproduction, or return.

A patient may say, "I am being controlled by another person."

The specific claim is domination.

The treatment establishes one Mind, spiritual self-government, and the absence of a private mind with power to invade another.

A patient may say, "I have no opportunity."

The specific claim is exclusion.

The treatment establishes infinite opportunity as part of man's spiritual status.

A patient may say, "I deserve this suffering."

The specific claim is condemnation.

The treatment separates error from man, destroys self-punishment, and establishes reformation without shame.

Kimball also warned that students could become frightened of animal magnetism or malpractice. The education intended to expose error might instead magnify it.

The first thing to break is the fear in the claim.

There is no malpractice and never was any in divine reality.

There is no mortal mind with true power.

A lie has no action in the presence of Truth.

Be unscared.

Specificity serves healing only when it ends in nothingness.

Name the lie.

Remove its law.

Return to God.

*Primary sources: Love an Absolute Essential, pp. 453-472; Concerning the Practice, pp. 433-452.*

## CHAPTER FIFTEEN

# Poise and the End of Self- Condemnation



"Fear and self-condemnation do not solve - they hinder the solution of the problem." - Edward A. Kimball

Kimball regarded self-condemnation as irrational.

It often pretends to be humility. A person denounces himself, repeats his failures, questions his worthiness, and assumes that spiritual progress requires constant shame.

Kimball separates man from error.

Error may be condemned.

Man must not be.

"The standard of judgment is spiritual perfection and completeness."

This standard does not crush the individual. It reveals the individual.

The real man exists at the standpoint of divine effect - manifestation, receptivity, supply, responsiveness, opportunity, and spontaneity.

The human concept improves as it appreciates this spiritual man and displaces the material sense of identity.

Kimball therefore encouraged the declaration:

"Already I am perfect in good."

This statement is not a denial of needed reformation. It is the only secure basis for reformation.

If I am essentially corrupt, corruption has identity.

If I am the expression of good, corruption can be separated and destroyed.

Poise rests upon this distinction.

A poised person is not one who never feels emotion or difficulty. Poise is the refusal to surrender identity to the disturbance.

I may have made an error.

I am not error.

I may need to apologize.

I am not condemnation.

I may need to learn.

I am not incapacity.

I may be afraid.

I am not fear.

I may feel confused.

I am not separated from Mind.

Self-condemnation drains the very faculties required for correction. It narrows thought, reduces expectancy, and makes suffering feel deserved.

Poise restores the starting point.

So far as God is concerned, man is already right.

The account to be settled is with mortal belief, and its claims are to be extinguished.

This applies directly to practitioners.

"I have no understanding" is not humility.

"I cannot heal" is not honesty if it denies man's relation to Mind.

"I always fail with this kind of case" is a self-imposed law.

Kimball's correction is firm:

Stand up for the right man.

Declare capacity, opportunity, intelligence, worth, and spiritual dominion.

Then work diligently enough to justify the declaration.

Poise is not self-inflation.

It is spiritual self-respect.

*Primary source: Instructions to a Student and Letter on Poise, pp. 480-485; Concerning the Practice, pp. 433-452.*

PART FOUR

# LOVE AS THE PRACTICE

*Truth becomes practical as divine law governs consciousness.*



## CHAPTER SIXTEEN

# Love an Absolute Essential



"Love is the liberator." - Mary Baker Eddy, emphasized by Kimball

Kimball's lecture on love is the moral center of his work.

He had spent pages discussing law, power, treatment, error, faith, and mental influence. Then he identified the indispensable demand: learn to love.

Without love, there is no church.

Without love, there is no genuine healing.

Without love, metaphysical knowledge becomes criticism, pride, and spiritual warfare against people.

Kimball did not treat love as sentiment.

Love is substance.

Love is health.

Love is wealth.

Love is prosperity.

Love is Life.

These statements become practical through the simplest rule: Do unto others as you would have them do unto you.

Before the word, thought, or action, ask:

Would I want this directed toward me?

Would I want to be judged this way?

Would I want my failure rehearsed?

Would I want my private struggle made public?

Would I want to be denied forgiveness?

Would I want help conditioned on humiliation?

Kimball observed that people hate and expect to get well. The contradiction is not that hatred morally purchases disease. It is that hatred fills consciousness with the opposite of the Love being invoked as healer.

Resentment can become a wall against receptivity.

The treatment may be true, but the person remains committed to the grievance.

Kimball's solution is not to blame the patient. It is to expose hatred as an outrageous deception that consumes the one entertaining it.

Love is more comfortable.

Love is more intelligent.

Love serves the individual, the brother, the church, and the world.

Forgiveness does not condone wrongdoing. It refuses to preserve wrongdoing as permanent identity.

Mercy does not abolish accountability. It removes revenge.

Christian Science practice becomes credible when the sufferer feels loved rather than evaluated.

The practitioner listens.

The practitioner protects confidentiality.

The practitioner does not use the case for reputation.

The practitioner remains kind when progress is slow.

The practitioner communicates honestly.

The practitioner does not condemn the patient for fear.

The practitioner values freedom more than dependence.

Kimball said he had learned to love and had no malice toward any person. He presented this not as personal sainthood but as a demonstration more satisfying than resentment.

The ultimate question is not how many books were sold, societies formed, or arguments won.

Is Love the dominant influence?

If not, the form remains and the Christianity has disappeared.

Love is not one component of treatment.

Love is the atmosphere in which treatment becomes Christian.

*Primary source: Love an Absolute Essential, pp. 453-472.*



## CHAPTER SEVENTEEN

# Forgiveness, Mercy, and Church



Kimball understood how quickly spiritual communities become expert in each other's faults.

Students learn metaphysical analysis, discern contradiction, identify fear, and speak of error. Without love, discernment degenerates into surveillance.

The church becomes a courtroom.

Members become detectives.

Righteous judgment becomes criticism.

Kimball asked whether we expect entirely worthy people to run a church. If every worker were already an angel, the institution would be unnecessary as a field of growth.

The church is built with people in process.

This does not excuse dishonesty, abuse, manipulation, or disloyalty. It changes the method of correction.

Expose the error.

Protect the vulnerable.

Establish accountability.

Refuse to make the error the person's permanent identity.

Forgive.

Kimball's mercy is not weak. It is metaphysically exact. If evil has no eternity, unforgiveness cannot be justified as permanent spiritual perception.

The person who wronged us may need consequences.

We do not need hatred.

The person who disappointed us may need correction.

We do not need contempt.

The person who misunderstands our work may need distance.

We do not need revenge.

Church is not demonstrated by organizational continuity alone. Kimball said that without Love, one may have buildings, societies, subscriptions, and books but no real church and no heaven in sight.

The true church appears where divine Love organizes relationship.

Members pray for one another without curiosity.

Leaders welcome correction.

Disagreement does not become excommunication from Love.

Standards are clear.

Money is transparent.

The weak are protected.

The gifted are not worshiped.

The founder is not beyond accountability.

The patient is not treated as proof of institutional superiority.

Kimball's teaching is especially relevant to religious dissent. One can leave an organization without leaving Love. One can criticize a practice without hating practitioners. One can build a new ministry without defining it by grievance.

The test is inward.

Am I preserving a person as an enemy?

Am I nourished by the story of injury?

Am I using truth as a weapon?

Would I rejoice if the other person were healed?

Mercy does not surrender Principle.

Mercy proves that Principle is Love.

*Primary source: Love an Absolute Essential, pp. 453-472; Modern Man Understands What the Ancients Failed to Grasp, pp. 413-424.*

## CHAPTER EIGHTEEN

# Reformation Without Shame



Kimball's Christianity includes the reformation of conduct.

He spoke of drink, vice, anger, hatred, envy, selfishness, and moral disorder. He believed Christian Science should destroy appetite, restore self-control, and transform the human character.

The method is not condemnation.

A destructive habit is separated from man.

Compulsion is not divine will.

Appetite is not identity.

Hatred is not the mind of man.

Dishonesty is not intelligence.

Selfishness is not supply.

The real man expresses purity, dominion, honesty, generosity, and love.

This spiritual fact gives the person somewhere to stand.

Shame says, "I am what I did."

Reformation says, "Because that error is not my identity, I can stop doing it."

The distinction is essential in healing ministries. A practitioner can easily turn moral growth into a hidden accusation: You remain ill because you are resentful, impure, fearful, or disobedient.

Kimball's separation of man and error forbids this.

The practitioner may ask whether a burden is ready to be relinquished.

The practitioner may not turn sickness into evidence for prosecution.

Moral courage may require direct action.

Tell the truth.

End the deception.

Leave the destructive environment.

Make restitution.

Refuse the substance.

Accept accountability.

Seek appropriate help.

Forgive.

These actions do not purchase divine Love. They express the fact that man belongs to Love.

Kimball's common-sense religion refuses two errors.

Spiritual permissiveness says conduct does not matter because everything is already perfect.

Moral condemnation says suffering proves the person is bad.

The scientific position says the real man is perfect in good; therefore the contradiction can and must be destroyed.

Reformation is not the admission that evil was identity.

It is the evidence that evil never had a rightful man.

*Primary sources: The Religion of Common Sense, pp. 152-161; Some of the Indisputable Facts, pp. 218-225; Love an Absolute Essential, pp. 453-472.*

## CHAPTER NINETEEN

# Grief and the Immortality of Life



"Nothing has happened to bereave the infinite. Nothing has changed Life or man." - Edward A. Kimball

Kimball's letter to a grieving student is among the tenderest pages in the collection.

He did not deny the human experience of loss by scolding sorrow. He turned thought toward the immortality of Life and the unlost nature of spiritual identity.

The false sense says a lovely presence has been removed.

The Christ declares the allness of good and the immortality of Life.

Nothing has changed God.

Nothing has changed man.

Nothing has happened to Life.

This does not mean a grieving person should pretend not to miss the visible relationship. The human heart may need time, companionship, tears, memory, and practical support.

Spiritual treatment addresses the finality.

Love has not been annihilated.

Identity has not been reduced to a body.

Life has not become death.

Relationship in God is not destroyed by material absence.

The practitioner does not force the mourner to perform cheerfulness. Kimball's phrase "rejoice always" is not emotional coercion. It is the deeper rejoicing that good remains true even while human feeling is raw.

The treatment may be simple.

Life is God.

Man is immortal expression.

Love cannot lose its own idea.

Soul preserves identity.

No person is separated from divine consciousness.

No good has passed out of being.

The bereaved person is also preserved.

Grief does not have divine law to consume the future.

The life ahead is not an empty field.

Kimball encouraged the student to proceed, even if she stumbled. The field of life still lay before her.

This is compassionate metaphysics. It does not reduce the departed to a memory or the survivor to a wound.

Both live in Life.

The human relationship changes form.

The spiritual relation remains in God.

The purpose of treatment is not to erase love's evidence but to remove the belief that love has ended.

Nothing can bereave the infinite.

*Primary source: Letters on bereavement, pp. 477-479.*

PART FIVE

# UNLIMITED PROMISE

*Truth becomes practical as divine law governs consciousness.*



## CHAPTER TWENTY

# The Availability of Science in Everyday Life



Kimball refused to confine Christian Science to the sickroom.

If God is Principle, spiritual law must apply to education, work, business, relationship, government, decision, and opportunity.

The student at a university acquires information and intellectual culture. Kimball urged the student to seek the "pearl of great price" - the Science of infinite being that reveals how to live.

This is not a reason to abandon ordinary learning. It establishes the spiritual source of intelligence and enlarges its use.

A student can pray about memory, focus, comprehension, originality, and honesty.

A business owner can pray about service, judgment, timing, supply, and right exchange.

A parent can pray about patience, protection, authority, and love.

A citizen can pray about justice, courage, and impartial government.

A creator can pray about ideas, expression, audience, and usefulness.

Everyday treatment begins by refusing artificial separation between sacred and ordinary.

There is no godless office.

There is no godless classroom.

There is no godless contract.

There is no godless conversation.

Mind is present.

Principle governs.

Love supplies the needed quality.

Truth exposes what should be corrected.

Everyday demonstration must also become action.

Prepare.



Study.

Build.

Call.

Write.

Repair.

Apologize.

Negotiate.

Leave when wisdom requires.

Begin when opportunity appears.

Kimball opposed the thought that spiritual power belongs only to dramatic emergencies. The law should improve the entire human situation.

The person becomes happier, healthier, more capable, less fearful, more self-controlled, and more useful.

This does not guarantee uninterrupted material success. It establishes an inexhaustible source of intelligent response.

The availability of Science means no circumstance is beneath divine Mind.

The next right idea is already within the range of consciousness.

*Primary source: The Availability of Christian Science in Everyday Life, pp. 226-245.*

## CHAPTER TWENTY-ONE

# Opportunity, Supply, and the Right to Win



Kimball spoke often of man's right to opportunity.

He did not mean a personal entitlement to triumph over others. He meant that infinite Mind does not create useless, excluded, or provisionless ideas.

Man exists at the standpoint of receptivity, supply, responsiveness, opportunity, and spontaneity.

This spiritual status must be declared against self-imposed limitation.

"I have no chance."

"No one sees my work."

"There is not enough."

"I am too late."

"I lack the right connections."

"I cannot begin."

Kimball would ask whether these declarations are helping to enact the very restriction being feared.

Get on the right side of the situation with your declarations.

God is infinite Mind.

Ideas are inexhaustible.

Man is useful.

Opportunity is present.

Right activity has recognition.

Love opens channels of service.

Principle governs exchange.

Supply is not merely cash. It includes the ideas and qualities by which needs are met: intelligence, skill, courage, honesty, generosity, timing, relationship, persistence, and stewardship.

The right to win is therefore the right to express good.

It is not the right to manipulate another person.

It is not the right to demand wealth without service.

It is not the right to avoid responsibility.

Spiritual opportunity becomes visible through disciplined human action.

A person builds the product, makes the application, serves the client, improves the craft, and learns from the result.

Kimball's expectancy is practical.

The open door may appear as an idea rather than an invitation.

The law may require us to create what we were waiting to receive.

The treatment for supply should include freedom from fear, envy, passivity, dishonesty, and narrow human outlining.

Then it should include action.

The right idea is the redeemer of consciousness.

Redeemed consciousness recognizes opportunity.

*Primary sources: Unlimited Promise, pp. 204-217; The Availability of Christian Science, pp. 226-245; Instructions to a Student, pp. 480-483.*

## CHAPTER TWENTY-TWO

# Law and Power Invisible



The greatest powers affecting human life are often invisible.

No one sees mathematics, yet bridges, machines, and accounts depend upon it.

No one sees justice as an object, yet societies rise or fall by their relation to it.

No one sees love, yet its presence transforms a home.

Kimball used this to challenge the assumption that spiritual power is unreal because it is unseen.

Divine law is not weak because it is invisible.

The material senses are not the only instruments of knowledge.

Intelligence recognizes principle.

Conscience recognizes justice.

Spiritual sense recognizes God.

Kimball's audience had been taught that man is a bubble upon a capricious sea, liable to be stricken at any time. Christian Science answered: You are not doomed. You may learn dominion.

Where is the supreme power?

Where you are.

When is it available?

Now.

How much is available?

All that is needed.

This does not make human beings personally omnipotent. It means that no person is outside the one omnipotence.

Power belongs to good.

Truth is power.

Love is power.

Intelligence is power.

Whose power is it?

It is ours by reflection and use.

A person does not privately manufacture the truth of mathematics. The person understands and uses it.

Likewise, the practitioner does not create divine law. The practitioner understands and expresses it.

This is why spiritual treatment can be both humble and authoritative.

I have no personal power.

I am not separated from divine power.

The law is not mine.

The law is fully available.

Kimball's invisible power becomes visible in changed thought, reformed conduct, practical wisdom, and healing.

The effect is human.

The source is spiritual.

All legitimate law is on the side of Life.

*Primary source: Law and Power Invisible, pp. 246-257; What Is the Living God?, pp. 179-203.*

## CHAPTER TWENTY-THREE

# Life and the Final Enemy



Kimball believed Christian Science must ultimately confront death.

He did not regard death as a divine doorway required by Life. If Life is God, death is not the method by which man becomes more alive.

This conviction led him to speak of raising the dead as a legitimate horizon of Christian demonstration.

A modern reader may find the claim startling. It should neither be sensationalized nor hidden.

Kimball was following the New Testament record and the logic of his premise. Jesus raised the dead. His followers were commanded to heal. If death is an enemy rather than divine law, Christian practice cannot accept it as the final authority.

The practical value begins long before any dramatic claim.

Stop rehearsing death as destiny.

Stop describing age as a sentence.

Stop treating decline as spiritual law.

Stop speaking as though the body must fail because time has passed.

Stop expecting life to contract.

The treatment of death is the treatment of mortality in daily thought.

Life is now.

Activity is now.

Purpose is now.

Love is now.

Opportunity is now.

Spiritual identity does not approach extinction.

This does not require denying grief, refusing estate planning, or taking reckless risks. Practical wisdom is consistent with Life.

The spiritual worker refuses to cooperate mentally with a death sentence.

Kimball also rejected elaborate theories of many planes of existence as though death were required to transfer a person from one plane to another. There is one plane of Life.

The human sense of existence changes.

Life does not.

The strongest modern use of Kimball's teaching is therefore the destruction of the fear of death and the daily demonstration of vitality, purpose, courage, and spiritual continuity.

The final enemy is not defeated by fascinated discussion.

Life is demonstrated by living.

*Primary sources: Why Should It Be Thought Incredible That God Should Raise the Dead?, pp. 71-100; Love an Absolute Essential, pp. 453-472; letters on bereavement, pp. 477-479.*

## CHAPTER TWENTY-FOUR

# The Right Idea Is the Redeemer



"The right idea is the redeemer of consciousness, the Christ which destroys the belief of evil." - Edward A. Kimball

Kimball's whole teaching arrives at this sentence.

The right idea is not a pleasant thought added to an unchanged premise. It is the spiritual fact that exposes the false law organizing experience.

Fear says danger is intelligent.

The right idea reveals Love and lawful safety.

Disease says matter governs life.

The right idea reveals Life and spiritual man.

Condemnation says error is identity.

The right idea reveals perfection and the possibility of reformation.

Lack says good is absent.

The right idea reveals infinite Mind, opportunity, usefulness, and supply.

Hatred says relationship is governed by conflict.

The right idea reveals Love and one spiritual family.

The Christ is the divine idea appearing within human consciousness.

It does not arrive from a distant heaven.

It redeems thought where the false belief is being accepted.

Kimball's final instruction is intensely practical:

Watch your declarations.

Stop legislating against your welfare.

Know the truth specifically.

Refuse fear.

Esteem the real man.

Understand body spiritually.

Let treatment know itself as law.

Be simple.



Be calm.

Expect good.

Forgive.

Love.

Demonstrate.

The essential Kimball is not the defender of an institution against every critic. It is the practitioner demanding that Christianity become alive in experience.

His work asks the reader a final set of questions.

Is God more real than the fear?

Is the treatment more than words?

Is the patient being loved?

Is the practitioner conscious of law?

Is self-condemnation being mistaken for humility?

Is the human condition improving?

Is Love becoming the dominant influence?

Is the right idea being allowed to redeem consciousness?

The promise is unlimited because the source is infinite.

The work begins within.

The result appears as life.

*Primary sources: Concerning the Practice, pp. 433-452; Unlimited Promise, pp. 204-217; The Availability of Christian Science, pp. 226-245.*

## APPENDIX A

# Kimball's Concise Method of Treatment



### 1. BEGIN WITH THE LIVING GOD

Realize God as infinite Mind, Life, Truth, Love, Spirit, Soul, and Principle.

### 2. ESTABLISH MAN'S RELATION

Know man as God's spiritual manifestation, possessing divine intelligence, law, power, opportunity, and love by reflection.

### 3. REMOVE THE MATERIAL PATIENT

Do not fix a sick man or woman in thought. Love the person and treat the false belief about man.

### 4. IDENTIFY THE SPURIOUS LAW

What law is the claim asserting - fear, heredity, recurrence, decline, domination, condemnation, lack, or material causation?

### 5. BREAK THE FEAR

The first thing to break in any claim is the fear within it. Become unscared in Love.

### 6. DENY THE CLAIM SPECIFICALLY

Deny cause, substance, intelligence, law, power, action, place, and continuity to the error.

### 7. DECLARE THE SPIRITUAL FACT

State the exact truth about God, man, body, law, opportunity, and action.

### 8. KNOW THE TREATMENT IS LAW

Recognize the treatment as the manifestation and enforcement of divine law in consciousness.

### 9. BE SIMPLE AND CALM

Do not hammer error. Make nothing of it - not enough to hammer.

### 10. INCLUDE EXPECTANCY

Know that the right idea is present and that good is receivable now.

### 11. OBEY PRACTICAL WISDOM

Allow Love and Mind to reveal the appropriate human action.

12. EXAMINE LOVE

Remove resentment, criticism, pride, and condemnation. Love is an absolute essential.

13. REVIEW WITHOUT SHAME

If the result is delayed, reassess the treatment, the practical situation, communication, and next steps without blaming the patient.

14. REST IN THE RIGHT IDEA

The Christ is the redeemer of consciousness.

## APPENDIX B

# Forty Essential Kimball Statements



1. Christianity must become demonstrable.
2. A science of healing must heal.
3. God is the living and wholly good cause of being.
4. God is Mind, Life, Truth, Love, Spirit, Soul, and Principle.
5. Divine power is not distant from man.
6. Man possesses power by reflection, not personal ownership.
7. Christ Jesus demonstrated spiritual law.
8. A miracle is not a violation of divine law.
9. Thought influences human experience.
10. A declaration can become a mandate against oneself.
11. Fear is not foresight.
12. Fear is not identity.
13. The first thing to break in many claims is fear.
14. Disease should not be enthroned as an intelligent entity.
15. A spurious law has no divine lawgiver.
16. There is no divine law of recurrence or reversal.
17. Expectancy is an open door.
18. Faith is the confidence of understanding.
19. All that is real is already complete and perfect.
20. The practitioner does not repair spiritual man.
21. Metaphysical healing treats false belief, not a diseased person.
22. The real man must be esteemed.
23. Self-depreciation is not humility.
24. Body should not be hated.
25. Body is the embodiment of right ideas.
26. Spiritual progress should improve the human condition.
27. The treatment must know itself as law.
28. Truth does not struggle to be true.
29. Error does not need to be hammered.

30. The most destructive treatment is calm.
31. Specific error requires specific truth.
32. Error is named in order to be unnamed.
33. Fear of malpractice can magnify the claim.
34. Be unscared.
35. Fear and self-condemnation hinder solution.
36. The standard of judgment is spiritual perfection and completeness.
37. Already I am perfect in good.
38. Love is an absolute essential.
39. Without Love there is no genuine church or healing.
40. The right idea is the redeemer of consciousness.

## APPENDIX C

# A Practitioner Examination



Before accepting or continuing a case, ask:

Am I beginning with God or with the diagnosis?

Am I picturing a sick person?

Am I afraid of the evidence?

Have I identified the false law being asserted?

Have I broken the fear in the claim?

Have I declared the truth about body?

Does the treatment know itself as law?

Am I using too many words?

Am I hammering error?

Do I expect good?

Am I secretly preparing for failure?

Is self-condemnation present in the patient or practitioner?

Is resentment blocking receptivity?

Does practical wisdom require action?

Is the person becoming more free or more dependent?

Has communication been honest?

Is the human condition improving?

Do I remain genuinely loving?

Would I know when to revise, continue, or close the work?

Is the right idea more real than the claim?

## APPENDIX D

# Source Map



### PERSONAL RECOLLECTIONS BY BICKNELL YOUNG

Kimball's character, analytical genius, generosity, teaching, and relationship to Mary Baker Eddy.

### PUBLIC LECTURES

Facts and Fictions About Christian Science: healing testimony, demonstrability, theology, Jesus, criticism, and public explanation.

Action and Influence of Thought on the Affairs of Man: thought, expectation, conduct, and human affairs.

Why Should It Be Thought Incredible That God Should Raise the Dead?: Life, death, immortality, and Jesus' works.

Christian Science the Science of Healing: Kimball's recovery and the demand for a lawful healing Christianity.

The Cause and Scientific Cure of Disease: mental causation, fear, belief, and treatment.

The Religion of Common Sense: practical religion, morality, and reason.

What Is the Living God?: the nature of God, fearlessness, conduct, and healing.

Unlimited Promise: spiritual rights, possibility, and redemption.

The Availability of Christian Science in Everyday Life: education, opportunity, expectancy, and daily use.

Law and Power Invisible: spiritual law, dominion, power, and fear.

Fear the Chief Procurator of Disease: fear as an enforcer of suffering.

The Power of Thought: thought and its effects.

The Divinity of Christ and The Significance of Christ Jesus' Mission: Jesus, Christ, spiritual law, and discipleship.

The Primary Cause of Disease: salvation, fear, disease, and present grace.

### ADDRESSES TO CHRISTIAN SCIENTISTS

Concerning the Practice of Christian Science: perfection, body, treatment, simplicity, law, fear, malpractice, opportunity, and self-esteem.

Love an Absolute Essential: specific treatment, faith, power, law, receptivity, resentment, forgiveness, church, love, and life.

## **LETTERS**

Bereavement, poise, self-condemnation, perfection, receptivity, opportunity, and the declaration "Already I am perfect in good."



# SOURCE NOTE AND BIBLIOGRAPHY

*The supplied 1921 collection is the governing primary source.*

The source states that its page and line breaks correspond to the Fifth Edition published by Edna Kimball Wait in 1921 and that the edition is in the United States public domain. Later editions differ in several respects.

This essential edition is newly authored. It is not a substitute for the complete lectures, which remain valuable for historical and theological study.

**Kimball, Edward A.** Lectures and Articles on Christian Science. Fifth Edition. Edna Kimball Wait, publisher, 1921. The supplied public-domain transcription is the primary source for this edition.

**Young, Bicknell.** Personal Recollections, in Lectures and Articles on Christian Science, pp. 11-13.

**The Holy Bible.** King James Version. Biblical language and themes are used throughout.

**Eddy, Mary Baker.** Science and Health with Key to the Scriptures and other writings. Kimball explicitly acknowledged Eddy's writings as the standard and guide of Christian Science.

**Editorial method.** This edition condenses and reorganizes Kimball's lectures and letters, distinguishes historical testimony from modern verification, and removes repetition and period-specific polemic while preserving his central theology and practice.

## ABOUT THE EDITOR

Malcolm Kingley is the founder of the Kingley Foundation and an independent Christian metaphysical practitioner. His work explores the Bible, Mary Baker Eddy, F. L. Rawson, Edward A. Kimball, moral reformation, artificial intelligence, and the recovery of spiritual healing as grace.

He prepared this edition to recover Kimball's strongest contribution: Christian Science treatment as the calm, lawful, specific, loving realization of God and man - a practice that refuses both fear and self-condemnation and demands practical fruit.

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