

Science and Health with Key to the Scriptures

Science and Health

With Key to The Scriptures

by MARY BAKER EDDY

YE shall know the truth, and the truth shall make you free. JOHN viii. 32.

THERE is nothing either good or bad, but thinking makes it so.
SHAKESPEARE

OH! Thou hast heard my prayer; And I am blest! This is Thy high behest :- Thou here, and *everywhere*. MARY BAKER EDDY

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PREFACE

vi:1 To those leaning on the sustaining infinite, to-day is

big with blessings. The wakeful shepherd beholds vi:3 the first faint morning beams, ere cometh the full radiance

of a risen day. So shone the pale star to the prophet—

shepherds; yet it traversed the night, and came where, in vi:6 cradled obscurity, lay the Bethlehem babe, the human

herald of Christ, Truth, who would make plain to be—

nighted understanding the way of salvation through Christ vi:9 Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being. The Wisemen were led to behold and to follow this daystar of vi:12 divine Science, lighting the way to eternal harmony.

The time for thinkers has come. Truth, independent

of doctrines and time-honored systems, knocks at the vi:15 portal of humanity. Contentment with the past and

the cold conventionality of materialism are crumbling

away. Ignorance of God is no longer the stepping-vi:18 stone to faith. The only guarantee of obedience is a

right apprehension of Him whom to know aright is

Life eternal. Though empires fall, “the Lord shall vi:21 reign forever.”

A book introduces new thoughts, but it cannot make

them speedily understood. It is the task of the sturdy vi:24 pioneer to hew the tall oak and to cut the rough

granite. Future ages must declare what the pioneer has accomplished.

vi:27 Since the author's discovery of the might of Truth in vii:1 the treatment of disease as well as of sin, her system has

been fully tested and has not been found wanting; but vii:3 to reach the heights of Christian Science, man must live

in obedience to its divine Principle. To develop the full

might of this Science, the discords of corporeal sense vii:6 must yield to the harmony of spiritual sense, even as the

science of music corrects false tones and gives sweet concord to sound.

vii:9 Theology and physics teach that both Spirit and

matter are real and good, whereas the fact is that

Spirit is good and real, and matter is Spirit's oppo-vii:12 site. The question, What is Truth, is answered by

demonstration, by healing both disease and sin; and

this demonstration shows that Christian healing con-vii:15 fers the most health and makes the best men. On this

basis Christian Science will have a fair fight. Sickness

has been combated for centuries by doctors using ma-vii:18 terial remedies; but the question arises, Is there less

sickness because of these practitioners? A vigorous

"No" is the response deducible from two connate vii:21 facts, - the reputed longevity of the Antediluvians,

and the rapid multiplication and increased violence of diseases since the flood.

vii:24 In the author's work, RETROSPECTION AND INTROSPECTION, may be found a biographical sketch, narrating

experiences which led her, in the year 1866, to the dis-vii:27 covery of the system that she denominated Christian

Science. As early as 1862 she began to write down and

give to friends the results of her Scriptural study, for vii:30 the Bible was her sole teacher; but these compositions

were crude, the first steps of a child in the newly discovered world of Spirit.

ix:1 She also began to jot down her thoughts on the

main subject, but these jottings were only infantile ix:3 lispings of Truth. A child drinks in the outward world

through the eyes and rejoices in the draught. He is

as sure of the world's existence as he is of his own; yet ix:6 he cannot describe the world. He finds a few words,

and with these he stammeringly attempts to convey his

feeling. Later, the tongue voices the more definite ix:9 thought, though still imperfectly.

So was it with the author. As a certain poet says of

himself, she "lisped in numbers, for the numbers ix:12 came." Certain essays written at that early date are

still in circulation among her first pupils; but they are

feeble attempts to state the Principle and practice of ix:15 Christian healing, and are not complete nor satisfactory expositions of Truth. To-day, though rejoicing

in some progress, she still finds herself a willing dis-ix:18 ciple at the heavenly gate, waiting for the Mind of

Christ.

Her first pamphlet on Christian Science was copy-ix:21 righted in 1870; but it did not appear in print until

1876, as she had learned that this Science must be

1876, as she had learned that this Science must be

demonstrated by healing, before a work on the subject ix:24 could be profitably studied. From 1867 until 1875,

copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she ix:27 made copious notes of Scriptural exposition, which

have never been published. This was during the years

1867 and 1868. These efforts show her comparative ix:30 ignorance of the stupendous Life-problem up to that

time, and the degrees by which she came at length

to its solution; but she values them as a parent x:1 may treasure the memorials of a child's growth, and

she would not have them changed.

x:3 The first edition of SCIENCE AND HEALTH was published in 1875.

Various books on mental healing have

since been issued, most of them incorrect in theory x:6 and filled with plagiarisms from SCIENCE AND HEALTH.

They regard the human mind as a healing agent,

whereas this mind is not a factor in the Principle of x:9 Christian Science. A few books, however, which are

based on this book, are useful.

The author has not compromised conscience to suit x:12 the general drift of thought, but has bluntly and honestly given the text of Truth. She has made no effort

to embellish, elaborate, or treat in full detail so in-x:15 finite a theme. By thousands of well-authenticated

cases of healing, she and her students have proved the

worth of her teachings. These cases for the most part x:18 have been abandoned as hopeless by regular medical

attendants. Few invalids will turn to God till all

physical supports have failed, because there is so little x:21 faith in His disposition and power to heal disease.

The divine Principle of healing is proved in the

personal experience of any sincere seeker of Truth. Its x:24 purpose is good, and its practice is safer and more potent than that of any other sanitary method. The un—

biased Christian thought is soonest touched by Truth, x:27 and convinced of it. Only those quarrel with her

method who do not understand her meaning, or discerning the truth, come not to the light lest their x:30 works be reprov'd. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

xi:1 Many imagine that the phenomena of physical healing in Christian Science present only a phase of the xi:3 action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science rationally explains that all xi:6 other pathological methods are the fruits of human

faith in matter, faith in the workings, not of Spirit,

but of the fleshly mind which must yield to Science.

xi:9 The physical healing of Christian Science results

now, as in Jesus' time, from the operation of divine

Principle, before which sin and disease lose their real-xi:12 ity in human consciousness and disappear as naturally

and as necessarily as darkness gives place to light and

sin to reformation. Now, as then, these mighty works xi:15 are not supernatural, but supremely natural. They are

the sign of Immanuel, or "God with us," a divine

influence ever present in human consciousness and re-xi:18 peating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],

And recovering of sight to the blind, xi:21 To set at liberty them that are bruised.

When God called the author to proclaim His Gospel

to this age, there came also the charge to plant and xi:24 water His vineyard.

The first school of Christian Science Mind-healing

was started by the author with only one student in xi:27 Lynn, Massachusetts, about the year 1867. In 1881,

she opened the Massachusetts Metaphysical College in

Boston, under the seal of the Commonwealth, a law xi:30 relative to colleges having been passed, which enabled

her to get this institution chartered for medical pur-xii:1 poses. No charters were granted to Christian Scientists for such institutions after 1883, and up to that xii:3 date, hers was the only College of this character which

had been established in the United States, where

Christian Science was first introduced.

xii:6 During seven years over four thousand students

were taught by the author in this College. Meanwhile

she was pastor of the first established Church of xii:9 Christ, Scientist; President of the first Christian Scientist Association, convening monthly; publisher of

her own works; and (for a portion of this time) sole xii:12 editor and publisher of the Christian Science Journal,

the first periodical issued by Christian Scientists. She

closed her College, October 29, 1889, in the height of xii:15 its prosperity with a deeplying conviction that the

next two years of her life should be given to the preparation of the revision of SCIENCE AND HEALTH, which xii:18 was published in 1891. She retained her charter, and

as its President, reopened the College in 1899 as auxil—

iary to her church. Until June 10, 1907, she had never xii:21 read this book throughout consecutively in order to elucidate her idealism.

In the spirit of Christ's charity, as one who "hopeth xii:24 all things, endureth all things," and is joyful to bear

consolation to the sorrowing and healing to the sick,

she commits these pages to honest seekers for Truth.

MARY BAKER EDDY

NOTE. - The author takes no patients,

and declines medical consultation.

CHAPTER I - PRAYER

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him. - CHRIST JESUS.

1:1 THE prayer that reforms the sinner and heals the

sick is an absolute faith that all things are 1:3 possible to God,- a spiritual understanding of Him,

an unselfed love. Regardless of what another may say

or think on this subject, I speak from experience. 1:6 Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing

whatever has been successfully done for the Christian-1:9 ization and health of mankind.

Thoughts unspoken are not unknown to the divine

Mind. Desire is prayer; and no loss can occur from 1:12 trusting God with our

desires, that they may be

moulded and exalted before they take form in words
and in deeds.

Right motives

2:1 What are the motives for prayer? Do we pray to

make ourselves better or to benefit those who hear us, 2:3 to enlighten the
infinite or to be heard of

men? Are we benefited by praying? Yes,

the desire which goes forth hungering after righteous-2:6 ness is blessed of
our Father, and it does not return

unto us void.

Deity unchangeable

God is not moved by the breath of praise to do more 2:9 than He has already
done, nor can the infinite do less

than bestow all good, since He is unchanging wisdom and Love. We can do
more for 2:12 ourselves by humble fervent petitions, but the All-loving does not
grant them simply on the ground of lip—

service, for He already knows all.

2:15 Prayer cannot change the Science of being, but it

tends to bring us into harmony with it. Goodness attains the demonstration of
Truth. A request that 2:18 God will save us is not all that is required. The mere

habit of pleading with the divine Mind, as one pleads

with a human being, perpetuates the belief in God as 2:21 humanly circumscribed,- an error which impedes spiritual growth.

God's standard

God is Love. Can we ask Him to be more? God is 2:24 intelligence. Can we inform the infinite Mind of anything He does not already comprehend?

Do we expect to change perfection? Shall 2:27 we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire

does bring us nearer the source of all existence and 2:30 blessedness.

Asking God to *be* God is a vain repetition. God is

“the same yesterday, and to-day, and forever;” and 3:1 He who is immutably right will do right without being

reminded of His province. The wisdom of man is not 3:3 sufficient to warrant him in advising God.

The spiritual mathematics

Who would stand before a blackboard, and pray the

principle of mathematics to solve the problem? The 3:6 rule is already established, and it is our

task to work out the solution. Shall we

ask the divine Principle of all goodness to do His own 3:9 work? His work is done, and we have only to avail

ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation.

3:12 The Divine Being must be reflected by man, - else

man is not the image and likeness of the patient,

tender, and true, the One "altogether lovely;" but to 3:15 understand God is the work of eternity, and demands

absolute consecration of thought, energy, and desire.

Prayerful ingratitude

How empty are our conceptions of Deity! We admit 3:18 theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give

information to this infinite Mind. We plead 3:21 for unmerited pardon and for a liberal outpouring of

benefactions. Are we really grateful for the good

already received? Then we shall avail ourselves of the 3:24 blessings we have, and thus be fitted to receive more.

Gratitude is much more than a verbal expression of

thanks. Action expresses more gratitude than speech.

3:27 If we are ungrateful for Life, Truth, and Love, and

yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pro-3:30 nounces on hypocrites. In such a case, the only

acceptable prayer is to put the finger on the lips and

remember our blessings. While the heart is far from 4:1 divine Truth and Love, we cannot conceal the ingratitude of barren lives.

Efficacious petitions

4:3 What we most need is the prayer of fervent desire

for growth in grace, expressed in patience, meekness,

love, and good deeds. To keep the com-4:6 mandments of our Master and follow his

example, is our proper debt to him and the only

worthy evidence of our gratitude for all that he has 4:9 done. Outward worship is not of itself sufficient to

express loyal and heartfelt gratitude, since he has

said: "If ye love me, keep my commandments."

4:12 The habitual struggle to be always good is unceasing prayer. Its motives are made manifest in the

blessings they bring,- blessings which, even if not 4:15 acknowledged in audible words, attest our worthiness

to be partakers of Love.

Watchfulness requisite

Simply asking that we may love God will never 4:18 make us love Him; but the longing to be better

and holier, expressed in daily watchfulness and in striving to assimilate more of 4:21 the divine character, will mould and fashion us

anew, until we awake in His likeness. We reach the

Science of Christianity through demonstration of the 4:24 divine nature; but in this wicked world goodness

will “be evil spoken of,” and patience must bring

experience.

Veritable devotion

4:27 Audible prayer can never do the works of spiritual

understanding, which regenerates; but silent prayer,

watchfulness, and devout obedience enable 4:30 us to follow Jesus’ example. Long prayers,

superstition, and creeds clip the strong pinions of love,

and clothe religion in human forms. Whatever materializes worship hinders man’s spiritual growth and keeps

him from demonstrating his power over error.

Sorrow and reformation

5:3 Sorrow for wrong-doing is but one step towards reform

and the very easiest step. The next and great step required by wisdom is the test of our sincerity, 5:6 - namely, reformation. To this end we are

placed under the stress of circumstances. Temptation

bids us repeat the offence, and woe comes in return for 5:9 what is done. So it will ever be, till we learn that there

is no discount in the law of justice and that we must pay

“the uttermost farthing.” The measure ye mete “shall 5:12 be measured to you again,” and it will be full “and running over.”

Saints and sinners get their full award, but not always 5:15 in this world. The followers of Christ drank his cup.

Ingratitude and persecution filled it to the brim; but God

pours the riches of His love into the understanding and 5:18 affections, giving us strength according to our day. Sinners flourish “like a green bay tree;” but, looking farther,

the Psalmist could see their end, - the destruction of sin 5:21 through suffering.

Cancellation of human sin

Prayer is not to be used as a confessional to cancel sin.

Such an error would impede true religion. Sin is forgiven 5:24 only as it is destroyed by Christ, - Truth and

Life. If prayer nourishes the belief that sin is

cancelled, and that man is made better merely by praying, 5:27 prayer is an evil. He grows worse who continues in sin

because he fancies himself forgiven.

Diabolism destroyed

An apostle says that the Son of God [Christ] came to 5:30 “destroy the *works* of the devil.” We should

follow our divine Exemplar, and seek the destruction of all evil works, error and disease included. 6:1 We cannot escape the penalty due for sin. The Scriptures say, that if we deny Christ, ” he also will deny us.”

Pardon and amendment

6:3 Divine Love corrects and governs man. Men may

pardon, but this divine Principle alone reforms the

sinner. God is not separate from the wis-6:6 dom He bestows. The talents He gives we

must improve. Calling on Him to forgive our work

badly done or left undone, implies the vain supposition 6:9 that we have nothing to do but to ask pardon, and

that afterwards we shall be free to repeat the offence.

To cause suffering as the result of sin, is the means 6:12 of destroying sin. Every supposed pleasure in sin

will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach 6:15 heaven, the harmony of being, we must understand

the divine Principle of being.

Mercy without partiality

“God is Love.” More than this we cannot ask, 6:18 higher we cannot look, farther we cannot go. To

suppose that God forgives or punishes sin

according as His mercy is sought or un-6:21 sought, is to misunderstand Love and to make prayer

the safety-valve for wrong-doing.

Divine severity

Jesus uncovered and rebuked sin before he cast it 6:24 out. Of a sick woman he said that Satan had bound

her, and to Peter he said, “Thou art an offence unto me.” He came teaching and 6:27 showing men how to destroy sin, sickness, and death.

He said of the fruitless tree, “[It] is hewn down.”

It is believed by many that a certain magistrate, 6:30 who lived in the time of Jesus, left this record: “His

rebuke is fearful.” The strong language of our Master confirms this description.

7:1 The only civil sentence which he had for error was,

“Get thee behind me, Satan.” Still stronger evidence 7:3 that Jesus’ reproof was pointed and pungent is found

in his own words,- showing the necessity for such

forcible utterance, when he cast out devils and healed 7:6 the sick and sinning. The relinquishment of error deprives material sense of its false claims.

Audible praying

Audible prayer is impressive; it gives momentary 7:9 solemnity and elevation to thought. But does it produce any lasting benefit? Looking deeply

into these things, we find that “a zeal ... 7:12 not according to knowledge” gives occasion for reaction unfavorable to spiritual growth, sober resolve, and

wholesome perception of God’s requirements. The mo-7:15 tives for verbal prayer may embrace too much love of

applause to induce or encourage Christian sentiment.

Emotional utterances

Physical sensation, not Soul, produces material ec-7:18 stasy and emotion. If spiritual sense always guided

men, there would grow out of ecstatic moments a higher experience and a better life 7:21 with more devout self-abnegation and purity. A self—

satisfied ventilation of fervent sentiments never makes

a Christian. God is not influenced by man. The “di-7:24 vine ear” is not an auditory nerve. It is the all-hearing

and all-knowing Mind, to whom each need of man is

always known and by whom it will be supplied.

Danger from audible prayer

7:27 The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real and consoling
7:30 ourselves in the midst of sin with the recollection

that we have prayed over it or mean to ask forgiveness at some later day. Hypocrisy is fatal to religion.

8:1 A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite. 8:3 We never need to despair of an honest heart; but

there is little hope for those who come only spasmodi—

cally face to face with their wickedness and then seek to 8:6 hide it. Their prayers are indexes which do not correspond

with their character. They hold secret fellowship with

sin, and such externals are spoken of by Jesus as “like 8:9 unto whited sepulchres ... full ... of all uncleanness.”

Aspiration and love

If a man, though apparently fervent and prayerful,
is impure and therefore insincere, what must be the 8:12 comment upon him?
If he reached the

loftiness of his prayer, there would be no

occasion for comment. If we feel the aspiration, hu-8:15 militancy, gratitude, and

love which our words express,-

this God accepts; and it is wise not to try to deceive

ourselves or others, for “there is nothing covered that 8:18 shall not be revealed.” Professions and audible prayers are like charity in one respect,- they “cover the

multitude of sins.” Praying for humility with what-8:21 ever fervency of expression does not always mean a

desire for it. If we turn away from the poor, we are

not ready to receive the reward of Him who blesses 8:24 the poor. We confess to having a very wicked heart

and ask that it may be laid bare before us, but do

we not already know more of this heart than we are 8:27 willing to have our neighbor see?

Searching the heart

We should examine ourselves and learn what is the

affection and purpose of the heart, for in this way 8:30 only can we learn what we honestly are. If a

friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not 9:1 rather give thanks that we are “not as other men”?

During many years the author has been most grateful 9:3 for merited rebuke. The wrong lies in unmerited censure,- in the falsehood which does no one any good.

Summit of aspiration

The test of all prayer lies in the answer to these 9:6 questions: Do we love our neighbor better because of

this asking? Do we pursue the old selfishness, satisfied with having prayed for some-9:9 thing better, though we give no evidence of the sincerity of our requests by living consistently with our

prayer? If selfishness has given place to kindness, 9:12 we shall regard our neighbor unselfishly, and bless

them that curse us; but we shall never meet this great

duty simply by asking that it may be done. There is 9:15 a cross to be taken up before we can enjoy the fruition

of our hope and faith.

Practical religion

Dost thou “love the Lord thy God with all thy 9:18 heart, and with all thy soul, and with all thy mind”?

This command includes much, even the surrender of all merely material sensation, affec-9:21 tion, and worship. This is the El Dorado of Christianity.

It involves the Science of Life, and recognizes only the

divine control of Spirit, in which Soul is our master, 9:24 and material sense and human will have no place.

The chalice sacrificial

Are you willing to leave all for Christ, for Truth, and

so be counted among sinners? No! Do you really desire 9:27 to attain this point? No! Then why make long

prayers about it and ask to be Christians,

since you do not care to tread in the footsteps of our 9:30 dear Master? If unwilling to follow his example, why

pray with the lips that you may be partakers of his

nature? Consistent prayer is the desire to do right. 10:1 Prayer means that we desire to walk and will walk in

the light so far as we receive it, even though with bleed-10:3 ing footsteps, and that waiting patiently on the Lord,

we will leave our real desires to be rewarded by Him.

The world must grow to the spiritual understanding 10:6 of prayer. If good enough to profit by Jesus' cup of

earthly sorrows, God will sustain us under these sorrows. Until we are thus divinely qualified and are 10:9 willing to drink his cup, millions of vain repetitions

will never pour into prayer the unction of Spirit in

demonstration of power and "with signs following." 10:12 Christian Science reveals a necessity for overcoming the

world, the flesh, and evil, and thus destroying all error.

Seeking is not sufficient. It is striving that enables 10:15 us to enter. Spiritual

attainments open the door to a
higher understanding of the divine Life.

Perfunctory prayers

One of the forms of worship in Thibet is to carry a 10:18 praying-machine through the streets, and stop at the

doors to earn a penny by grinding out a

prayer. But the advance guard of progress has 10:21 paid for the privilege of prayer the price of persecution.

Asking amiss

Experience teaches us that we do not always receive

the blessings we ask for in prayer. There is some mis-10:24 apprehension of the source and means of

all goodness and blessedness, or we should

certainly receive that for which we ask. The Scrip-10:27 tures say: "Ye ask, and receive not, because ye ask

amiss, that ye may consume it upon your lusts." That

which we desire and for which we ask, it is not always 10:30 best for us to receive. In this case infinite Love will

not grant the request. Do you ask wisdom to be merciful and not to punish sin? Then "ye ask amiss." 11:1 Without punishment, sin would multiply. Jesus'

prayer,

“Forgive us our debts,” specified also the terms of 11:3 forgiveness. When forgiving the adulterous woman he

said, “Go, and sin no more.”

Remission of penalty

A magistrate sometimes remits the penalty, but this 11:6 may be no moral benefit to the criminal, and at best, it

only saves the criminal from one form of

punishment. The moral law, which has the 11:9 right to acquit or condemn, always demands restitution before mortals can “go up higher.” Broken law

brings penalty in order to compel this progress.

Truth annihilates error

11:12 Mere legal pardon (and there is no other, for divine

Principle never pardons our sins or mistakes till they

are corrected) leaves the offender free to re-11:15 peat the offence, if indeed, he has not already

suffered sufficiently from vice to make him turn from it

with loathing. Truth bestows no pardon upon error, but 11:18 wipes it out in the most effectual manner. Jesus suffered

for our sins, not to annul the divine sentence for an individual’s sin, but because sin brings inevitable suffering.

Desire for holiness

11:21 Petitions bring to mortals only the results of mortals' own faith. We know that a desire for holiness is

requisite in order to gain holiness; but if we 11:24 desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this,

that we may walk securely in the only practical road 11:27 to holiness. Prayer cannot change the unalterable

Truth, nor can prayer alone give us an understanding

of Truth; but prayer, coupled with a fervent habitual 11:30 desire to know and do the will of God, will bring us

into all Truth. Such a desire has little need of audible

expression. It is best expressed in thought and in life.

Prayer for the sick

12:1 "The prayer of faith shall save the sick," says the

Scripture. What is this healing prayer? A mere re-12:3 quest that God will heal the sick has no

power to gain more of the divine presence

than is always at hand. The beneficial effect of 12:6 such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind

faith in God. This, however, is one belief casting out 12:9 another, - a belief in the unknown casting out a belief

in sickness. It is neither Science nor Truth which

acts through blind belief, nor is it the human under-12:12 standing of the divine healing Principle as manifested

in Jesus, whose humble prayers were deep and conscientious protests of Truth, - of man's likeness to 12:15 God and of man's unity with Truth and Love.

Prayer to a corporeal God affects the sick like a

drug, which has no efficacy of its own but borrows its 12:18 power from human faith and belief. The drug does

nothing, because it has no intelligence. It is a mortal

belief, not divine Principle or Love, which causes a 12:21 drug to be apparently either poisonous or sanative.

The common custom of praying for the recovery of the

sick finds help in blind belief, whereas help should come 12:24 from the enlightened understanding. Changes in belief

may go on indefinitely, but they are the merchandise of

human thought and not the outgrowth of divine Science.

Love impartial and universal

12:27 Does Deity interpose in behalf of one worshipper,

and not help another who offers the same measure of

prayer? If the sick recover because they 12:30 pray or are prayed for audibly, only peti—

tioners (/per se/ or by proxy) should get well. In divine

Science, where prayers are mental, *all* may avail them-13:1 selves of God as “a very present help in trouble.”

Love is impartial and universal in its adaptation and 13:3 bestowals. It is the open fount which cries, “Ho,

every one that thirsteth, come ye to the waters.”

Public exaggerations

In public prayer we often go beyond our convictions, 13:6 beyond the honest standpoint of fervent desire. If we

are not secretly yearning and openly striving for the accomplishment of all we ask, 13:9 our prayers are “vain repetitions,” such as the heathen

use. If our petitions are sincere, we labor for what we

ask; and our Father, who seeth in secret, will reward 13:12 us openly. Can the mere public expression of our desires increase them? Do we gain the omnipotent ear

sooner by words than by thoughts? Even if prayer is 13:15 sincere, God knows our need before we tell Him or our

fellow-beings about it. If we cherish the desire honestly and silently and humbly, God will bless it, and 13:18 we shall incur less risk of overwhelming our real

wishes with a torrent of words.

Corporeal ignorance

If we pray to God as a corporeal person, this will 13:21 prevent us from relinquishing the human doubts and

fears which attend such a belief, and so we

cannot grasp the wonders wrought by infi-13:24 nite, incorporeal Love, to whom all things are possible.

Because of human ignorance of the divine Principle,

Love, the Father of all is represented as a corporeal 13:27 creator; hence men recognize themselves as merely

physical, and are ignorant of man as God's image or reflection and of man's eternal incorporeal existence. The 13:30 world of error is ignorant of the world of Truth, - blind

to the reality of man's existence, - for the world of sensation is not cognizant of life in Soul, not in body.

Bodily presence

14:1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we 14:3 would gain, we are not "absent from the

body" and "present with the Lord" in the

demonstration of Spirit. We cannot "serve two mas-14:6 ters." To be "present with the Lord" is to have, not

mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in 14:9 Christian Science. To be "with the Lord" is to be in

obedience to the law of God, to be absolutely governed

by divine Love,- by Spirit, not by matter.

Spiritualized consciousness

14:12 Become conscious for a single moment that Life and

intelligence are purely spiritual, - neither in nor of

matter, - and the body will then utter no 14:15 complaints. If suffering from a belief in

sickness, you will find yourself suddenly well. Sorrow

is turned into joy when the body is controlled by spir-14:18 itual Life, Truth, and Love. Hence the hope of the

promise Jesus bestows: "He that believeth on me,

the works that I do shall he do also; ... because I 14:21 go unto my Father," - [because the Ego is absent from

the body, and present with Truth and Love.] The

Lord's Prayer is the prayer of Soul, not of material 14:24 sense.

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual under-14:27 standing and the consciousness of man's dominion

over the whole earth. This understanding casts out

error and heals the sick, and with it you can speak 14:30 "as one having authority."

"When thou prayest, enter into thy closet, and,

when thou hast shut thy door, pray to thy Father 15:1 which is in secret; and thy Father, which seeth in

secret, shall reward thee openly.”

Spiritual sanctuary

15:3 So spake Jesus. The closet typifies the sanctuary of

Spirit, the door of which shuts out sinful sense but

lets in Truth, Life, and Love. Closed to 15:6 error, it is open to Truth, and *vice versa*.

The Father in secret is unseen to the physical senses,

but He knows all things and rewards according to 15:9 motives, not according to speech. To enter into the

heart of prayer, the door of the erring senses must be

closed. Lips must be mute and materialism silent, 15:12 that man may have audience with Spirit, the divine

Principle, Love, which destroys all error.

Effectual invocation

In order to pray aright, we must enter into the 15:15 closet and shut the door. We must close the lips and

silence the material senses. In the quiet

sanctuary of earnest longings, we must 15:18 deny sin and plead God's allness. We must resolve to

take up the cross, and go forth with honest hearts to

work and watch for wisdom, Truth, and Love. We 15:21 must “pray without ceasing.” Such prayer is answered, in so far as we put our desires into practice.

The Master’s injunction is, that we pray in secret and 15:24 let our lives attest our sincerity.

Trustworthy beneficence

Christians rejoice in secret beauty and bounty, hidden

from the world, but known to God. Self-forgetfulness, 15:27 purity, and affection are constant prayers.

Practice not profession, understanding not

belief, gain the ear and right hand of omnipotence and 15:30 they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a

fitness for holiness, we cannot receive holiness.

Loftiest adoration

16:1 A great sacrifice of material things must precede this

advanced spiritual understanding. The highest prayer 16:3 is not one of faith merely; it is demonstration. Such prayer heals sickness, and must

destroy sin and death. It distinguishes between Truth 16:6 that is sinless and the falsity of sinful sense.

The prayer of Jesus Christ

Our Master taught his disciples one brief prayer,

which we name after him the Lord's Prayer. Our Mas-16:9 ter said, "After this manner therefore pray

ye," and then he gave that prayer which

covers all human needs. There is indeed some doubt 16:12 among Bible scholars, whether the last line is not an

addition to the prayer by a later copyist; but this does

not affect the meaning of the prayer itself.

16:15 In the phrase, "Deliver us from evil," the original

properly reads, "Deliver us from the evil one." This

reading strengthens our scientific apprehension of the peti-16:18 tion, for Christian Science teaches us that "the evil one," or

one evil, is but another name for the first lie and all liars.

Only as we rise above all material sensuousness and 16:21 sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's

Prayer and which instantaneously heals the sick. 16:24 Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

Our Father which art in heaven, 16:27 *Our Father-Mother God, all-harmonious,*

Hallowed be Thy name.

Adorable One.

16:30 Thy kingdom come.

Thy kingdom is come; Thou art ever-present.

17:1 Thy will be done in earth, as it is in heaven.

Enable us to know,- as in heaven, so on earth,- God is 17:3 omnipotent, supreme.

Give us this day our daily bread;

Give us grace for to-day; feed the famished affections;

17:6 And forgive us our debts, as we forgive our debtors.

And Love is reflected in love;

And lead us not into temptation, but deliver us from 17:9 evil;

/And God leadeth us not into temptation, but delivereth us from sin, disease, and death./

17:12 For Thine is the kingdom, and the power, and the glory, forever.

/For God is infinite, all-power, all Life, Truth, Love, over all, and All./

CHAPTER II - ATONEMENT AND EUCHARIST

And they that are Christ's have crucified the flesh with the affections and lusts. - PAUL.

For Christ sent me not to baptize, but to preach the gospel.
- PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. - JESUS.

Divine oneness

18:1 ATONEMENT is the exemplification of man's unity

with God, whereby man reflects divine Truth, Life, 18:3 and Love. Jesus of Nazareth taught and demonstrated

man's oneness with the Father, and for this we owe him

endless homage. His mission was both individual and collective. He did life's work

aright not only in justice to himself, but in mercy to

mortals,- to show them how to do theirs, but not to do 18:9 it for them nor to relieve them of a single responsibility.

Jesus acted boldly, against the accredited evidence of the

senses, against Pharisaical creeds and practices, and he 18:12 refuted all opponents with his healing power.

Human reconciliation

The atonement of Christ reconciles man to God, not

God to man; for the divine Principle of Christ is God, 18:15 and how can God propitiate Himself? Christ

is Truth, which reaches no higher than itself.

The fountain can rise no higher than its source. Christ, 18:18 Truth, could conciliate no nature above his own, derived 19:1 from the eternal Love. It was therefore Christ's purpose

to reconcile man to God, not God to man. Love and 19:3 Truth are not at war with God's image and likeness.

Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for 19:6 Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love,

the divine Principle of Jesus' teachings, and this truer 19:9 sense of Love redeems man from the law of matter,

sin, and death by the law of Spirit,- the law of divine

Love.

19:12 The Master forbore not to speak the whole truth, declaring precisely what would destroy sickness, sin, and

death, although his teaching set households at variance, 19:15 and brought to material beliefs not peace, but a

sword.

Efficacious repentance

Every pang of repentance and suffering, every effort 19:18 for reform, every good thought and deed, will help us to

understand Jesus' atonement for sin and aid

its efficacy; but if the sinner continues to pray 19:21 and repent, sin and be sorry, he has little part in the atonement,- in the *at-one-ment* with God,- for he lacks the

practical repentance, which reforms the heart and enables 19:24 man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If 19:27 living in disobedience to Him, we ought to feel no secur—

ity, although God is good.

Jesus' sinless career

Jesus urged the commandment, "Thou shalt have no 19:30 other gods before me," which may be rendered: Thou shalt have no belief of Life as

mortal; thou shalt not know evil, for there is one Life,- 20:1 even God, good. He rendered "unto Caesar the things

which are Caesar's; and unto God the things that are 20:3 God's." He at last paid no homage to forms of doctrine

or to theories of man, but acted and spake as he was moved,

not by spirits but by Spirit.

20:6 To the ritualistic priest and hypocritical Pharisee

Jesus said, “The publicans and the harlots go into the

kingdom of God before you.” Jesus’ history made a 20:9 new calendar, which we call the Christian era; but he

established no ritualistic worship. He knew that men

can be baptized, partake of the Eucharist, support the 20:12 clergy, observe the Sabbath, make long prayers, and yet

be sensual and sinful.

Perfect example

Jesus bore our infirmities; he knew the error of mortal 20:15 belief, and “with his stripes [the rejection of error] we are

healed.” “Despised and rejected of men,”

returning blessing for cursing, he taught mor-20:18 tals the opposite of themselves, even the nature of God;

and when error felt the power of Truth, the scourge and

the cross awaited the great Teacher. Yet he swerved not, 20:21 well knowing that to obey the divine order and trust God,

saves retracing and traversing anew the path from sin to

holiness.

Behest of the cross

20:24 Material belief is slow to acknowledge what the spiritual fact implies. The truth is the centre of all religion. It commands sure entrance into 20:27 the realm of Love. St. Paul wrote, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that 20:30 is set before us;" that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing.

Moral victory

21:1 If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a 21:3 good fight ... I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. 21:6 Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

21:9 If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things 21:12 of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

Inharmonious travellers

21:15 If my friends are going to Europe, while I am /en route/ for California, we are not journeying together.

We have separate time-tables to consult, 21:18 different routes to pursue. Our paths have

diverged at the very outset, and we have little opportunity to help each other. On the contrary, if my 21:21 friends pursue my course, we have the same railroad

guides, and our mutual interests are identical; or, if I take up their line of travel, they help me on, and our 21:24 companionship may continue.

Zigzag course

Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thither-21:27 ward. He is like a traveller going westward

for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for 21:30 six days, he turns east on the seventh, satisfied if he can

only imagine himself drifting in the right direction. By— and-by, ashamed of his zigzag course, he would borrow 22:1 the passport of some wiser pilgrim, thinking with the aid of this to find and follow the right road.

Moral retrogression

22:3 Vibrating like a pendulum between sin and the hope

of forgiveness,- selfishness and sensuality causing constant retrogression,- our moral progress will 22:6 be slow. Waking to Christ's demand, mortals

experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and 22:9 through Christ's precious love these efforts are crowned

with success.

Wait for reward

"Work out your own salvation," is the demand of 22:12 Life and Love, for to this end God worketh with you.

"Occupy till I come!" Wait for your reward, and "be not weary in well doing." If 22:15 your endeavors are beset by fearful odds, and you receive

no present reward, go not back to error, nor become a

sluggard in the race.

22:18 When the smoke of battle clears away, you will discern the good you have done, and receive according to

your deserving. Love is not hasty to deliver us from 22:21 temptation, for Love means that we shall be tried and

purified.

Deliverance not vicarious

Final deliverance from error, whereby we rejoice in 22:24 immortality, boundless freedom, and sinless sense, is not

reached through paths of flowers nor by pinning

one's faith without works to another's vicarious 22:27 effort. Whosoever believeth that wrath is righteous or

that divinity is appeased by human suffering, does not understand God.

Justice and substitution

22:30 Justice requires reformation of the sinner. Mercy

cancel the debt only when justice approves. Revenge

is inadmissible. Wrath which is only appeased is not 23:1 destroyed, but partially indulged. Wisdom and Love

may require many sacrifices of self to save us from sin. 23:3 One sacrifice, however great, is insufficient to

pay the debt of sin. The atonement requires

constant self-immolation on the sinner's part. That 23:6 God's wrath should be vented upon His beloved Son, is

divinely unnatural. Such a theory is man-made. The

atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense

which Truth destroys, and that eventually both sin and suffering will fall at the

feet of everlasting Love.

Doctrines and faith

23:12 Rabbinical lore said: “He that taketh one doctrine,
firm in faith, has the Holy Ghost dwelling in him.”

This preaching receives a strong rebuke in 23:15 the Scripture, “Faith without works is dead.”

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, 23:18 advanced to spiritual understanding, is the evidence gained

from Spirit, which rebukes sin of every kind and establishes the claims of God.

Self-reliance and confidence

23:21 In Hebrew, Greek, Latin, and English, *faith* and the

words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One 23:24 kind of faith trusts one’s welfare to others.

Another kind of faith understands divine Love and how

to work out one’s “own salvation, with fear and trem-23:27 bling.” “Lord, I believe; help thou mine unbelief!”

expresses the helplessness of a blind faith; whereas the

injunction, “Believe ... and thou shalt be saved!” 23:30 demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or 24:1 *to be constant*. This certainly applies to Truth and Love

understood and practised. Firmness in error will never 24:3 save from sin, disease, and death.

Life's healing currents

Acquaintance with the original texts, and willingness

to give up human beliefs (established by hierarchies, and 24:6 instigated sometimes by the worst passions of

men), open the way for Christian Science to be

understood, and make the Bible the chart of life, where 24:9 the buoys and healing currents of Truth are pointed

out.

Radical changes

He to whom "the arm of the Lord" is revealed will 24:12 believe our report, and rise into newness of life with regeneration. This is having part in the atonement; this is the understanding, in which 24:15 Jesus suffered and triumphed. The time is not distant

when the ordinary theological views of atonement will

undergo a great change, - a change as radical as that 24:18 which has come over popular opinions in regard to predestination and future punishment.

Purpose of crucifixion

Does erudite theology regard the crucifixion of Jesus 24:21 chiefly as providing a ready pardon for all sinners who

ask for it and are willing to be forgiven?

Does spiritualism find Jesus' death necessary 24:24 only for the presentation, after death, of the material

Jesus, as a proof that spirits can return to earth? Then

we must differ from them both.

24:27 The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The

truth had been lived among men; but until they saw that 24:30 it enabled their Master to triumph over the grave, his own

disciples could not admit such an event to be possible.

After the resurrection, even the unbelieving Thomas was 25:1 forced to acknowledge how complete was the great proof of

Truth and Love.

True flesh and blood

25:3 The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than

can be expressed by our sense of human 25:6 blood. The material blood of Jesus was no

more efficacious to cleanse from sin when it was shed

upon “the accursed tree,” than when it was flowing in 25:9 his veins as he went daily about his Father’s business.

His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine 25:12 Life.

Effective triumph

Jesus taught the way of Life by demonstration, that

we may understand how this divine Principle heals 25:15 the sick, casts out error, and triumphs over

death. Jesus presented the ideal of God better

than could any man whose origin was less spiritual. By 25:18 his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the

force of his admonition, “If ye love me, keep my com-25:21 mandments.”

Though demonstrating his control over sin and disease,

the great Teacher by no means relieved others from giving 25:24 the requisite proofs of their own piety. He worked for

their guidance, that they might demonstrate this power as

he did and understand its divine Principle. Implicit faith 25:27 in the Teacher and all the emotional love we can bestow

on him, will never alone make us imitators of him. We

must go and do likewise, else we are not improving the 25:30 great blessings

which our Master worked and suffered to
bestow upon us. The divinity of the Christ was made
manifest in the humanity of Jesus.

Individual experience

26:1 While we adore Jesus, and the heart overflows with

gratitude for what he did for mortals, - treading alone 26:3 his loving pathway
up to the throne of

glory, in speechless agony exploring the way

for us, - yet Jesus spares us not one individual expe-26:6 rience, if we follow
his commands faithfully; and all

have the cup of sorrowful effort to drink in proportion

to their demonstration of his love, till all are redeemed 26:9 through divine
Love.

Christ's demonstration

The Christ was the Spirit which Jesus implied in his

own statements: "I am the way, the truth, and the life;" 26:12 "I and my Father
are one." This Christ,

or divinity of the man Jesus, was his divine

nature, the godliness which animated him. Divine Truth, 26:15 Life, and Love
gave Jesus authority over sin, sickness,

and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does 26:18 for man.

Proof in practice

A musician demonstrates the beauty of the music he teaches in order to show the learner the way by practice as well as precept. Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was 26:24 the precious import of our Master's sinless career and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, 26:27 and death.

Our Master taught no mere theory, doctrine, or belief.

It was the divine Principle of all real being which he 26:30 taught and practised. His proof of Christianity was no

form or system of religion and worship, but Christian

Science, working out the harmony of Life and Love. 27:1 Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had 27:3 come: "Go your way, and tell John what things ye have

seen and heard; how that the blind see, the lame walk,

the lepers are cleansed, the deaf hear, the dead are raised, 27:6 to the poor the gospel is preached." In other words:

Tell John what the demonstration of divine power is,
and he will at once perceive that God is the power in 27:9 the Messianic work.

Living temple

That Life is God, Jesus proved by his reappearance
after the crucifixion in strict accordance with his scientific statement:
“Destroy this temple [body],
and in three days I [Spirit] will raise it up.”

It is as if he had said: The I - the Life, substance, 27:15 and intelligence of the
universe - is not in matter to
be destroyed.

Jesus' parables explain Life as never mingling with 27:18 sin and death. He
laid the axe of Science at the root

of material knowledge, that it might be ready to cut
down the false doctrine of pantheism, - that God, or 27:21 Life, is in or of
matter.

Recreant disciples

Jesus sent forth seventy students at one time, but only
eleven left a desirable historic record. Tradition credits 27:24 him with two or

three hundred other disciples

who have left no name. “Many are called,

but few are chosen.” They fell away from grace because 27:27 they never truly understood their Master’s instruction.

Why do those who profess to follow Christ reject the

essential religion he came to establish? Jesus’ persecu-27:30 tors made their strongest attack upon this very point.

They endeavored to hold him at the mercy of matter and

to kill him according to certain assumed material laws.

Help and hindrance

28:1 The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus’ 28:3 mission. Even many of his students stood

in his way. If the Master had not taken a

student and taught the unseen verities of God, he would 28:6 not have been crucified. The determination to hold Spirit

in the grasp of matter is the persecutor of Truth and

Love.

28:9 While respecting all that is good in the Church or out

of it, one’s consecration to Christ is more on the ground

of demonstration than of profession. In conscience, we 28:12 cannot hold to beliefs outgrown; and by understanding

more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

Misleading conceptions

28:15 Neither the origin, the character, nor the work of

Jesus was generally understood. Not a single component part of his nature did the material 28:18 world measure aright. Even his righteous—

less and purity did not hinder men from saying: He

is a glutton and a friend of the impure, and Beelzebub is 28:21 his patron.

Persecution prolonged

Remember, thou Christian martyr, it is enough if

thou art found worthy to unloose the sandals of thy 28:24 Master's feet! To suppose that persecution

for righteousness' sake belongs to the past,

and that Christianity to-day is at peace with the world 28:27 because it is honored by sects and societies, is to mistake the very nature of religion. Error repeats itself.

The trials encountered by prophet, disciple, and apostle, 28:30 "of whom the world was not worthy," await, in some

form, every pioneer of truth.

Christian warfare

There is too much animal courage in society and not 29:1 sufficient moral courage. Christians must take up arms

against error at home and abroad. They must grapple 29:3 with sin in themselves and in others, and

continue this warfare until they have finished

their course. If they keep the faith, they will have the 29:6 crown of rejoicing.

Christian experience teaches faith in the right and disbelief in the wrong. It bids us work the more earnestly 29:9 in times of persecution, because then our labor is more

needed. Great is the reward of self-sacrifice, though we

may never receive it in this world.

The Fatherhood of God

29:12 There is a tradition that Publius Lentulus wrote to

the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed 29:15 in Christian Science have reached the glorious perception that God is the only author of man.

The Virgin-mother conceived this idea of God, and 29:18 gave to her ideal the name of Jesus - that is, Joshua,

or Saviour.

Spiritual conception

The illumination of Mary's spiritual sense put to 29:21 silence material law and its order of generation, and

brought forth her child by the revelation of

Truth, demonstrating God as the Father of 29:24 men. The Holy Ghost, or divine Spirit, overshadowed

the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever 29:27 an idea in the bosom of God, the divine Principle of the

man Jesus, and woman perceived this spiritual idea,

though at first faintly developed.

29:30 Man as the offspring of God, as the idea of Spirit,

is the immortal evidence that Spirit is harmonious and

man eternal. Jesus was the offspring of Mary's self-30:1 conscious communion with God. Hence he could give

a more spiritual idea of life than other men, and could 30:3 demonstrate the Science of Love - his Father or divine

Principle.

Jesus the way-shower

Born of a woman, Jesus' advent in the flesh partook 30:6 partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure. This accounts for his struggles 30:9 in Gethsemane and on

Calvary, and this enabled him to

be the mediator, or *way-shower*, between God and men.

Had his origin and birth been wholly apart from mortal 30:12 usage, Jesus would not have been appreciable to mortal

mind as “the way.”

Rabbi and priest taught the Mosaic law, which said: 30:15 “An eye for an eye,” and “Whoso sheddeth man’s blood,

by man shall his blood be shed.” Not so did Jesus, the

new executor for God, present the divine law of Love, 30:18 which blesses even those that curse it.

Rebukes helpful

As the individual ideal of Truth, Christ Jesus came to

rebuke rabbinical error and all sin, sickness, and death,- 30:21 to point out the way of Truth and Life. This

ideal was demonstrated throughout the whole

earthly career of Jesus, showing the difference between 30:24 the offspring of Soul and of material sense, of Truth and

of error.

If we have triumphed sufficiently over the errors of 30:27 material sense to allow Soul to hold the control, we

shall loathe sin and rebuke it under every mask. Only

in this way can we bless our enemies, though they 30:30 may not so construe our words. We cannot choose for

ourselves, but must work out our salvation in the way

Jesus taught. In meekness and might, he was found 31:1 preaching the gospel to the poor. Pride and fear are unfit

to bear the standard of Truth, and God will never place 31:3 it in such hands.

Fleshly ties temporal

Jesus acknowledged no ties of the flesh. He said: "Call

no man your father upon the earth: for one is your Father, 31:6 which is in heaven." Again he asked: "Who

is my mother, and who are my brethren," implying that it is they who do the will of his Father. We 31:9 have no record of his calling any man by the name of

father. He recognized Spirit, God, as the only creator, and

therefore as the Father of all.

Healing primary

31:12 First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached

no importance to dead ceremonies. It is the 31:15 living Christ, the practical Truth, which makes

Jesus "the resurrection and the life" to all who follow him

in deed. Obeying his precious precepts, - following his 31:18 demonstration so far as we apprehend it, - we drink of

his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full 31:21 understanding of the divine Principle which triumphs

over death. For what says Paul? "As often as ye eat

this bread, and drink this cup, ye do show the Lord's 31:24 death till he come."

Painful prospect

Referring to the materiality of the age, Jesus said:

"The hour cometh, and now is, when the true wor-31:27 shippers shall worship the Father in spirit

and in truth." Again, foreseeing the persecution which would attend the Science of Spirit, Jesus 31:30 said: "They shall put you out of the synagogues; yea,

the time cometh, that whosoever killeth you will think

that he doeth God service; and these things will they 32:1 do unto you, because they have not known the Father

nor me."

Sacred sacrament

32:3 In ancient Rome a soldier was required to swear

allegiance to his general. The Latin word for this oath

was *sacramentum*, and our English word 32:6 *sacrament* is derived from it. Among the

Jews it was an ancient custom for the master of a

feast to pass each guest a cup of wine. But the 32:9 Eucharist does not commemorate a Roman soldier's

oath, nor was the wine, used on convivial occasions and

in Jewish rites, the cup of our Lord. The cup shows 32:12 forth his bitter experience, - the cup which he prayed

might pass from him, though he bowed in holy submission to the divine decree.

32:15 "As they were eating, Jesus took bread, and blessed

it and brake it, and gave it to the disciples, and said,

Take, eat; this is my body. And he took the cup, and 32:18 gave thanks, and gave it to them saying, Drink ye all

of it."

Spiritual refreshment

The true sense is spiritually lost, if the sacrament is 32:21 confined to the use of bread and wine. The disciples

had eaten, yet Jesus prayed and gave them

bread. This would have been foolish in a 32:24 literal sense; but in its spiritual signification, it was natural and beautiful. Jesus prayed; he withdrew from the

material senses to refresh his heart with brighter, with 32:27 spiritual views.

Jesus' sad repast

The Passover, which Jesus ate with his disciples in

the month Nisan on the night before his crucifixion, 32:30 was a mournful occasion, a sad supper taken

at the close of day, in the twilight of a

glorious career with shadows fast falling around; and 33:1 this supper closed forever Jesus' ritualism or concessions

to matter.

Heavenly supplies

33:3 His followers, sorrowful and silent, anticipating the hour

of their Master's betrayal, partook of the heavenly manna,

which of old had fed in the wilderness the 33:6 persecuted followers of Truth. Their bread

indeed came down from heaven. It was the great truth

of spiritual being, healing the sick and casting out error. 33:9 Their Master had explained it all before, and now this

bread was feeding and sustaining them. They had borne

this bread from house to house, *breaking* (explaining) it to 33:12 others, and now it comforted themselves.

For this truth of spiritual being, their Master was about

to suffer violence and drain to the dregs his cup of sorrow. 33:15 He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said,

“Drink ye all of it.”

The holy struggle

33:18 When the human element in him struggled with the

divine, our great Teacher said: “Not my will, but

Thine, be done!”- that is, Let not the flesh, 33:21 but the Spirit, be represented in me. This

is the new understanding of spiritual Love. It gives all

for Christ, or Truth. It blesses its enemies, heals the 33:24 sick, casts out error, raises the dead from trespasses

and sins, and preaches the gospel to the poor, the meek

in heart.

Incisive questions

33:27 Christians, are you drinking his cup? Have you

shared the blood of the New Covenant, the persecutions

which attend a new and higher understand-33:30 ing of God? If not, can you then say that

you have commemorated Jesus in his cup? Are all

who eat bread and drink wine in memory of Jesus willing 34:1 truly to drink his cup, take his cross, and leave all for

the Christ-principle? Then why ascribe this inspira-34:3 tion to a dead rite, instead of showing, by casting out

error and making the body “holy, acceptable unto God,”

that Truth has come to the understanding? If Christ, 34:6 Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel,

or *God with us*; and if a friend be with us, why need we 34:9 memorials of that friend?

Millennial glory

If all who ever partook of the sacrament had really

commemorated the sufferings of Jesus and drunk of 34:12 his cup, they would have revolutionized the

world. If all who seek his commemoration

through material symbols will take up the cross, heal 34:15 the sick, cast out evils, and preach Christ, or Truth,

to the poor, - the receptive thought, - they will bring

in the millennium.

Fellowship with Christ

34:18 Through all the disciples experienced, they became more

spiritual and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dullness and blind belief in God into the perception of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual realm of reality, and ascend far above their apprehension. As the reward for his faithfulness, he would disappear to material sense in that change which has since been called the ascension.

The last breakfast

What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples

in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and His disciples' grief into repentance, - hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened

by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as

Spirit.

This spiritual meeting with our Lord in the dawn of a

new light is the morning meal which Christian Scientists 35:12 commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune

with the divine Principle, Love. They celebrate their 35:15 Lord's victory over death, his probation in the flesh

after death, its exemplification of human probation, and

his spiritual and final ascension above matter, or the flesh, 35:18 when he rose out of material sight.

Spiritual Eucharist

Our baptism is a purification from all error. Our

church is built on the divine Principle, Love. We can 35:21 unite with this church only as we are new-born of Spirit, as we reach the Life which

is Truth and the Truth which is Life by bringing forth 35:24 the fruits of Love, - casting out error and healing the

sick. Our Eucharist is spiritual communion with the one

God. Our bread, "which cometh down from heaven," 35:27 is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

Final purpose

35:30 The design of Love is to reform the sinner. If the

sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to 36:1 the sinner. They, who know not purity and affection by

experience, can never find bliss in the blessed company of 36:3 Truth and Love simply through translation

into another sphere. Divine Science reveals

the necessity of sufficient suffering, either before or after 36:6 death, to quench the love of sin. To remit the penalty

due for sin, would be for Truth to pardon error. Escape

from punishment is not in accordance with God's govern-36:9 ment, since justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his

dear-bought bounty into barren lives. What was his 36:12 earthly reward? He was forsaken by all save John,

the beloved disciple, and a few women who bowed in

silent woe beneath the shadow of his cross. The earthly 36:15 price of spirituality in a material age and the great moral

distance between Christianity and sensualism preclude

Christian Science from finding favor with the worldly-36:18 minded.

Righteous retribution

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as 36:21 well as of mercy. It is quite as impossible for

sinner to receive their full punishment this

side of the grave as for this world to bestow on the right-36:24 eous their full reward. It is useless to suppose that the

wicked can gloat over their offences to the last moment

and then be suddenly pardoned and pushed into heaven, 36:27 or that the hand of Love is satisfied with giving us only

toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

Vicarious suffering

36:30 Religious history repeats itself in the suffering of the just for the unjust. Can God

therefore overlook the law of righteousness which de-37:1 stroys the belief called sin? Does not Science show that

sin brings suffering as much to-day as yesterday? They 37:3 who sin must suffer. "With what measure ye mete, it

shall be measured to you again."

Martyrs inevitable

History is full of records of suffering. "The blood of 37:6 the martyrs is the seed of the Church." Mortals try in

vain to slay Truth with the steel or the stake,

but error falls only before the sword of Spirit. 37:9 Martyrs are the human links which connect one stage with

another in the history of religion. They are earth's lumi—

naries, which serve to cleanse and rarefy the atmosphere of 37:12 material sense and to permeate humanity with purer ideals.

Consciousness of right-doing brings its own reward; but

not amid the smoke of battle is merit seen and appreciated 37:15 by lookers-on.

Complete emulation

When will Jesus' professed followers learn to emulate

him in *all* his ways and to imitate his mighty works? 37:18 Those who procured the martyrdom of that

righteous man would gladly have turned his

sacred career into a mutilated doctrinal platform. May 37:21 the Christians of to-day take up the more practical import of that career! It is possible, - yea, it is the duty

and privilege of every child, man, and woman, - to follow 37:24 in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in 37:27 the way that he commanded? Hear these imperative commands: "Be ye therefore perfect, even as your Father

which is in heaven is perfect!" "Go ye into all the world, 37:30 and preach the gospel to every creature!" "Heal the

sick/!”

Jesus’ teaching belittled

Why has this Christian demand so little inspiration 38:1 to stir mankind to Christian effort? Because men are

assured that this command was intended only for a particular period and for a select number of followers. This teaching is even more pernicious

than the old doctrine of foreordination, - the election of a few to be saved, while the rest are damned; and so it will

be considered, when the lethargy of mortals, produced

by man-made doctrines, is broken by the demands of divine Science.

Jesus said: “These signs shall follow them that believe; ... they shall lay hands on the sick, and they shall recover.” Who believes him? He was addressing

his disciples, yet he did not say, ” These signs shall follow

you,” but *them-* “them that believe” in all time to come. Here the word *hands* is used metaphorically, as in the text,

“The right hand of the Lord is exalted.” It expresses

spiritual power; otherwise the healing could not have been done spiritually. At another time Jesus prayed, not

for the twelve only, but for as many as should believe

“through their word.”

Material pleasures

38:21 Jesus experienced few of the pleasures of the physical

senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ, 38:24 his spiritual selfhood, never suffered. Jesus

mapped out the path for others. He unveiled the Christ,

the spiritual idea of divine Love. To those buried in the 38:27 belief of sin and self, living only for pleasure or the gratification of the senses, he said in substance: Having eyes

ye see not, and having ears ye hear not; lest ye should un-38:30 derstand and be converted, and I might heal you. He

taught that the material senses shut out Truth and its

healing power.

Mockery of truth

39:1 Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his fol-39:3 lowers will endure until Christianity's last

triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving 39:6 their nothingness. He wrought a full salvation from sin,

sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as 39:9 joys and victories, until all error is destroyed.

A belief suicidal

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone 39:12 out of mortality into immortality and bliss.

The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. 39:15 He was “the way.” To him, therefore, death was not the threshold over which he must pass into living glory.

Present salvation

39:18 “*Now*,” cried the apostle, “is the accepted time; behold, *now* is the day of salvation,” - meaning, not that

now men must prepare for a future-world salva-39:21 tion, or safety, but that now is the time in which

to experience that salvation in spirit and in life. Now is

the time for so-called material pains and material pleas-39:24 ures to pass away, for both are unreal, because impossible

in Science. To break this earthly spell, mortals must get

the true idea and divine Principle of all that really exists 39:27 and governs the universe harmoniously. This thought is

apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as 39:30 triumphs.

Sin and penalty

Who will stop the practice of sin so long as he believes

in the pleasures of sin? When mortals once admit that 40:1 evil confers no pleasure, they turn from it. Remove error

from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving the scope and tendency of Christian healing

and its Science, will support them. Another will say: 40:6 “Go thy way for this time; when I have a convenient

season I will call for thee.”

Divine Science adjusts the balance as Jesus adjusted 40:9 it. Science removes the penalty only by first removing

the sin which incurs the penalty. This is my sense of

divine pardon, which I understand to mean God’s method 40:12 of destroying sin. If the saying is true, “While there’s

life there’s hope,” its opposite is also true, While there’s

sin there’s doom. Another’s suffering cannot lessen our 40:15 own liability. Did the martyrdom of Savonarola make

the crimes of his implacable enemies less criminal?

Suffering inevitable

Was it just for Jesus to suffer? No; but it was 40:18 inevitable, for not otherwise could he show us the way

and the power of Truth. If a career so great

and good as that of Jesus could not avert a 40:21 felon's fate, lesser apostles of Truth may endure human

brutality without murmuring, rejoicing to enter into

fellowship with him through the triumphal arch of 40:24 Truth and Love.

Service and worship

Our heavenly Father, divine Love, demands that all

men should follow the example of our Master and his 40:27 apostles and not merely worship his personality. It is sad that the phrase *divine service*

has come so generally to mean public worship instead of 40:30 daily deeds.

Within the veil

The nature of Christianity is peaceful and blessed,

but in order to enter into the kingdom, the anchor of 41:1 hope must be cast beyond the veil of matter into the

Shekinah into which Jesus has passed before us; and 41:3 this advance beyond matter must come

through the joys and triumphs of the righteous as well as through their sorrows and afflictions. 41:6 Like our Master, we must depart from material sense

into the spiritual sense of being.

The thorns and flowers

The God-inspired walk calmly on though it be with 41:9 bleeding footprints, and in the hereafter they will reap

what they now sow. The pampered hypocrite may have a flowery pathway here, but 41:12 he cannot forever break the Golden Rule and escape the penalty due.

Healing early lost

The proofs of Truth, Life, and Love, which Jesus gave 41:15 by casting out error and healing the sick, completed his

earthly mission; but in the Christian Church

this demonstration of healing was early lost, 41:18 about three centuries after the crucifixion. No ancient

school of philosophy, *materia medica*, or scholastic theology ever taught or demonstrated the divine healing of 41:21 absolute Science.

Immortal achieval

Jesus foresaw the reception Christian Science would have

before it was understood, but this foreknowledge hindered 41:24 him not. He fulfilled his God-mission, and

then sat down at the right hand of the Father.

Persecuted from city to city, his apostles still went about 41:27 doing good deeds, for which they were maligned and

stoned. The truth taught by Jesus, the elders scoffed at.

Why? Because it demanded more than they were willing 41:30 to practise. It was enough for them to believe in a national

Deity; but that belief, from their time to ours, has never

made a disciple who could cast out evils and heal the sick. 42:1 Jesus' life proved, divinely and scientifically, that God

is Love, whereas priest and rabbi affirmed God to be a 42:3 mighty potentate, who loves and hates. The Jewish theology gave no hint of the unchanging love of God.

A belief in death

The universal belief in death is of no advantage. It 42:6 cannot make Life or Truth apparent. Death

will be found at length to be a mortal dream,

which comes in darkness and disappears with the light.

Cruel desertion

42:9 The "man of sorrows" was in no peril from salary or

popularity. Though entitled to the homage of the world

and endorsed pre-eminently by the approval 42:12 of God, his brief triumphal

entry into Jerusalem was followed by the desertion of all save a few friends,
who sadly followed him to the foot of the cross.

Death outdone

42:15 The resurrection of the great demonstrator of God's

power was the proof of his final triumph over body

and matter, and gave full evidence of divine 42:18 Science, - evidence so
important to mortals.

The belief that man has existence or mind separate from

God is a dying error. This error Jesus met with divine 42:21 Science and
proved its nothingness. Because of the won—

drous glory which God bestowed on His anointed, temptation, sin, sickness,
and death had no terror for Jesus. 42:24 Let men think they had killed the body!
Afterwards he

would show it to them unchanged. This demonstrates

that in Christian Science the true man is governed by 42:27 God - by good,
not evil - and is therefore not a mortal

but an immortal. Jesus had taught his disciples the

Science of this proof. He was here to enable them to 42:30 test his still
uncomprehended saying, "He that believeth on me, the works that I do shall he
do also." They

must understand more fully his Life-principle by casting 43:1 out error,
healing the sick, and raising the dead, even as

they did understand it after his bodily departure.

Pentecost repeated

43:3 The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled

the disciples to understand what Jesus had 43:6 said. Heretofore they had only believed;

now they understood. The advent of this understanding

is what is meant by the descent of the Holy Ghost, - that 43:9 influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history.

Convincing evidence

Jesus' last proof was the highest, the most convincing, 43:12 the most profitable to his students. The malignity of

brutal persecutors, the treason and suicide of

his betrayer, were overruled by divine Love to 43:15 the glorification of the man and of the true idea of God,

which Jesus' persecutors had mocked and tried to slay.

The final demonstration of the truth which Jesus taught, 43:18 and for which he was crucified, opened a new era for the

world. Those who slew him to stay his influence perpetuated and extended it.

Divine victory

43:21 Jesus rose higher in demonstration because of the cup

of bitterness he drank. Human law had condemned

him, but he was demonstrating divine Science. 43:24 Out of reach of the barbarity of his enemies,

he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. 43:27 The divine must overcome the human at every point.

The Science Jesus taught and lived must triumph over

all material beliefs about life, substance, and intelli-43:30 gence, and the multitudinous errors growing from such

beliefs.

Love must triumph over hate. Truth and Life must 44:1 seal the victory over error and death, before the thorns

can be laid aside for a crown, the benediction follow, 44:3 “Well done, good and faithful servant,” and the supremacy of Spirit be demonstrated.

Jesus in the tomb

The lonely precincts of the tomb gave Jesus a refuge 44:6 from his foes, a place in which to solve the great

problem of being. His three days’ work in

the sepulchre set the seal of eternity on time. 44:9 He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims 44:12 of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He did not depend upon food or pure air to resuscitate wasted 44:15 energies. He did not require the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that he might use those hands to remove 44:18 the napkin and winding-sheet, and that he might employ his feet as before.

The deific naturalism

Could it be called supernatural for the God of nature 44:21 to sustain Jesus in his proof of man's truly derived power?

It was a method of surgery beyond material art, but it was not a supernatural act. On 44:24 the contrary, it was a divinely natural act, whereby divinity brought to humanity the understanding of the Christ-healing and revealed a method infinitely above that of 44:27 human invention.

Obstacles overcome

His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demon-44:30 strating within the narrow tomb the power of Spirit to overrule mortal, material sense.

There were rock-ribbed walls in the way, and a great 45:1 stone must be rolled from the cave's mouth; but Jesus

vanquished every material obstacle, overcame every law 45:3 of matter, and stepped forth from his gloomy resting-place,

crowned with the glory of a sublime success, an everlasting victory.

Victory over the grave

45:6 Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus'

deed was for the enlightenment of men and 45:9 for the salvation of the whole world from sin,

sickness, and death. Paul writes: "For if, when we were

enemies, we were reconciled to God by the [seeming] death 45:12 of His Son, much more, being reconciled, we shall be saved

by his life." Three days after his bodily burial he talked

with his disciples. The persecutors had failed to hide im-45:15 mortal Truth and Love in a sepulchre.

The stone rolled away

Glory be to God, and peace to the struggling hearts!

Christ hath rolled away the stone from the door of hu-45:18 man hope and faith, and through the revelation and demonstration of life in God, hath

elevated them to possible at-one-ment with the spiritual 45:21 idea of man and his divine Principle, Love.

After the resurrection

They who earliest saw Jesus after the resurrection

and beheld the final proof of all that he had taught, 45:24 misconstrued that event. Even his disciples

at first called him a spirit, ghost, or spectre,

for they believed his body to be dead. His reply was: 45:27 “Spirit hath not flesh and bones, as ye see me have.”

The reappearing of Jesus was not the return of a spirit.

He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over

matter.

Jesus’ students, not sufficiently advanced fully to understand their Master’s triumph, did not perform many

wonderful works, until they saw him after his crucifixion 46:3 and learned that he had not died. This convinced them

of the truthfulness of all that he had taught.

Spiritual interpretation

In the walk to Emmaus, Jesus was known to his friends 46:6 by the words, which made their hearts burn within them,

and by the breaking of bread. The divine

Spirit, which identified Jesus thus centuries 46:9 ago, has spoken through the inspired Word and will speak

through it in every age and clime. It is revealed to the

receptive heart, and is again seen casting out evil and 46:12 healing the sick.

Corporeality and Spirit

The Master said plainly that physique was not Spirit,

and after his resurrection he proved to the physical senses 46:15 that his body was not changed until he himself

ascended, - or, in other words, rose even

higher in the understanding of Spirit, God. To convince 46:18 Thomas of this, Jesus caused him to examine the nail—

prints and the spear-wound.

Spiritual ascension

Jesus' unchanged physical condition after what seemed 46:21 to be death was followed by his exaltation above all material conditions; and this exaltation explained

his ascension, and revealed unmistakably a 46:24 probationary and

progressive state beyond the grave.

Jesus was “the way;” that is, he marked the way for

all men. In his final demonstration, called the ascen-46:27 sion, which closed the earthly record of Jesus, he rose

above the physical knowledge of his disciples, and the material senses saw him no more.

Pentecostal power

46:30 His students then received the Holy Ghost. By this is

meant, that by all they had witnessed and suffered, they

were roused to an enlarged understanding of divine Sci-47:1 ence, even to the spiritual interpretation and discernment

of Jesus’ teachings and demonstrations, which gave them 47:3 a faint conception of the Life which is God.

They no longer measured man by material

sense. After gaining the true idea of their glorified Master, 47:6 they became better healers, leaning no longer on matter,

but on the divine Principle of their work. The influx of

light was sudden. It was sometimes an overwhelming 47:9 power as on the Day of Pentecost.

The traitor’s conspiracy

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal. 47:12 The traitor's price was thirty pieces of silver and the smiles of the Pharisees. He chose his time, when the people were in doubt concerning Jesus' 47:15 teachings.

A period was approaching which would reveal the infinite distance between Judas and his Master. Judas 47:18 Iscariot knew this. He knew that the great goodness of

that Master placed a gulf between Jesus and his betrayer,

and this spiritual distance inflamed Judas' envy. The 47:21 greed for gold strengthened his ingratitude, and for a time

quieted his remorse. He knew that the world generally

loves a lie better than Truth; and so he plotted the be-47:24 trayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the

traitor fell with it. 47:27 The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no 47:30 record.

Gethsemane glorified

During his night of gloom and glory in the garden,

Jesus realized the utter error of a belief in any possi-48:1 ble material intelligence. The pangs of neglect and the

staves of bigoted ignorance smote him sorely. His stu-48:3 dents slept. He said unto them: "Could Ye

not watch with me one hour?" Could they

not watch with him who, waiting and struggling in voice-48:6 less agony, held uncomplaining guard over a world?

There was no response to that human yearning, and so

Jesus turned forever away from earth to heaven, from 48:9 sense to Soul.

Remembering the sweat of agony which fell in holy

benediction on the grass of Gethsemane, shall the hum-48:12 blest or mightiest disciple murmur when he drinks from the

same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth and 48:15 Love bestow few palms until the consummation of a

life-work.

Defensive weapons

Judas had the world's weapons. Jesus had not one 48:18 of them, and chose not the world's means of defence.

"He opened not his mouth." The great demonstrator of Truth and Love was silent before 48:21 envy and hate. Peter would have smitten the enemies of

his Master, but Jesus forbade him, thus rebuking resentment or animal courage. He said: "Put up thy 48:24 sword."

Pilate's question

Pale in the presence of his own momentous question,

“What is Truth,” Pilate was drawn into acquiescence 48:27 with the demands of Jesus' enemies. Pilate

was ignorant of the consequences of his awful

decision against human rights and divine Love, knowing 48:30 not that he was hastening the final demonstration of what

life is and of what the true knowledge of God can do for

man.

49:1 The women at the cross could have answered Pilate's

question. They knew what had inspired their devotion, 49:3 winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples

to say to their Master: “Even the devils are subject 49:6 unto us through thy name.”

Students' ingratitude

Where were the seventy whom Jesus sent forth? Were

all conspirators save eleven? Had they forgotten the 49:9 great exponent of God? Had they so soon lost

sight of his mighty works, his toils, privations,

sacrifices, his divine patience, sublime courage, and unre-49:12 quited

affection? O, why did they not gratify his last
human yearning with one sign of fidelity?

Heaven's sentinel

The meek demonstrator of good, the highest instructor and friend of
man, met his earthly fate alone with

God. No human eye was there to pity, no

arm to save. Forsaken by all whom he had blessed, this faithful sentinel
of God at the highest

post of power, charged with the grandest trust of

heaven, was ready to be transformed by the renewing of the infinite
Spirit. He was to prove that the Christ

is not subject to material conditions, but is above the

reach of human wrath, and is able, through Truth, Life, and Love, to
triumph over sin, sickness, death, and

the grave.

Cruel contumely

The priests and rabbis, before whom he had meekly walked, and those
to whom he had given the highest

proofs of divine power, mocked him on the

cross, saying derisively, "He saved others; 49:30 himself he cannot save."
These scoffers, who turned

"aside the right of a man before the face of the Most

High," esteemed Jesus as "stricken, smitten of God." 50:1 "He is brought as a
lamb to the slaughter, and as a sheep

before her shearers is dumb, so he openeth not his mouth." 50:3 "Who shall
declare his generation?" Who shall decide

what truth and love are?

A cry of despair

The last supreme moment of mockery, desertion, torture, added to an
overwhelming sense of the magnitude

of his work, wrung from Jesus' lips the awful

cry, "My God, why hast Thou forsaken me?" 50:9 This despairing appeal, if
made to a human parent, would

impugn the justice and love of a father who could withhold a clear token of his
presence to sustain and bless so 50:12 faithful a son. The appeal of Jesus was
made both to

his divine Principle, the God who is Love, and to himself,

Love's pure idea. Had Life, Truth, and Love forsaken 50:15 him in his highest
demonstration? This was a startling

question. No! They must abide in him and he in them,

or that hour would be shorn of its mighty blessing for the 50:18 human race.

Divine Science misunderstood

If his full recognition of eternal Life had for a moment given way before the evidence of the bodily senses, 50:21 what would his accusers have said? Even

what they did say, - that Jesus' teachings

were false, and that all evidence of their cor-50:24 rectness was destroyed by his death. But this saying

could not make it so.

The real pillory

The burden of that hour was terrible beyond human 50:27 conception. The distrust of mortal minds, disbelieving

the purpose of his mission, was a million

times sharper than the thorns which pierced 50:30 his flesh. The real cross, which Jesus bore up the hill

of grief, was the world's hatred of Truth and Love. Not

the spear nor the material cross wrung from his faithful 51:1 lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" It

was the possible loss of something more important than 51:3 human life which moved him, - the possible misapprehension of the sublimest influence of his career. This

dread added the drop of gall to his cup.

Life-power indestructible

51:6 Jesus could have withdrawn himself from his enemies.

He had power to lay down a human sense of life for his

spiritual identity in the likeness of the divine; 51:9 but he allowed men to attempt the destruction of the mortal body in order that he might furnish

the proof of immortal life. Nothing could kill this Life 51:12 of man. Jesus could give his temporal life into his

enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, 51:15 was found forever the same. He knew that matter had

no life and that real Life is God; therefore he could no

more be separated from his spiritual Life than God could 51:18 be extinguished.

Example for our salvation

His consummate example was for the salvation of us

all, but only through doing the works which he did and 51:21 taught others to do. His purpose in healing

was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by 51:24 Truth and Love, in all that he said and did. The motives

of his persecutors were pride, envy, cruelty, and vengeance,

inflicted on the physical Jesus, but aimed at the divine Prin-51:27 ciple, Love, which rebuked their sensuality.

Jesus was unselfish. His spirituality separated him

from sensuousness, and caused the selfish materialist 51:30 to hate him; but it was this spirituality which enabled

Jesus to heal the sick, cast out evil, and raise the dead.

Master's business

52:1 From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His mas-52:3 ter was Spirit; their master was matter. He

served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in 52:6 the spiritual evidence of health, holiness, and life; their

senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.

Purity's rebuke

52:9 Their imperfections and impurity felt the ever-present

rebuke of his perfection and purity. Hence the world's

hatred of the just and perfect Jesus, and the 52:12 prophet's foresight of the reception error would

give him. "Despised and rejected of men," was Isaiah's

graphic word concerning the coming Prince of Peace. 52:15 Herod and Pilate laid aside old feuds in order to unite

in putting to shame and death the best man that ever

trod the globe. To-day, as of old, error and evil again 52:18 make common cause against the exponents of truth.

Saviour's prediction

The "man of sorrows" best understood the nothingness of material life and intelligence and the mighty ac-52:21 tuality of all-inclusive God, good. These were

the two cardinal points of Mind-healing, or

Christian Science, which armed him with Love. The high-52:24 est earthly representative of God, speaking of human

ability to reflect divine power, prophetically said to his

disciples, speaking not for their day only but for all time: 52:27 "He that believeth on me, the works that I do shall he do

also;" and "These signs shall follow them that believe."

Defamatory accusations

The accusations of the Pharisees were as self-contra- 52:30 dictory as their religion. The bigot, the deb—

anchee, the hypocrite, called Jesus a glutton

and a wine-bibber. They said: "He casteth out devils 53:1 through Beelzebub," and is the "friend of publicans and

sinner.” The latter accusation was true, but not in their 53:3 meaning. Jesus was no ascetic. He did not fast as did

the Baptist’s disciples; yet there never lived a man so far

removed from appetites and passions as the Nazarene. 53:6 He rebuked sinners pointedly and unflinchingly, because

he was their friend; hence the cup he drank.

Reputation and character

The reputation of Jesus was the very opposite of his 53:9 character. Why? Because the divine Principle and

practice of Jesus were misunderstood. He

was at work in divine Science. His words 53:12 and works were unknown to the world because above

and contrary to the world’s religious sense. Mortals believed in God as humanly mighty, rather than as divine, 53:15 infinite Love.

Inspiring discontent

The world could not interpret aright the discomfort

which Jesus inspired and the spiritual blessings which 53:18 might flow from such discomfort. Science

shows the cause of the shock so often produced by the truth, - namely, that this shock arises from 53:21 the great distance between the individual and Truth.

Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which 53:24 goodness makes for the destruction of evil.

Bearing our sins

Jesus bore our sins in his body. He knew the mortal errors which constitute the material body, and 53:27 could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power.

Had he shared the sinful beliefs of others, he would 54:1 have been less sensitive to those beliefs. Through the

magnitude of his human life, he demonstrated the divine 54:3 Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished

error. The world acknowledged not his righteousness, 54:6 seeing it not; but earth received the harmony his glorified

example introduced.

Inspiration of sacrifice

Who is ready to follow his teaching and example? All 54:9 must sooner or later plant themselves in Christ, the true

idea of God. That he might liberally pour

his dear-bought treasures into empty or sin-54:12 filled human storehouses, was the inspiration of Jesus'

intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and 54:15 Love heal the sick and the sinning, and triumph over

death through Mind, not matter. This was the highest

proof he could have offered of divine Love. His hearers 54:18 understood neither his words nor his works. They

would not accept his meek interpretation of life nor

follow his example.

Spiritual friendship

54:21 His earthly cup of bitterness was drained to the

dregs. There adhered to him only a few unpretentious

friends, whose religion was something more 54:24 than a name. It was so vital, that it enabled them to understand the Nazarene and to share

the glory of eternal life. He said that those who fol-54:27 lowed him should drink of his cup, and history has confirmed the prediction.

Injustice to the Saviour

If that Godlike and glorified man were physically on 54:30 earth to-day, would not some, who now profess to love him, reject him? Would they

not deny him even the rights of humanity, if he enter-55:1 tained any other sense of being and religion than theirs?

The advancing century, from a deadened sense of the 55:3 invisible God, to-day subjects to unchristian comment and

usage the idea of Christian healing enjoined by Jesus; but

this does not affect the invincible facts. 55:6 Perhaps the early Christian era did Jesus no more

injustice than the later centuries have bestowed upon

the healing Christ and spiritual idea of being. Now 55:9 that the gospel of healing is again preached by the

wayside, does not the pulpit sometimes scorn it? But

that curative mission, which presents the Saviour in a 55:12 clearer light than mere words can possibly do, cannot be

left out of Christianity, although it is again ruled out of

the synagogue.

55:15 Truth's immortal idea is sweeping down the centuries,

gathering beneath its wings the sick and sinning. My

weary hope tries to realize that happy day, when man shall 55:18 recognize the Science of Christ and love his neighbor as

himself, - when he shall realize God's omnipotence and

the healing power of the divine Love in what it has done 55:21 and is doing for mankind. The promises will be fulfilled. The time for the reappearing of the

divine healing

is throughout all time; and whosoever layeth his earthly 55:24 all on the altar of divine Science, drinketh of Christ's

cup now, and is endued with the spirit and power of

Christian healing. 55:27 In the words of St. John: "He shall give you another

Comforter, that he may abide with you *forever*." This

Comforter I understand to be Divine Science.

CHAPTER III - MARRIAGE

What therefore God hath joined together, let not man put asunder. In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. - JESUS.

56:1 WHEN our great Teacher came to him for baptism,

John was astounded. Reading his thoughts, Jesus 56:3 added: "Suffer it to be so now: for thus it becometh us

to fulfil all righteousness." Jesus' concessions (in certain cases) to material methods were for the advancement of 56:6 spiritual good.

Marriage temporal

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation 56:9 is discerned intact, is apprehended and understood, and His kingdom is come as in the vision

of the Apocalypse, - where the corporeal sense of crea-56:12 tion was cast out, and its spiritual sense was revealed from

heaven, - marriage will continue, subject to such moral regulations as will secure increasing virtue.

Fidelity required

56:15 Infidelity to the marriage covenant is the social scourge

of all races, “the pestilence that walketh in darkness,

... the destruction that wasteth at noonday.” 56:18 The commandment, “Thou shalt not commit adultery,” is no less imperative than the one, “Thou shalt not kill.”

57:1 Chastity is the cement of civilization and progress.

Without it there is no stability in society, and without it 57:3 one cannot attain the Science of Life.

Mental elements

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a 57:6 higher tone through certain elements of the

feminine, while the feminine mind gains courage and strength through masculine qualities. These 57:9 different elements conjoin naturally with each other, and

their true harmony is in spiritual oneness. Both sexes

should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it

is pure and true, bringing sweet seasons of renewal like

the returning spring.

Affection's demands

57:15 Beauty, wealth, or fame is incompetent to meet the

demands of the affections, and should never weigh

against the better claims of intellect, good-57:18 ness, and virtue. Happiness is spiritual,

born of Truth and Love. It is unselfish; therefore

it cannot exist alone, but requires all mankind to 57:21 share it.

Help and discipline

Human affection is not poured forth vainly, even

though it meet no return. Love enriches the nature, en-57:24 larging, purifying, and elevating it. The wintry

blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance 57:27 of fleshly ties serves to unite thought more closely to

God, for Love supports the struggling heart until it ceases

to sigh over the world and begins to unfold its wings for 57:30 heaven.

Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfils. To happify 58:1 existence by constant intercourse with those adapted to

elevate it, should be the motive of society. Unity of 58:3 spirit gives new pinions to joy, or else joy's drooping

wings trail in dust.

Chord and discord

Ill-arranged notes produce discord. Tones of the 58:6 human mind may be different, but they should be con—

cordant in order to blend properly. Unselfish

ambition, noble life-motives, and purity, - 58:9 these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.

Mutual freedom

58:12 There is moral freedom in Soul. Never contract the

horizon of a worthy outlook by the selfish exaction of

all another's time and thoughts. With ad-58:15 ditional joys, benevolence should grow more

diffusive. The narrowness and jealousy, which would

confine a wife or a husband forever within four walls, will 58:18 not promote the sweet interchange of confidence and love;

but on the other hand, a wandering desire for incessant

amusement outside the home circle is a poor augury for 58:21 the happiness of wedlock. Home is the dearest spot on

earth, and it should be the centre, though not the boundary, of the affections.

A useful suggestion

58:24 Said the peasant bride to her lover: "Two eat no more

together than they eat separately.” This is a hint that a wife ought not to court vulgar extravagance 58:27 or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil or the chance for ill-nature in the marriage relation, but nothing can abolish the cares of marriage.

Differing duties

“She that is married careth ... how she may please her husband,” says the Bible; and this is the pleasantest 59:1 thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on 59:3 both sides. There should be the most tender solicitude for each other’s happiness, and mutual attention and approbation should wait on all the years 59:6 of married life.

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should 59:9 not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the 59:12 different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, - thus hallowing the union 59:15 of interests and affections, in which the heart finds peace

and home.

Trysting renewed

Tender words and unselfish care in what promotes the 59:18 welfare and happiness of your wife will prove more salutary

in prolonging her health and smiles than stolid

indifference or jealousy. Husbands, hear this 59:21 and remember how slight a word or deed may renew the

old trysting-times.

After marriage, it is too late to grumble over incompati-59:24 bility of disposition. A mutual understanding should

exist before this union and continue ever after, for deception is fatal to happiness.

Permanent obligation

59:27 The nuptial vow should never be annulled, so long as

its moral obligations are kept intact; but the frequency

of divorce shows that the sacredness of this re-59:30 lationship is losing its influence, and that fatal

mistakes are undermining its foundations. Separation

never should take place, and it never would, if both 60:1 husband and wife were genuine Christian Scientists.

Science inevitably lifts one's being higher in the scale of 60:3 harmony and happiness.

Permanent affection

Kindred tastes, motives, and aspirations are necessary

to the formation of a happy and permanent companion-60:6 ship. The beautiful in character is also the

good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her 60:9 child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal

affection lives on under whatever difficulties. 60:12 From the logic of events we learn that selfishness

and impurity alone are fleeting, and that wisdom will

ultimately put asunder what she hath not joined 60:15 together.

Centre for affections

Marriage should improve the human species, becoming

a barrier against vice, a protection to woman, strength to 60:18 man, and a centre for the affections. This,

however, in a majority of cases, is not its

present tendency, and why? Because the education of 60:21 the higher nature is neglected, and other considerations,

- passion, frivolous amusements, personal adornment, display, and pride, - occupy thought.

Spiritual concord

60:24 An ill-attuned ear calls discord harmony, not appreciat—

ing concord. So physical sense, not discerning the true

happiness of being, places it on a false basis. 60:27 Science will correct the discord, and teach us

life's sweeter harmonies.

Soul has infinite resources with which to bless mankind, 60:30 and happiness would be more readily attained and would

be more secure in our keeping, if sought in Soul. Higher

enjoyments alone can satisfy the cravings of immortal 61:1 man. We cannot circumscribe happiness within the

limits of personal sense. The senses confer no real 61:3 enjoyment.

Ascendency of good

The good in human affections must have ascendency

over the evil and the spiritual over the animal, or happi-61:6 ness will never be won. The attainment of

this celestial condition would improve our

progeny, diminish crime, and give higher aims to ambi-61:9 tion. Every valley of sin must be exalted, and every

mountain of selfishness be brought low, that the highway

of our God may be prepared in Science. The offspring 61:12 of heavenly-minded parents inherit more intellect, better

balanced minds, and sounder constitutions.

Propensities inherited

If some fortuitous circumstance places promising chil-61:15 dren in the arms of gross parents, often these beautiful

children early droop and die, like tropical

flowers born amid Alpine snows. If perchance 61:18 they live to become parents in their turn, they may reproduce in their own helpless little ones the grosser traits

of their ancestors. What hope of happiness, what noble 61:21 ambition, can inspire the child who inherits propensities

that must either be overcome or reduce him to a loathsome wreck?

61:24 Is not the propagation of the human species a greater

responsibility, a more solemn charge, than the culture of

your garden or the raising of stock to increase your flocks 61:27 and herds? Nothing unworthy of perpetuity should be

transmitted to children.

The formation of mortals must greatly improve to 61:30 advance mankind. The scientific *morale* of marriage is

spiritual unity. If the propagation of a higher human

species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating. The foetus must be kept mentally pure and the 62:3 period of gestation have the sanctity of virginity.

The entire education of children should be such as to

form habits of obedience to the moral and spiritual law, 62:6 with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease.

Inheritance heeded

If parents create in their babes a desire for incessant 62:9 amusement, to be always fed, rocked, tossed, or talked

to, those parents should not, in after years,

complain of their children's fretfulness or frivolity, which the parents themselves have occasioned.

Taking less "thought for your life, what ye shall eat, or

what ye shall drink"; less thought "for your body what 62:15 ye shall put on," will do much more for the health of the

rising generation than you dream. Children should be

allowed to remain children in knowledge, and should 62:18 become men and women only through growth in the

understanding of man's higher nature.

The Mind creative

We must not attribute more and more intelligence 62:21 to matter, but less and less, if we would be wise and

healthy. The divine Mind, which forms the

bud and blossom, will care for the human 62:24 body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of

erring, human concepts.

Superior law of Soul

62:27 The higher nature of man is not governed by the lower;

if it were, the order of wisdom would be reversed.

Our false views of life hide eternal harmony, 62:30 and produce the ills of which we complain.

Because mortals believe in material laws and reject the

Science of Mind, this does not make materiality first and 63:1 the superior law of Soul last. You would never think

that flannel was better for warding off pulmonary disease 63:3 than the controlling Mind, if you understood the Science

of being.

Spiritual origin

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is

not, like that of mortals, in brute instinct, nor

does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the

law of his being.

The rights of woman

63:12 Civil law establishes very unfair differences between the

rights of the two sexes. Christian Science furnishes no

precedent for such injustice, and civilization 63:15 mitigates it in some measure. Still, it is a

marvel why usage should accord woman less rights than

does either Christian Science or civilization.

Unfair discrimination

63:18 Our laws are not impartial, to say the least, in their

discrimination as to the person, property, and parental

claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us

hope it will be granted. A feasible as well as rational 63:24 means of improvement at present is the elevation of

society in general and the achievement of a nobler

race for legislation, - a race having higher aims and 63:27 motives.

If a dissolute husband deserts his wife, certainly the

wronged, and perchance impoverished, woman should be 63:30 allowed to collect her own wages, enter into business

agreements, hold real estate, deposit funds, and own her

children free from interference.

64:1 Want of uniform justice is a crying evil caused by the

selfishness and inhumanity of man. Our forefathers 64:3 exercised their faith in the direction taught by the Apostle

James, when he said: "Pure religion and undefiled before

God and the Father, is this, To visit the fatherless and 64:6 widows in their affliction, and to keep himself unspotted

from the world."

Benevolence hindered

Pride, envy, or jealousy seems on most occasions to 64:9 be the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand

to some noble woman, struggling alone with 64:12 adversity, his wife should not say, "It is never well to

interfere with your neighbor's business." A wife is sometimes debarred by a covetous domestic tyrant from 64:15 giving the ready aid her sympathy and charity would afford.

Progressive development

Marriage should signify a union of hearts. Further-64:18 more, the time cometh of which Jesus spake, when he

declared that in the resurrection there should

be no more marrying nor giving in marriage, 64:21 but man would be as the angels. Then shall Soul rejoice in its own, in which passion has no part. Then

white-robed purity will unite in one person masculine wis-64:24 dom and feminine love, spiritual understanding and perpetual peace.

Until it is learned that God is the Father of all, mar-64:27 riage will continue. Let not mortals permit a disregard

of law which might lead to a worse state of society than

now exists. Honesty and virtue ensure the stability of 64:30 the marriage covenant. Spirit will ultimately claim its

own, - all that really is, - and the voices of physical

sense will be forever hushed.

Blessing of Christ

65:1 Experience should be the school of virtue, and human

happiness should proceed from man's highest nature. 65:3 May Christ, Truth, be present at every bridal

altar to turn the water into wine and to give to

human life an inspiration by which man's spiritual and 65:6 eternal existence may be discerned.

Righteous foundations

If the foundations of human affection are consistent

with progress, they will be strong and enduring. Divorces 65:9 should warn the age of some fundamental error

in the marriage state. The union of the sexes

suffers fearful discord. To gain Christian Science and its 65:12 harmony, life should be more metaphysically regarded.

Powerless promises

The broadcast powers of evil so conspicuous to-day

show themselves in the materialism and sensualism of 65:15 the age, struggling against the advancing

spiritual era. Beholding the world's lack of

Christianity and the powerlessness of vows to make home 65:18 happy, the human mind will at length demand a higher

affection.

Transition and reform

There will ensue a fermentation over this as over many 65:21 other reforms, until we get at last the clear straining of

truth, and impurity and error are left among

the lees. The fermentation even of fluids is 65:24 not pleasant. An unsettled, transitional stage is never

desirable on its own account. Matrimony, which was once

a fixed fact among us, must lose its present slippery foot-65:27 ing, and man must find permanence and peace in a more

spiritual adherence.

The mental chemicalization, which has brought con-65:30 jugal infidelity to the surface, will assuredly throw off

this evil, and marriage will become purer when the scum

is gone.

Thou art right, immortal Shakespeare, great poet of

humanity: 66:3 Sweet are the uses of adversity;

Which, like the toad, ugly and venomous,

Wears yet a precious jewel in his head.

Salutary sorrow

66:6 Trials teach mortals not to lean on a material staff, -

a broken reed, which pierces the heart. We do not

half remember this in the sunshine of joy 66:9 and prosperity. Sorrow is salutary. Through

great tribulation we enter the kingdom. Trials are

proofs of God's care. Spiritual development germinates not from seed sown in the soil of material hopes,

but when these decay, Love propagates anew the higher

joys of Spirit, which have no taint of earth. Each successive stage of experience unfolds new views of divine

goodness and love.

Amidst gratitude for conjugal felicity, it is well to remember how fleeting are human joys. Amidst conjugal

infelicity, it is well to hope, pray, and wait patiently on

divine wisdom to point out the path.

Patience is wisdom

66:21 Husbands and wives should never separate if there

is no Christian demand for it. It is better to await the

logic of events than for a wife precipitately 66:24 to leave her husband or for a

husband to

leave his wife. If one is better than the other, as must

always be the case, the other pre-eminently needs good 66:27 company. Socrates considered patience salutary under

such circumstances, making his Xantippe a discipline for

his philosophy.

The gold and dross

66:30 Sorrow has its reward. It never leaves us

where it found us. The furnace separates

the gold from the dross that the precious metal may 67:1 be graven with the image of God. The cup our Father

hath given, shall we not drink it and learn the lessons 67:3 He teaches?

Weathering the storm

When the ocean is stirred by a storm, then the clouds

lower, the wind shrieks through the tightened shrouds, 67:6 and the waves lift themselves into mountains.

We ask the helmsman: "Do you know your

course? Can you steer safely amid the storm?" He 67:9 answers bravely, but even the dauntless seaman is not

sure of his safety; nautical science is not equal to the

Science of Mind. Yet, acting up to his highest under-67:12 standing, firm at the post of duty, the mariner works on

and awaits the issue. Thus should we deport ourselves

on the seething ocean of sorrow. Hoping and work-67:15 ing, one should stick to the wreck, until an irresistible

propulsion precipitates his doom or sunshine gladdens

the troubled sea.

Spiritual power

67:18 The notion that animal natures can possibly give force

to character is too absurd for consideration, when we

remember that through spiritual ascendancy 67:21 our Lord and Master healed the sick, raised

the dead, and commanded even the winds and waves to

obey him. Grace and Truth are potent beyond all other 67:24 means and methods.

The lack of spiritual power in the limited demonstration

of popular Christianity does not put to silence the labor 67:27 of centuries. Spiritual, not corporeal, consciousness is

needed. Man delivered from sin, disease, and death

presents the true likeness or spiritual ideal.

Basis of true religion

67:30 Systems of religion and medicine treat of physical pains

and pleasures, but Jesus rebuked the suffering from any

such cause or effect. The epoch approaches when the 68:1 understanding of the truth of being will be the basis of

true religion. At present mortals progress slowly for 68:3 fear of being thought ridiculous. They are

slaves to fashion, pride, and sense. Sometime we shall learn how Spirit, the great architect, has 68:6 created men and women in Science. We ought to weary

of the fleeting and false and to cherish nothing which

hinders our highest selfhood.

68:9 Jealousy is the grave of affection. The presence of

mistrust, where confidence is due, withers the flowers

of Eden and scatters love's petals to decay. Be not 68:12 in haste to take the vow "until death do us part."

Consider its obligations, its responsibilities, its relations to your growth and to your influence on other 68:15 lives.

Insanity and agamogenesis

I never knew more than one individual who believed

in agamogenesis; she was unmarried, a lovely character-68:18, was suffering from incipient insanity, and

a Christian Scientist cured her. I have named

her case to individuals, when casting my bread upon 68:21 the waters, and it may have caused the good to ponder

and the evil to hatch their silly innuendoes and lies, since

salutary causes sometimes incur these effects. The per-68:24 petuation of the floral species by bud or cell-division is

evident, but I discredit the belief that agamogenesis

applies to the human species.

God's creation intact

68:27 Christian Science presents unfoldment, not accretion;

it manifests no material growth from molecule to mind,

but an impartation of the divine Mind to man 68:30 and the universe. Proportionately as human

generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, 69:1 not of the earth earthly but coexistent with God, will

appear. The scientific fact that man and the universe 69:3 are evolved from Spirit, and so are spiritual, is as fixed in

divine Science as is the proof that mortals gain the sense

of health only as they lose the sense of sin and disease. 69:6 Mortals can never understand God's creation while believing that man is a creator. God's children already created

will be cognized only as man finds the truth of being. 69:9 Thus it is that the real, ideal man appears in proportion

as the false and material disappears. No longer to marry

or to be “given in marriage” neither closes man’s con-69:12 tinuity nor his sense of increasing number in God’s infinite plan. Spiritually to understand that there is but

one creator, God, unfolds all creation, confirms the Scrip-69:15 tures, brings the sweet assurance of no parting, no pain,

and of man deathless and perfect and eternal.

If Christian Scientists educate their own offspring 69:18 spiritually, they can educate others spiritually and not

conflict with the scientific sense of God’s creation. Some

day the child will ask his parent: “Do you keep the First 69:21 Commandment? Do you have one God and creator, or

is man a creator?” If the father replies, “God creates

man through man,” the child may ask, “Do you teach 69:24 that Spirit creates materially, or do you declare that

Spirit is infinite, therefore matter is out of the question?” Jesus said, “The children of this world marry, 69:27 and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in 69:30 marriage.”

CHAPTER IV - CHRISTIAN SCIENCE VERSUS SPIRITUALISM

And when they shall say unto you,

Seek unto them that have familiar spirits,

And unto wizards that peep and that mutter;

Should not a people seek unto their God? - ISAIAH.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. - JOHN.

The infinite one Spirit

70:1 MORTAL existence is an enigma. Every day is a

mystery. The testimony of the corporeal senses 70:3 cannot inform us what is real and what is delusive, but

the revelations of Christian Science unlock the treasures

of Truth. Whatever is false or sinful can 70:6 never enter the atmosphere of Spirit. There

is but one Spirit. Man is never God, but spiritual man,

made in God's likeness, reflects God. In this scientific 70:9 reflection the Ego and the Father are inseparable. The

supposition that corporeal beings are spirits, or that there

are good and evil spirits, is a mistake.

Real and unreal identity

70:12 The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The

questions are: What are God's identities? 70:15 What is Soul? Does life or soul exist in the thing

formed?

71:1 Nothing is real and eternal, - nothing is Spirit, - but

God and His idea. Evil has no reality. It is neither 71:3 person, place, nor thing, but is simply a belief, an illusion

of material sense.

The identity, or idea, of all reality continues forever; 71:6 but Spirit, or the divine Principle of all, is not *in* Spirit's

formations. Soul is synonymous with Spirit, God, the

creative, governing, infinite Principle outside of finite form, 71:9 which forms only reflect.

Dream-lessons

Close your eyes, and you may dream that you see a

flower, - that you touch and smell it. Thus you learn 71:12 that the flower is a product of the so-called

mind, a formation of thought rather than of

matter. Close your eyes again, and you may see land-71:15 scapes, men, and women. Thus you learn that these

also are images, which mortal mind holds and evolves

and which simulate mind, life, and intelligence. From 71:18 dreams also you

learn that neither mortal mind nor

matter is the image or likeness of God, and that immortal Mind is not in matter.

Found wanting

71:21 When the Science of Mind is understood, spiritualism

will be found mainly erroneous, having no scientific basis

nor origin, no proof nor power outside of 71:24 human testimony. It is the offspring of the

physical senses. There is no sensuality in Spirit. I never

could believe in spiritualism.

71:27 The basis and structure of spiritualism are alike material and physical. Its spirits are so many corporealities,

limited and finite in character and quality. Spiritualism 71:30 therefore presupposes Spirit, which is ever infinite, to be

a corporeal being, a finite form, - a theory contrary to

Christian Science.

72:1 There is but one spiritual existence, - the Life of

which corporeal sense can take no cognizance. The 72:3 divine Principle of man speaks through immortal sense.

If a material body - in other words, mortal, material

sense - were permeated by Spirit, that body would 72:6 disappear to mortal sense, would be deathless. A condition precedent to communion with Spirit is the gain of

spiritual life.

Spirits obsolete

72:9 So-called *spirits* are but corporeal communicators. As

light destroys darkness and in the place of darkness all

is light, so (in absolute Science) Soul, or God, 72:12 is the only truth-giver to man. Truth destroys mortality, and brings to light immortality. Mortal

belief (the material sense of life) and immortal Truth 72:15 (the spiritual sense) are the tares and the wheat, which

are not united by progress, but separated.

Perfection is not expressed through imperfection. 72:18 Spirit is not made manifest through matter, the antipode of Spirit. Error is not a convenient sieve through

which truth can be strained.

Scientific phenomena

72:21 God, good, being ever present, it follows in divine

logic that evil, the suppositional opposite of good, is never

present. In Science, individual good derived 72:24 from God, the infinite All-in-all, may flow

from the departed to mortals; but evil is neither communicable nor scientific. A sinning, earthly mortal is 72:27 not the reality of Life nor the medium through which

truth passes to earth. The joy of intercourse becomes

the jest of sin, when evil and suffering are communicable. 72:30 Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and

humanity. As readily can you mingle fire and frost as 73:1 Spirit and matter. In either case, one does not support

the other.

73:3 Spiritualism calls one person, living in this world, /material/, but another, who has died to-day a sinner and supposedly will return to earth to-morrow, it terms a *spirit*. 73:6 The fact is that neither the one nor the other is infinite

Spirit, for Spirit is God, and man is His likeness.

One government

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and

the Science of man, for man is image. God

controls man, and God is the only Spirit. Any other control or attraction of so-called spirit is a mortal

belief, which ought to be known by its fruit, - the repetition of evil.

73:15 If Spirit, or God, communed with mortals or controlled

them through electricity or any other form of matter, the

divine order and the Science of omnipotent, omnipresent Spirit would be destroyed.

Incorrect theories

The belief that material bodies return to dust, hereafter

to rise up as spiritual bodies with material sensations and 73:21 desires, is incorrect. Equally incorrect is the

belief that spirit is confined in a finite, material body, from which it is freed by death, and that, when 73:24 it is freed from the material body, spirit retains the sensations belonging to that body.

No mediumship

It is a grave mistake to suppose that matter is any part 73:27 of the reality of intelligent existence, or that Spirit and

matter, intelligence and non-intelligence, can

commune together. This error Science will 73:30 destroy. The sensual cannot be made the mouthpiece of

the spiritual, nor can the finite become the channel of

the infinite. There is no communication between so-74:1 called material existence and spiritual life which is not

subject to death.

Opposing conditions

74:3 To be on communicable terms with Spirit, persons must

be free from organic bodies; and their return to a material condition, after having once left it, would 74:6 be as impossible as would be the restoration

to its original condition of the acorn, already absorbed

into a sprout which has risen above the soil. The seed 74:9 which has germinated has a new form and state of existence. When here or hereafter the belief of life in matter

is extinct, the error which has held the belief dissolves 74:12 with the belief, and never returns to the old condition.

No correspondence nor communion can exist between

persons in such opposite dreams as the belief of having 74:15 died and left a material body and the belief of still living

in an organic, material body.

Bridgeless division

The caterpillar, transformed into a beautiful insect, 74:18 is no longer a worm, nor does the insect return to

fraternize with or control the worm. Such

a backward transformation is impossible in 74:21 Science. Darkness and light, infancy and manhood,

sickness and health, are opposites, - different beliefs,

which never blend. Who will say that infancy can utter 74:24 the ideas of manhood, that darkness can represent light,

that we are in Europe when we are in the opposite hemi—

sphere? There is no bridge across the gulf which divides 74:27 two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

In Christian Science there is never a retrograde step, 74:30 never a return to positions outgrown. The so-called dead

and living cannot commune together, for they are in separate states of existence, or consciousness.

Unscientific investiture

75:1 This simple truth lays bare the mistaken assumption

that man dies as matter but comes to life as spirit. The 75:3 so-called dead, in order to reappear to those

still in the existence cognized by the physical

senses, would need to be tangible and material, - to have 75:6 a material investiture, - or the material senses could take

no cognizance of the so-called dead.

Spiritualism would transfer men from the spiritual sense 75:9 of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit

there can be no matter.

Raising the dead

75:12 Jesus said of Lazarus: "Our friend Lazarus sleepeth;

but I go, that I may awake him out of sleep." Jesus

restored Lazarus by the understanding that 75:15 Lazarus had never died, not by an admission that his body had died and then lived again. Had

Jesus believed that Lazarus had lived or died in his 75:18 body, the Master would have stood on the same plane of

belief as those who buried the body, and he could not have resuscitated it.

75:21 When you can waken yourself or others out of the belief

that all must die, you can then exercise Jesus' spiritual

power to reproduce the presence of those who have thought 75:24 they died, - but not otherwise.

Vision of the dying

There is one possible moment, when those living on the earth and those called dead, can commune together, and 75:27 that is the moment previous to the transition,

- the moment when the link between their opposite beliefs is being sundered. In the vestibule through 75:30 which we pass from one dream to another dream, or

when we awake from earth's sleep to the grand verities

of Life, the departing may hear the glad welcome of those 76:1 who have gone before. The ones departing may whisper

this vision, name the face that smiles on them and the 76:3 hand which beckons them, as one at Niagara, with eyes

open only to that wonder, forgets all else and breathes

aloud his rapture.

Real Life is God

76:6 When being is understood, Life will be recognized as

neither material nor finite, but as infinite, - as God,

universal good; and the belief that life, or 76:9 mind, was ever in a finite form, or good in

evil, will be destroyed. Then it will be understood that

Spirit never entered matter and was therefore never 76:12 raised from matter. When advanced to spiritual being

and the understanding of God, man can no longer commune with matter; neither can he return to it, any more 76:15 than a tree can return to its seed. Neither will man seem

to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter.

76:18 Suffering, sinning, dying beliefs are unreal. When

divine Science is universally understood, they will have

no power over man, for man is immortal and lives by 76:21 divine authority.

Immaterial pleasure

The sinless joy, - the perfect harmony and immortality

of Life, possessing unlimited divine beauty and goodness 76:24 without a single bodily pleasure or pain, -

constitutes the only veritable, indestructible

man, whose being is spiritual. This state of existence 76:27 is scientific and intact, - a perfection discernible only

by those who have the final understanding of Christ in

divine Science. Death can never hasten this state of 76:30 existence, for death must be overcome, not submitted to,

before immortality appears.

The recognition of Spirit and of infinity comes not 77:1 suddenly here or hereafter. The pious Polycarp said:

“I cannot turn at once from good to evil.” Neither do 77:3 other mortals accomplish the change from error to truth

at a single bound.

Second death

Existence continues to be a belief of corporeal sense 77:6 until the Science of being is reached. Error brings its

own self-destruction both here and hereafter,

for mortal mind creates its own physical conditions. 77:9 Death will occur on the next plane of existence

as on this, until the spiritual understanding of Life is

reached. Then, and not until then, will it be demonstrated that “the second death hath no power.”

A dream vanishing

The period required for this dream of material life,
embracing its so-called pleasures and pains, to vanish 77:15 from
consciousness, “knoweth no man ...
neither the Son, but the Father.” This period
will be of longer or shorter duration according to the 77:18 tenacity of error.
Of what advantage, then, would it be
to us, or to the departed, to prolong the material state and
so prolong the illusion either of a soul inert or of a sinning, 77:21 suffering
sense, - a so-called mind fettered to matter.

Progress and purgatory

Even if communications from spirits to mortal consciousness were possible,
such communications would 77:24 grow beautifully less with every advanced
stage
of existence. The departed would gradually
rise above ignorance and materiality, and Spiritualists 77:27 would outgrow
their beliefs in material spiritualism.
Spiritism consigns the so-called dead to a state resembling
that of blighted buds, - to a wretched purgatory, where 77:30 the chances of
the departed for improvement narrow

into nothing and they return to their old standpoints of matter.

Unnatural deflections

78:1 The decaying flower, the blighted bud, the gnarled oak,

the ferocious beast, - like the discords of disease, sin, 78:3 and death, - are unnatural. They are the falsities of sense, the changing deflections of mortal mind; they are not the eternal realities of Mind.

Absurd oracles

78:6 How unreasonable is the belief that we are wearing

out life and hastening to death, and that at the same

time we are communing with immortality! 78:9 If the departed are in rapport with mortality, or matter, they are not spiritual, but must still

be mortal, sinning, suffering, and dying. Then why 78:12 look to them - even were communication possible - for

proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in 78:15 tendency.

Spiritualism with its material accompaniments would

destroy the supremacy of Spirit. If Spirit pervades all 78:18 space, it needs no material method for the transmission

of messages. Spirit needs no wires nor electricity in order

to be omnipresent.

Spirit intangible

78:21 Spirit is not materially tangible. How then can it
communicate with man through electric, material effects?

How can the majesty and omnipotence of 78:24 Spirit be lost? God is not in
the medley

where matter cares for matter, where spiritism makes

many gods, and hypnotism and electricity are claimed 78:27 to be the agents
of God's government.

Spirit blesses man, but man cannot "tell whence

it cometh." By it the sick are healed, the sorrowing are 78:30 comforted, and
the sinning are reformed. These are the

effects of one universal God, the invisible good dwelling

in eternal Science.

Thought regarding death

79:1 The act of describing disease - its symptoms, locality,

and fatality - is not scientific. Warning people against 79:3 death is an error
that tends to frighten into

death those who are ignorant of Life as God.

Thousands of instances could be cited of health restored 79:6 by changing the
patient's thoughts regarding death.

Fallacious hypotheses

A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health. Science must go over the whole

ground, and dig up every seed of error's sowing. Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and

hypotheses through the higher understanding of God, for

Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ.

Jesus did his own work by the one Spirit. He said: "My

Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels,

but he healed disease.

Mistaken methods

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is

weak, and it must be strengthened. You have

nervous prostration, and must be treated for it.” 79:27 Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.

Divine strength

Mind-science teaches that mortals need “not be weary 79:30 in well doing.” It dissipates fatigue in doing

good. Giving does not impoverish us in the

service of our Maker, neither does withholding enrich us. 80:1 We have strength in proportion to our apprehension of

the truth, and our strength is not lessened by giving 80:3 utterance to truth. A cup of coffee or tea is not the equal

of truth, whether for the inspiration of a sermon or for

the support of bodily endurance.

A denial of immortality

80:6 A communication purporting to come from the late

Theodore Parker reads as follows: “There never was,

and there never will be, an immortal spirit.” 80:9 Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

Mysticism unscientific

80:12 I entertain no doubt of the humanity and philanthropy

of many Spiritualists, but I cannot coincide with their

views. It is mysticism which gives spiritual-80:15 ism its force. Science dispels mystery and

explains extraordinary phenomena; but Science never

removes phenomena from the domain of reason into the 80:18 realm of mysticism.

Physical falsities

It should not seem mysterious that mind, without the

aid of hands, can move a table, when we already know 80:21 that it is mind-power which moves both table

and hand. Even planchette - the French toy

which years ago pleased so many people - attested the con-80:24 trol of mortal mind over its substratum, called matter.

It is mortal mind which convulses its substratum, matter.

These movements arise from the volition of human belief, 80:27 but they are neither scientific nor rational. Mortal mind

produces table-tipping as certainly as table-setting, and

believes that this wonder emanates from spirits and elec-80:30 tricity. This belief rests on the common conviction that

mind and matter cooperate both visibly and invisibly,
hence that matter is intelligent.

Poor post-mortem evidence

81:1 There is not so much evidence to prove intercommunication between the so-called dead and the living, as there 81:3 is to show the sick that matter suffers and has

sensation; yet this latter evidence is destroyed by

the Mind-science. If Spiritualists understood the 81:6 Science of being, their belief in mediumship would vanish.

No proof of immortality

At the very best and on its own theories, spiritualism

can only prove that certain individuals have a continued 81:9 existence after death and maintain their affili—

ation with mortal flesh; but this fact affords

no certainty of everlasting life. A man's assertion that 81:12 he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits 81:15 teach immortality. Life, Love, Truth, is the only proof

of immortality.

Mind's manifestations immortal

Man in the likeness of God as revealed in Science can-81:18 not help being immortal. Though the grass seemeth to

wither and the flower to fade, they reappear.

Erase the figures which express number, silence 81:21 the tones of music, give to the worms the body

called man, and yet the producing, governing, divine

Principle lives on, - in the case of man as truly as in 81:24 the case of numbers and of music, - despite the so-called

laws of matter, which define man as mortal. Though

the inharmony resulting from material sense hides the 81:27 harmony of Science, inharmony cannot destroy the divine

Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary 81:30 consequence of the immortality of good.

Reading thoughts

That somebody, somewhere, must have known the

deceased person, supposed to be the communicator, is 82:1 evident, and it is as easy to read distant thoughts as near.

We think of an absent friend as easily as we do of one 82:3 present. It is no more difficult to read the

absent mind than it is to read the present.

Chaucer wrote centuries ago, yet we still read his thought 82:6 in his verse. What is classic study, but discernment of

the minds of Homer and Virgil, of whose personal existence we may be in doubt?

Impossible intercommunion

82:9 If spiritual life has been won by the departed, they

cannot return to material existence, because different

states of consciousness are involved, and one 82:12 person cannot exist in two different states of

consciousness at the same time. In sleep we

do not communicate with the dreamer by our side despite 82:15 his physical proximity, because both of us are either unconscious or are wandering in our dreams through different mazes of consciousness.

82:18 In like manner it would follow, even if our departed

friends were near us and were in as conscious a state of

existence as before the change we call death, that their 82:21 state of consciousness must be different from ours. We

are not in their state, nor are they in the mental realm

in which we dwell. Communion between them and 82:24 ourselves would be prevented by this difference. The

mental states are so unlike, that intercommunion is as

impossible as it would be between a mole and a human 82:27 being. Different dreams and different awakenings be—

token a differing consciousness. When wandering in

Australia, do we look for help to the Esquimaux in their 82:30 snow huts?

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to 83:1 consider whether it is the human mind or the divine

Mind which is influencing one. What the prophets of 83:3 Jehovah did, the worshippers of Baal failed to do; yet

artifice and delusion claimed that they could equal the work of wisdom.

83:6 Science only can explain the incredible good and evil

elements now coming to the surface. Mortals must find

refuge in Truth in order to escape the error of these latter 83:9 days. Nothing is more antagonistic to Christian Science

than a blind belief without understanding, for such a belief hides Truth and builds on error.

Natural wonders

83:12 Miracles are impossible in Science, and here Science

takes issue with popular religions. The scientific manifestation of power is from the divine nature 83:15 and is not supernatural, since Science is an

explication of nature. The belief that the universe, including man, is governed in general by material laws, but 83:18 that occasionally Spirit sets aside these laws, - this belief belittles omnipotent wisdom, and gives to matter the

precedence over Spirit.

Conflicting standpoints

83:21 It is contrary to Christian Science to suppose that life

is either material or organically spiritual. Between

Christian Science and all forms of superstition 83:24 a great gulf is fixed, as impassable as that between Dives and Lazarus. There is mortal mind-reading

and immortal Mind-reading. The latter is a revelation 83:27 of divine purpose through spiritual understanding, by

which man gains the divine Principle and explanation of

all things. Mortal mind-reading and immortal Mind-83:30 reading are distinctly opposite standpoints, from which

cause and effect are interpreted. The act of reading

mortal mind investigates and touches only human beliefs. 84:1 Science is immortal and coordinate neither with the

premises nor with the conclusions of mortal beliefs.

Scientific foreseeing

84:3 The ancient prophets gained their foresight from a

spiritual, incorporeal standpoint, not by foreshadowing

evil and mistaking fact for fiction, - predict-84:6 ing the future from a groundwork of corporeality and human belief. When sufficiently advanced

in Science to be in harmony with the truth of being, men 84:9 become seers and prophets involuntarily, controlled not

by demons, spirits, or demigods, but by the one Spirit.

It is the prerogative of the ever-present, divine Mind, and 84:12 of thought

which is in rapport with this Mind, to know

the past, the present, and the future.

Acquaintance with the Science of being enables us to 84:15 commune more largely with the divine Mind, to foresee

and foretell events which concern the universal welfare,

to be divinely inspired, - yea, to reach the range of fether-84:18 less Mind.

The Mind unbounded

To understand that Mind is infinite, not bounded by

corporeality, not dependent upon the ear and eye for 84:21 sound or sight nor upon muscles and bones

for locomotion, is a step towards the Mind-science by which we discern man's nature and existence. 84:24 This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of

material personalities called spirits, spiritualism has no 84:27 basis upon which to build.

Scientific foreknowing

All we correctly know of Spirit comes from God, divine

Principle, and is learned through Christ and Christian 84:30 Science. If this Science has been thoroughly

learned and properly digested, we can know

the truth more accurately than the astronomer can read 85:1 the stars or calculate an eclipse. This Mind-reading

is the opposite of clairvoyance. It is the illumination of 85:3 the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense

comes to the human mind when the latter yields to the 85:6 divine Mind.

Value of intuition

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not 85:9 evil. You will reach the perfect Science of

healing when you are able to read the human

mind after this manner and discern the error you would 85:12 destroy. The Samaritan woman said: "Come, see a

man, which told me all things that ever I did: is not this

the Christ?"

85:15 It is recorded that Jesus, as he once journeyed with his

students, "knew their thoughts," - read them scientifically. In like manner he discerned disease and healed 85:18 the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our

Master rebuked the lack of this power when he said: 85:21 "O ye hypocrites! ye can discern the face of the sky;

but can ye not discern the signs of the times?"

Hypocrisy condemned

Both Jew and Gentile may have had acute corporeal 85:24 senses, but mortals need spiritual sense. Jesus knew the

generation to be wicked and adulterous, seeking the material more than the spiritual. His 85:27 thrusts at materialism were sharp, but needed. He never

spared hypocrisy the sternest condemnation.. He said:

“These ought ye to have done, and not to leave the other 85:30 undone.” The great Teacher knew both cause and

effect, knew that truth communicates itself but never

imparts error.

Mental contact

86:1 Jesus once asked, “Who touched me?” Supposing

this inquiry to be occasioned by physical contact alone, 86:3 his disciples answered, “The multitude throug

thee.” Jesus knew, as others did not, that

it was not matter, but mortal mind, whose touch called 86:6 for aid. Repeating his inquiry, he was answered by the

faith of a sick woman. His quick apprehension of this

mental call illustrated his spirituality. The disciples’ 86:9 misconception of it uncovered their materiality. Jesus

possessed more spiritual susceptibility than the disciples.

Opposites come from contrary directions, and produce 86:12 unlike results.

Images of thought

Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind. Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none.

Phenomena explained

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory as readily as from objects cognizable by the senses. Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and

sees its own thoughts. Pictures are mentally formed

before the artist can convey them to canvas. So is it 87:1 with all material conceptions. Mind-readers perceive

these pictures of thought. They copy or reproduce 87:3 them, even when they are lost to the memory of the mind

in which they are discoverable.

Mental environment

It is needless for the thought or for the person hold-87:6 ing the transferred picture to be individually and consciously present. Though individuals have

passed away, their mental environment re-87:9 mains to be discerned, described, and transmitted. Though

bodies are leagues apart and their associations forgotten,

their associations float in the general atmosphere of human 87:12 mind.

Second sight

The Scotch call such vision “second sight”, when

really it is first sight instead of second, for it presents 87:15 primal facts to mortal mind. Science enables

one to read the human mind, but not as a

clairvoyant. It enables one to heal through Mind, but 87:18 not as a mesmerist.

Buried secrets

The mine knows naught of the emeralds within its

rocks; the sea is ignorant of the gems within its caverns, 87:21 of the corals, of its sharp reefs, of the tall ships

that float on its bosom, or of the bodies which

lie buried in its sands: yet these are all there. Do not 87:24 suppose that any mental concept is gone because you do

not think of it. The true concept is never lost. The

strong impressions produced on mortal mind by friend-87:27 ship or by any intense feeling are lasting, and mind—

readers can perceive and reproduce these impressions.

Recollected friends

Memory may reproduce voices long ago silent. We 87:30 have but to close the eyes, and forms rise

before us, which are thousands of miles away

or altogether gone from physical sight and sense, and 88:1 this not in dreamy sleep. In our day-dreams we can

recall that for which the poet Tennyson expressed the 88:3 heart's desire, -

the touch of a vanished hand,

And the sound of a voice that is still.

88:6 The mind may even be cognizant of a present flavor and odor, when no viand touches the palate and no scent salutes the nostrils.

Illusions not ideas

88:9 How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are

emanations from the divine Mind. Thoughts, 88:12 proceeding from the brain or from matter, are

offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal. Beliefs 88:15 proceed from the so-called material senses, which at one

time are supposed to be substance-matter and at another are called spirits.

88:18 To love one's neighbor as one's self, is a divine idea;

but this idea can never be seen, felt, nor understood

through the physical senses. Excite the organ of ven-88:21 eration or religious faith, and the individual manifests

profound adoration. Excite the opposite development,

and he blasphemes. These effects, however, do not pro-88:24 ceed from Christianity, nor are they spiritual phenomena,

for both arise from mortal belief.

Trance speaking illusion

Eloquence re-echoes the strains of Truth and Love. 88:27 It is due to inspiration rather than to erudition. It shows

the possibilities derived from divine Mind,

though it is said to be a gift whose endowment 88:30 is obtained from books or received from the

impulsion of departed spirits. When eloquence proceeds

from the belief that a departed spirit is speaking, who 89:1 can tell what the unaided medium is incapable of knowing or uttering? This phenomenon only shows that the 89:3 beliefs of mortal mind are loosed. Forgetting her ignorance in the belief that another mind is speaking through

her, the devotee may become unwontedly eloquent. Hav-89:6 ing more faith in others than in herself, and believing

that somebody else possesses her tongue and mind, she

talks freely.

89:9 Destroy her belief in outside aid, and her eloquence

disappears. The former limits of her belief return. She

says, " I am incapable of words that glow, for I am un-89:12 educated." This familiar instance reaffirms the Scriptural word concerning a man, "As he thinketh in his heart,

so is he." If one believes that he cannot be an orator with-89:15 out study or a superinduced condition, the body responds

to this belief, and the tongue grows mute which before

was eloquent.

Scientific improvisation

89:18 Mind is not necessarily dependent upon educational

processes. It possesses of itself all beauty and poetry,

and the power of expressing them. Spirit, 89:21 God, is heard when the senses are silent. We

are all capable of more than we do. The influence or

action of Soul confers a freedom, which explains the phe-89:24 nomena of improvisation and the fervor of untutored lips.

Divine origination

Matter is neither intelligent nor creative. The tree is

not the author of itself. Sound is not the originator of 89:27 music, and man is not the father of man. Cain

very naturally concluded that if life was in the

body, and man gave it, man had the right to take it away. 89:30 This incident shows that the belief of life in matter was

“a murderer from the beginning.”

If seed is necessary to produce wheat, and wheat to 90:1 produce flour, or if one animal can originate another,

how then can we account for their primal origin? How 90:3 were the loaves and fishes multiplied on the shores of

Galilee, - and that, too, without meal or monad from
which loaf or fish could come?

Mind is substance

90:6 The earth's orbit and the imaginary line called the

equator are not substance. The earth's motion and

position are sustained by Mind alone. Divest 90:9 yourself of the thought that
there can be substance in matter, and the movements and transitions now

possible for mortal mind will be found to be equally 90:12 possible for the
body. Then being will be recognized

as spiritual, and death will be obsolete, though now

some insist that death is the necessary prelude to 90:15 immortality.

Mortal delusions

In dreams we fly to Europe and meet a far-off friend.

The looker-on sees the body in bed, but the supposed 90:18 inhabitant of that
body carries it through

the air and over the ocean. This shows the

possibilities of thought. Opium and hashish eaters men-90:21 tally travel far
and work wonders, yet their bodies stay

in one place. This shows what mortal mentality and

knowledge are.

Scientific finalities

90:24 The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it 90:27 wide towards immortality. The understanding

and recognition of Spirit must finally come, and we may

as well improve our time in solving the mysteries of being 90:30 through an apprehension of divine Principle. At present

we know not what man is, but we certainly shall know

this when man reflects God.

91:1 The Revelator tells us of "a new heaven and a

new earth." Have you ever pictured this heaven and 91:3 earth, inhabited by beings under the control of supreme

wisdom?

Let us rid ourselves of the belief that man is separated 91:6 from God, and obey only the divine principle, Life and

Love. Here is the great point of departure for all true

spiritual growth.

Man's genuine being

91:9 It is difficult for the sinner to accept divine Science,

because Science exposes his nothingness; but the sooner

error is reduced to its native nothingness, the 91:12 sooner man's great reality will appear and his

genuine being will be understood. The destruction of

error is by no means the destruction of Truth or Life, but 91:15 is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect

but faintly the substance of Life or Mind. The denial of 91:18 material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous

knowledge gained from matter or through what are termed 91:21 the material senses.

Erroneous postulates

Certain erroneous postulates should be here considered

in order that the spiritual facts may be better 91:24 apprehended.

The first erroneous postulate of belief is, that substance,

life, and intelligence are something apart from God. 91:27 The second erroneous postulate is, that man is both

mental and material.

The third erroneous postulate is, that mind is both evil 91:30 and good;

whereas the real Mind cannot be evil nor the
medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-92:1 telligent, and that man has a material body which is part
of himself.

92:3 The fifth erroneous postulate is, that matter holds in

itself the issues of life and death, - that matter is not
only capable of experiencing pleasure and pain, but also 92:6 capable of
imparting these sensations. From the illusion

implied in this last postulate arises the decomposition of
mortal bodies in what is termed death. 92:9 Mind is not an entity within the
cranium with the power
of sinning now and forever.

Knowledge of good and evil

In old Scriptural pictures we see a serpent coiled around 92:12 the tree of
knowledge and speaking to Adam and Eve.

This represents the serpent in the act of
commending to our first parents the knowl-92:15 edge of good and evil, a
knowledge gained from matter,
or evil, instead of from Spirit. The portrayal is still

graphically accurate, for the common conception of man - a burlesque of God's man - is an outgrowth

of human knowledge or sensuality, a mere offshoot of material sense.

Opposing power

92:21 Uncover error, and it turns the lie upon you. Until

the fact concerning error - namely, its nothingness -

appears, the moral demand will not be met, 92:24 and the ability to make nothing of error will

be wanting. We should blush to call that real which is

only a mistake. The foundation of evil is laid on a belief 92:27 in something besides God. This belief tends to support

two opposite powers, instead of urging the claims of Truth

alone. The mistake of thinking that error can be real, 92:30 when it is merely the absence of truth, leads to belief in

the superiority of error.

The age's privilege

Do you say the time has not yet come in which to 93:1 recognize Soul as substantial and able to control the

body? Remember Jesus, who nearly nineteen centuries ago demonstrated the power of Spirit and said,

“He that believeth on me, the works that I do shall he do also,” and who also said, “But the hour 93:6 cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth.” “Behold, *now* is the accepted time; behold, *now* is the day of salvation,” said Paul.

Logic and revelation

Divine logic and revelation coincide. If we believe otherwise, we may be sure that either our 93:12 logic is at fault or that we have misinterpreted revelation. Good never causes evil, nor creates aught that can cause evil.

93:15 Good does not create a mind susceptible of causing evil, for evil is the opposing error and not the truth of creation. Destructive electricity is not the offspring of finite good. Whatever contradicts the real nature of the divine *Esse*, though human faith may clothe it with angelic vestments, is without foundation.

Derivatives of spirit

93:21 The belief that Spirit is finite as well as infinite has

darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. 93:24 It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word *spirit* refer only to quality, not to God. Man is spiritual. 93:27 He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal, and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven and of the reign of harmony in the Science of being.

Scientific man

94:1 Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, - of Spirit, not of matter. 94:3 Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms “image” and 94:6 “likeness” as used in Scripture. The truly Christian and scientific statement of personality and of the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: “Crucify him, crucify him ... by our law he ought to die, because he made himself the Son of God.”

94:12 The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent.

Tyranny, intolerance, and bloodshed, wherever found, 94:15 arise from the belief that the infinite is formed after the

pattern of mortal personality, passion, and impulse.

Ingratitude and denial

The progress of truth confirms its claims, and our 94:18 Master confirmed his words by his works. His healing—

power evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten 94:21 lepers whom Jesus healed, but one returned to give God

thanks, - that is, to acknowledge the divine Principle

which had healed him.

Spiritual insight

94:24 Our Master easily read the thoughts of mankind, and

this insight better enabled him to direct those thoughts

aright; but what would be said at this period of an in-94:27 fidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind

on a scientific basis, that of the omnipresence of Mind. 94:30 An approximation of this discernment indicates spiritual

growth and union with the infinite capacities of the one

Mind. Jesus could injure no one by his Mind-reading. 95:1 The effect of his Mind was always to heal and to save,

and this is the only genuine Science of reading mortal 95:3 mind. His holy motives and aims were tra—

duced by the sinners of that period, as they

would be to-day if Jesus were personally present. Paul 95:6 said, “To be spiritually minded is life.” We approach

God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all 95:9 human need and are able to discern the thought of the

sick and the sinning for the purpose of healing them.

Error of any kind cannot hide from the law of God.

95:12 Whoever reaches this point of moral culture and goodness cannot injure others, and must do them good. The

greater or lesser ability of a Christian Scientist to discern 95:15 thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not clairvoyance,

but it is important to success in healing, and is one of the 95:18 special characteristics thereof.

Christ’s reappearance

We welcome the increase of knowledge and the end

of error, because even human invention must have its 95:21 day, and we want that day to be succeeded

by Christian Science, by divine reality. Midnight foretells the dawn. Led by a

solitary star amid 95:24 the darkness, the Magi of old foretold the Messiahship of Truth. Is the wise man of to-day believed, when he beholds the light which heralds Christ's eternal dawn 95:27 and describes its effulgence?

Spiritual awakening

Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. 95:30 Material sense does not unfold the facts of existence; but spiritual sense lifts human consciousness into eternal Truth. Humanity advances 96:1 slowly out of sinning sense into spiritual understanding; unwillingness to learn all things rightly, binds Christen-96:3 dom with chains.

The darkest hours of all

Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error 96:6 is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, 96:9 seedtime and harvest (though in changed forms), will continue unto the end, - until the final spiritualization of

all things. "The darkest hour precedes the dawn."

Arena of contest

96:12 This material world is even now becoming the arena

for conflicting forces. On one side there will be discord

and dismay; on the other side there will be 96:15 Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want

and woe, sin, sickness, and death, which assume new 96:18 phases until their nothingness appears. These disturbances will continue until the end of error, when all

discord will be swallowed up in spiritual Truth. 96:21 Mortal error will vanish in a moral chemicalization.

This mental fermentation has begun, and will continue

until all errors of belief yield to understanding. Belief is 96:24 changeable, but spiritual understanding is changeless.

Millennial glory

As this consummation draws nearer, he who has

shaped his course in accordance with divine Science 96:27 will endure to the end. As material knowledge diminishes and spiritual understanding

increases, real objects will be apprehended mentally 96:30 instead of materially.

During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but 97:1 those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They 97:3 will maintain law and order, and cheerfully await the certainty of ultimate perfection.

Dangerous resemblances

In reality, the more closely error simulates truth and 97:6 so-called matter resembles its essence, mortal mind, the

more impotent error becomes as a belief. According to human belief, the lightning is fierce 97:9 and the electric current swift, yet in Christian Science

the flight of one and the blow of the other will become

harmless. The more destructive matter becomes, the 97:12 more its nothingness will appear, until matter reaches

its mortal zenith in illusion and forever disappears. The

nearer a false belief approaches truth without passing 97:15 the boundary where, having been destroyed by divine

Love, it ceases to be even an illusion, the riper it becomes

for destruction. The more material the belief, the more 97:18 obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being.

97:21 The broadest facts array the most falsities against

themselves, for they bring error from under cover. It

requires courage to utter truth; for the higher Truth 97:24 lifts her voice, the louder will error scream, until its in—

articulate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scrip-97:27 ture indicates that all matter will disappear before the

supremacy of Spirit.

Christianity still rejected

Christianity is again demonstrating the Life that is 97:30 Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the

sick. Earth has no repayment for the persecutions which 98:1 attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of ex-98:3 istence above mortal discord and in the gift of divine Love.

Spiritual foreshadowings

The prophet of to-day beholds in the mental horizon

the signs of these times, the reappearance of the Chris-98:6 tianity which heals the sick and destroys error,

and no other sign shall be given. Body cannot be saved except through Mind. The Science of Chris-98:9 tianity is misinterpreted by a material age, for it is the

healing influence of Spirit (not *spirits*) which the material

senses cannot comprehend, which can only be spiritually discerned. Creeds, doctrines, and human hypotheses

do not express Christian Science; much less can they demonstrate it.

Revelation of Science

98:15 Beyond the frail premises of human beliefs, above the

loosening grasp of creeds, the demonstration of Christian

Mind-healing stands a revealed and practical Science. It is imperious throughout all ages

as Christ's revelation of Truth, of Life, and of Love, which

remains inviolate for every man to understand and to practise.

Science as foreign to all religion

For centuries - yea, always - natural science has not

been considered a part of any religion, Christianity not excepted. Even now multitudes consider that

which they call *science* has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and

being practical and complete, they are not deprived of their essential vitality.

Key to the kingdom

The way through which immortality and life are learned

is not ecclesiastical but Christian, not human but divine, 99:1 not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and super-99:3 stition afford no demonstrable divine Principle

by which mortals can escape from sin; yet

to escape from sin, is what the Bible demands. “Work 99:6 out your own salvation with fear and trembling,” says

the apostle, and he straightway adds: “for it is God

which worketh in you both to will and to do of His good 99:9 pleasure” (Philippians ii. 12, 13). Truth has furnished

the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. 99:12 None may pick the lock nor enter by some other door.

The ordinary teachings are material and not spiritual.

Christian Science teaches only that which is spiritual and 99:15 divine, and not human. Christian Science is unerring

and Divine; the human sense of things errs because it

is human.

99:18 Those individuals, who adopt theosophy, spiritualism,

or hypnotism, may possess natures above some others

who eschew their false beliefs. Therefore my contest is 99:21 not with the individual, but with the false system. I

love mankind, and shall continue to labor and to endure.

The calm, strong currents of true spirituality, the 99:24 manifestations of which are health, purity, and self-immolation, must deepen human experience, until the

beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place

to the scientific demonstration of divine Spirit and to

God's spiritual, perfect man.

CHAPTER V - ANIMAL MAGNETISM UNMASKED

For out of the heart proceed evil thoughts, murders,
adulteries, fornications, thefts, false witness,
blasphemies: these are the things which defile a man.
- JESUS.

Earliest investigations

100:1 MESMERISM or animal magnetism was first brought

into notice by Mesmer in Germany in 1775. According to the
American Cyclopaedia, he regarded this

so-called force, which he said could be exerted by one living organism over
another, as a means of alleviating disease. His propositions were

as follows:

“There exists a mutual influence between the celestial bodies, the earth,
and animated things. Animal bodies

are susceptible to the influence of this agent, disseminat—

ing itself through the substance of the nerves.” In 1784, the French
government ordered the medical

faculty of Paris to investigate Mesmer’s theory and to

report upon it. Under this order a commission was appointed, and

Benjamin Franklin was one of the com—

missioners. This commission reported to the government as follows:

100:18 “In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that

there is no proof of the existence of the animal magnetic 101:1 fluid; that the violent effects, which are observed in

the public practice of magnetism, are due to manipula-101:3 tions, or to the excitement of the imagination and the

impressions made upon the senses; and that there is one

more fact to be recorded in the history of the errors of 101:6 the human mind, and an important experiment upon

the power of the imagination.”

Clairvoyance, magnetism

In 1837, a committee of nine persons was appointed, 101:9 among whom were Roux, Bouillaud, and Clo—

quet, which tested during several sessions the

phenomena exhibited by a reputed clairvoyant. Their 101:12 report stated the results as follows:

“The facts which had been promised by Monsieur

Berna [the magnetizer] as conclusive, and as adapted to 101:15 throw light on physiological and therapeutical questions,

are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with 101:18 either physiology or therapeutics.”

This report was adopted by the Royal Academy of Medicine in Paris.

Personal conclusions

101:21 The author’s own observations of the workings of

animal magnetism convince her that it is not

a remedial agent, and that its effects upon 101:24 those who practise it, and upon their subjects who do

not resist it, lead to moral and to physical death.

If animal magnetism seems to alleviate or to cure dis-101:27 ease, this appearance is deceptive, since error cannot

remove the effects of error. Discomfort under error is

preferable to comfort. In no instance is the effect of 101:30 animal magnetism, recently called hypnotism, other

than the effect of illusion. Any seeming benefit derived

from it is proportional to one’s faith in esoteric magic.

Mere negation

102:1 Animal magnetism has no scientific foundation, for

God governs all that is real, harmonious, and eternal, and 102:3 His power is neither animal nor human. Its

basis being a belief and this belief animal, in

Science animal magnetism, mesmerism, or hypnotism is 102:6 a mere negation, possessing neither intelligence, power,

nor reality, and in sense it is an unreal concept of the so-called mortal mind.

102:9 There is but one real attraction, that of Spirit. The

pointing of the needle to the pole symbolizes this all—

embracing power or the attraction of God, divine Mind.

102:12 The planets have no more power over man than over

his Maker, since God governs the universe; but man,

reflecting God's power, has dominion over all the earth 102:15 and its hosts.

Hidden agents

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. 102:18 The looms of crime, hidden in the dark re—

cesses of mortal thought, are every hour weav—

ing webs more complicated and subtle. So secret are the 102:21 present methods of animal magnetism that they ensnare

the age into indolence, and produce the very apathy on

the subject which the criminal desires. The following 102:24 is an extract from the Boston Herald:

“Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise 102:27 of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society.”

Mental despotism

102:30 Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian

Science despoils the kingdom of evil, and pre-eminently 103:1 promotes affection and virtue in families and therefore

in the community. The Apostle Paul refers to the 103:3 personification of evil as “the god of this

world,” and further defines it as dishonesty

and craftiness. Sin was the Assyrian moon-god.

Liberation of mental powers

103:6 The destruction of the claims of mortal mind through

Science, by which man can escape from sin

and mortality, blesses the whole human fam-103:9 ily. As in the beginning, however, this liberation does not scientifically show itself in a knowledge of

both good and evil, for the latter is unreal. 103:12 On the other hand, Mind-

science is wholly separate

from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, 103:15 working out the purposes of good only. The maximum

of good is the infinite God and His idea, the All-in-all.

Evil is a suppositional lie.

The genus of error

103:18 As named in Christian Science, animal magnetism or

hypnotism is the specific term for error, or mortal mind.

It is the false belief that mind is in matter, and 103:21 is both evil and good; that evil is as real as

good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The 103:24 malicious form of hypnotism ultimates in moral idiocy.

The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy 103:27 pretensions, like silly moths, singe their own wings and

fall into dust.

Thought-transference

In reality there is no *mortal* mind, and conse-103:30 quently no transference of mortal thought

and will-power. Life and being are of

God. In Christian Science, man can do no harm, for 104:1 scientific thoughts are true thoughts, passing from God

to man.

104:3 When Christian Science and animal magnetism are

both comprehended, as they will be at no distant date,

it will be seen why the author of this book has been 104:6 so unjustly persecuted and belied by wolves in sheep's

clothing.

Agassiz, the celebrated naturalist and author, has 104:9 wisely said: "Every great scientific truth goes through

three stages. First, people say it conflicts with the Bible.

Next, they say it has been discovered before. Lastly, 104:12 they say they have always believed it."

Perfection of divine government

Christian Science goes to the bottom of mental action,

and reveals the theodicy which indicates the rightness of 104:15 all divine action, as the emanation of divine

Mind, and the consequent wrongness of the

opposite so-called action, - evil, occultism, 104:18 necromancy, mesmerism, animal magnetism, hypnotism.

Adulteration of Truth

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal pro-104:21 pensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sick-104:24 ness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, 104:27 leaving the case worse than before it was grasped by the stronger error.

Motives considered

Our courts recognize evidence to prove the motive as 104:30 well as the commission of a crime. Is it not clear that the human mind must move the body to a wicked act? Is not mortal mind the mur-105:1 derer? The hands, without mortal mind to direct them, could not commit a murder.

Mental crimes

105:3 Courts and juries judge and sentence mortals in order

to restrain crime, to prevent deeds of violence or to punish

them. To say that these tribunals have no 105:6 jurisdiction over the carnal or mortal mind,

would be to contradict precedent and to admit that the

power of human law is restricted to matter, while mortal 105:9 mind, evil, which is the real outlaw, defies justice and is

recommended to mercy. Can matter commit a crime?

Can matter be punished? Can you separate the men-105:12 tality from the body over which courts hold jurisdiction?

Mortal mind, not matter, is the criminal in every case;

and human law rightly estimates crime, and courts rea-105:15 sonably pass sentence, according to the motive.

Important decision

When our laws eventually take cognizance of mental

crime and no longer apply legal rulings wholly to physical 105:18 offences, these words of Judge Parmenter of

Boston will become historic: "I see no reason

why metaphysics is not as important to medicine as to 105:21 mechanics or mathematics."

Evil let loose

Whoever uses his developed mental powers like an escaped felon to commit fresh atrocities as opportunity oc-105:24 curs is never safe. God will arrest him. Divine justice will manacle him. His sins will

be millstones about his neck, weighing him down to the 105:27 depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom:

“Whom the gods would destroy, they first make mad.”

The misuse of mental power

105:30 The distance from ordinary medical practice to Christian Science is full many a league

in the line of light; but to go in healing from the use of 106:1 inanimate drugs to the criminal misuse of human will-power, is to drop from the platform of common manhood 106:3 into the very mire of iniquity, to work against the free

course of honesty and justice, and to push vainly against

the current running heavenward.

Proper self-government

106:6 Like our nation, Christian Science has its Declaration

of Independence. God has endowed man with inalienable rights, among which are self-government, 106:9 reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by

his Maker, divine Truth and Love.

106:12 Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine

penalty due this crime.

Right methods

106:15 Let this age, which sits in judgment on Christian

Science, sanction only such methods as are demonstrable

in Truth and known by their fruit, and classify 106:18 all others as did St. Paul in his great epistle

to the Galatians, when he wrote as follows:

“Now the works of the flesh are manifest, which are 106:21 these; Adultery, fornication, uncleanness, lasciviousness,

idolatry, *witchcraft*, hatred, variance, emulations, wrath,

strife, seditions, heresies, envyings, murders, drunkenness, 106:24 revellings and such like: of the which I tell you before,

as I have also told you in time past, that they which do

such things shall not inherit the kingdom of God. But 106:27 the fruit of the Spirit is love, joy, peace, longsuffering,

gentleness, goodness, faith, meekness, temperance: against

such there is no law.”

CHAPTER VI - SCIENCE, THEOLOGY, MEDICINE

But I certify you, brethren, that the gospel which was preached

of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. - PAUL.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. - JESUS.

Christian Science discovered

107:1 In the year 1866, I discovered the Christ Science or

divine laws of Life, Truth, and Love, and 107:3 named my discovery Christian Science. God

had been graciously preparing me during many

years for the reception of this final revelation of the ab-107:6 solute divine Principle of scientific mental healing.

Mission of Christian Science

This apodictical Principle points to the revelation of

Immanuel, "God with us," - the sovereign ever-pres- 107:9 ence, delivering the children of men from

every ill "that flesh is heir to." Through

Christian Science, religion and medicine are 107:12 inspired with a diviner nature and essence; fresh pinions

are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Discontent with life

107:15 Feeling so perpetually the false consciousness that life

inheres in the body, yet remembering that in

reality God is our Life, we may well tremble 107:18 in the prospect of those days in which we must say, "I

have no pleasure in them."

108:1 Whence came to me this heavenly conviction, - a conviction antagonistic to the testimony of the physical senses? 108:3 According to St. Paul, it was "the gift of the grace of

God given unto me by the effectual working of His power."

It was the divine law of Life and Love, unfolding to me 108:6 the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity

of all material things; and that immortal cravings, "the 108:9 price of learning love," establish the truism that the

only sufferer is mortal mind, for the divine Mind cannot

suffer.

Demonstrable evidence

108:12 My conclusions were reached by allowing the evidence

of this revelation to multiply with mathematical certainty

and the lesser demonstration to prove the 108:15 greater, as the product of three multiplied by

three, equalling nine, proves conclusively that three times

three duodecillions must be nine duodecillions, - not 108:18 a fraction more, not a unit less.

Light shining in darkness

When apparently near the confines of mortal existence,

standing already within the shadow of the death-valley, 108:21 I learned these truths in divine Science: that

all real being is in God, the divine Mind, and

that Life, Truth, and Love are all-powerful and ever-108:24 present; that the opposite of Truth, - called error, sin,

sickness, disease, death, - is the false testimony of false

material sense, of mind in matter; that this false sense 108:27 evolves, in belief, a subjective state of mortal mind which

this same so-called mind names *matter* thereby shutting

out the true sense of Spirit.

New lines of thought

108:30 My discovery, that erring, mortal, misnamed

mind produces all the organism and action of

the mortal body, set my thoughts to work in new channels, 109:1 and led up to my demonstration of the proposition that

Mind is All and matter is naught as the leading factor in 109:3 Mind-science.

Scientific evidence

Christian Science reveals incontrovertibly that Mind

is All-in-all, that the only realities are the divine Mind 109:6 and idea. This great fact is not, however, seen

to be supported by sensible evidence, until its

divine Principle is demonstrated by healing the sick and 109:9 thus proved absolute and divine. This proof once seen,

no other conclusion can be reached.

Solitary research

For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and

buoyant with hope, not selfish nor depressing. I knew

the Principle of all harmonious Mind-action to be God, 109:18 and that cures were produced in primitive Christian

healing by holy, uplifting faith; but I must know the

Science of this healing, and I won my way to absolute 109:21 conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine 109:24 power. When a new spiritual idea is borne to earth, the

prophetic Scripture of Isaiah is renewedly fulfilled:

“Unto us a child is born, ... and his name shall be 109:27 called Wonderful.”

Jesus once said of his lessons: “My doctrine is not mine, but His that sent me. If any man will do His will, 109:30 he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (John vii. 16,17.)

God’s allness learned

The three great verities of Spirit, omnipotence, omni-110:1 presence, omniscience, - Spirit possessing all power,

filling all space, constituting all Science, - contradict 110:3 forever the belief that matter can be actual.

These eternal verities reveal primeval existence as the radiant reality of God’s creation, 110:6 in which all that He has made is pronounced by His wisdom good.

Thus it was that I beheld, as never before, the awful 110:9 unreality called evil. The equipollence of God brought

to light another glorious proposition, - man’s perfectibility and the establishment of the kingdom of heaven on 110:12 earth.

Scriptural foundations

In following these leadings of scientific revelation,

the Bible was my only textbook. The Scriptures were 110:15 illumined; reason and revelation were reconciled, and afterwards the truth of Christian

Science was demonstrated. No human pen nor tongue 110:18 taught me the Science contained in this book, SCIENCE

AND HEALTH; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criti-110:21 cism or by careless or malicious students, and its ideas

may be temporarily abused and misrepresented; but the

Science and truth therein will forever remain to be dis-110:24 cerned and demonstrated.

The demonstration lost and found

Jesus demonstrated the power of Christian Science to

heal mortal minds and bodies. But this power was lost 110:27 sight of, and must again be spiritually discerned, taught, and demonstrated according

to Christ's command, with "signs following." 110:30 Its Science must be apprehended by as many as believe

on Christ and spiritually understand Truth.

Mystical antagonists

No analogy exists between the vague hypotheses of 111:1 agnosticism, pantheism, theosophy, spiritualism, or

millenarianism and the demonstrable truths of Christian Science; and I find the will, or sensuous

reason of the human mind, to be opposed to

the divine Mind as expressed through divine Science.

Optical illustration of Science

111:6 Christian Science is natural, but not physical. The

Science of God and man is no more supernatural than

is the science of numbers, though departing 111:9 from the realm of the physical, as the Science

of God, Spirit, must, some may deny its right to

the name of Science. The Principle of divine metaphysics 111:12 is God; the practice of divine metaphysics is the utiliza—

tion of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted 111:15 and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted

image and shows what this inverted image is meant to 111:18 represent.

Pertinent proposal

A prize of one hundred pounds, offered in Oxford University, England, for the best essay on Natural Science, 111:21 - an essay calculated to offset the tendency of

the age to attribute physical effects to physical

causes rather than to a final spiritual cause, - is one of 111:24 many incidents which show that Christian Science meets

a yearning of the human race for spirituality.

Confirmatory tests

After a lengthy examination of my discovery and its 111:27 demonstration in healing the sick, this fact became evident to me, - that Mind governs the body,

not partially but wholly. I submitted my 111:30 metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually

gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent

in medical practice.

One school of Truth

112:3 Is there more than one school of Christian Science?

Christian Science is demonstrable. There can, therefore, be but one method in its teaching. Those who depart from this method forfeit their claims to

belong to its school, and they become adherents of the Socratic, the Platonic, the Spencerian, or some 112:9 other school. By this is meant that they adopt and adhere to some particular system of human opinions. Although these opinions

may have occasional gleams of 112:12 divinity, borrowed from that truly divine Science which

eschews man-made systems, they nevertheless remain

wholly human in their origin and tendency and are not 112:15 scientifically Christian.

Unchanging Principle

From the infinite One in Christian Science comes one

Principle and its infinite idea, and with this infinitude 112:18 come spiritual rules, laws, and their demonstration, which, like the great Giver, are “the

same yesterday, and to-day, and forever;” for thus are 112:21 the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews.

On sandy foundations

Any theory of Christian Science, which departs from 112:24 what has already been stated and proved to be true, affords no foundation upon which to establish

a genuine school of this Science. Also, if any 112:27 so-called new school claims to be Christian Science, and

yet uses another author’s discoveries without giving that

author proper credit, such a school is erroneous, for it 112:30 inculcates a breach of that divine commandment in the

Hebrew Decalogue, “Thou shalt not steal.”

Principle and practice

God is the Principle of divine metaphysics. As there 113:1 is but one God, there can be but one divine Principle of

all Science; and there must be fixed rules for the demon-113:3 stration of this divine Principle. The letter

of Science plentifully reaches humanity to-day,

but its spirit comes only in small degrees. The vital part, 113:6 the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, -

pulseless, cold, inanimate.

Reversible propositions

113:9 The fundamental propositions of divine metaphysics

are summarized in the four following, to me, *self-evident*

propositions. Even if reversed, these proposi-113:12 tions will be found to agree in statement and

proof, showing mathematically their exact relation to

Truth. De Quincey says mathematics has not a foot to 113:15 stand upon which is not purely metaphysical.

1. God is All-in-all.

2. God is good. Good is Mind. 113:18 3. God, Spirit, being all, nothing is

matter.

4. Life, God, omnipotent good, deny death, evil, sin,
disease. - Disease, sin, evil, death, deny good, omnipo-113:21 tent God, Life.

Which of the denials in proposition four is true? Both

are not, cannot be, true. According to the Scripture, 113:24 I find that God is true, “but every [mortal] man a liar.”

Metaphysical inversions

The divine metaphysics of Christian Science, like the 113:27 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 113:30 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.

Definition of mortal mind

114:1 Usage classes both evil and good together as *mind*;

therefore, to be understood, the author calls sick and sin-114:3 ful humanity *mortal mind*, - meaning by this

term the flesh opposed to Spirit, the human

mind and evil in contradistinction to the divine Mind, or 114:6 Truth and good. The spiritually unscientific definition

of mind is based on the evidence of the physical senses,

which makes minds many and calls *mind* both human and 114:9 divine.

In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.

Imperfect terminology

114:12 Mortal mind is a solecism in language, and involves an

improper use of the word *mind*. As Mind is immortal,

the phrase *mortal mind* implies something un-114:15 true and therefore unreal; and as the phrase

is used in teaching Christian Science, it is meant to

designate that which has no real existence. Indeed, if 114:18 a better word or phrase could be suggested, it would

be used; but in expressing the new tongue we must

sometimes recur to the old and imperfect, and the new 114:21 wine of the Spirit has to be poured into the old bottles of

the letter.

Causation mental

Christian Science explains all cause and effect as men-114:24 tal, not physical. It lifts the veil of mystery from Soul and

body. It shows the scientific relation of man

to God, disentangles the interlaced ambiguities 114:27 of being, and sets free the imprisoned thought. In divine

Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed *mat-114:30 ter* is but the subjective state of what is termed by the

author *mortal mind*.

Philological inadequacy

Apart from the usual opposition to everything new, 115:1 the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science 115:3 comes, is the inadequacy of material terms for

metaphysical statements, and the consequent

difficulty of so expressing metaphysical ideas as to make 115:6 them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in

my discovery. Job says: "The ear trieth words, as the 115:9 mouth tasteth meat." The great difficulty is to give the

right impression, when translating material terms back

into the original spiritual tongue.

115:12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

Divine synonyms

GOD: Divine Principle, Life, Truth, Love,
Soul, Spirit, Mind.

Divine image

115:15 MAN: God's spiritual idea, individual, perfect, eternal.

Divine reflection

IDEA: An image in Mind; the immediate 115:18 object of understanding. -
Webster.

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

Unreality

115:21 PHYSICAL. Evil beliefs, passions and appetites, fear,

depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin,
sickness, disease, 115:24 death.

Second Degree: Evil beliefs disappearing.

Transitional qualities

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. 116:1 *Third Degree:* Understanding.

Reality

SPIRITUAL. Wisdom, purity, spiritual understanding, 116:3 spiritual power, love, health, holiness.

Spiritual universe

In the third degree mortal mind disappears, and man as

God's image appears. Science so reverses the evidence 116:6 before the corporeal human senses, as to make

this Scriptural testimony true in our hearts,

“The last shall be first, and the first last,” so that God 116:9 and His idea may be to us what divinity really is and

must of necessity be, - all-inclusive.

Aim of Science

A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen.

Works on metaphysics leave the grand point

untouched. They never crown the power of 116:15 Mind as the Messiah, nor do they carry the day against

physical enemies, - even to the extinction of all belief in

matter, evil, disease, and death, - nor insist upon the fact 116:18 that God is all, therefore that matter is nothing beyond an

image in mortal mind.

Divine personality

Christian Science strongly emphasizes the thought that 116:21 God is not *corporeal*, but *incorporeal*, - that is,

bodiless. Mortals are corporeal, but God is

incorporeal.

116:24 As the words *person* and *personal* are commonly and

ignorantly employed, they often lead, when applied to

Deity, to confused and erroneous conceptions of divinity 116:27 and its distinction from humanity. If the term personality,

as applied to God, means infinite personality, then God is

infinite *Person*, - in the sense of infinite personality, but 116:30 not in the lower sense. An infinite Mind in a finite form

is an absolute impossibility.

117:1 The term *individuality* is also open to objections, because an individual may be one of a series, one of many, 117:3 as an individual man, an individual horse; whereas God

is *One*, - not one of a series, but one alone and without an equal.

Spiritual language

117:6 God is Spirit; therefore the language of Spirit must

be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme 117:9 Being or His manifestation; mortals alone do

this. God's essential language is spoken of in the last

chapter of Mark's Gospel as the new tongue, the spir-117:12 itual meaning of which is attained through "signs

following."

The miracles of Jesus

Ear hath not heard, nor hath lip spoken, the pure lan-117:15 guage of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he

unfolded God to man, illustrating and demon-117:18 strating Life and Truth in himself and by his power over

the sick and sinning. Human theories are inadequate to

interpret the divine Principle involved in the miracles 117:21 (marvels)

wrought by Jesus and especially in his mighty,
crowning, unparalleled, and triumphant exit from the
flesh.

Opacity of the senses

117:24 Evidence drawn from the five physical senses relates

solely to human reason; and because of opacity to the true light, human reason
dimly re-117:27 flects and feebly transmits Jesus' works and words. Truth
is a revelation.

Leaven of Truth

Jesus bade his disciples beware of the leaven of the 117:30 Pharisees and of
the Sadducees, which he defined as human doctrines. His parable of the

“leaven, which a woman took, and hid in three measures 118:1 of meal, till the
whole was leavened,” impels the inference that the spiritual leaven signifies the
Science of Christ 118:3 and its spiritual interpretation, - an inference far above

the merely ecclesiastical and formal applications of the

illustration. 118:6 Did not this parable point a moral with a prophecy,

foretelling the second appearing in the flesh of the

Christ, Truth, hidden in sacred secrecy from the visi-118:9 ble world?

Ages pass, but this leaven of Truth is ever at work. It

must destroy the entire mass of error, and so be eternally 118:12 glorified in man's spiritual freedom.

The divine and human contrasted

In their spiritual significance, Science, Theology, and

Medicine are means of divine thought, which include spirit-118:15 ual laws emanating from the invisible and infinite power and grace. The parable may

import that these spiritual laws, perverted by 118:18 a perverse material sense of law, are metaphysically presented as three measures of meal, - that is, three modes

of mortal thought. In all mortal forms of thought, dust 118:21 is dignified as the natural status of men and things, and

modes of material motion are honored with the name of

laws. This continues until the leaven of Spirit changes 118:24 the whole of mortal thought, as yeast changes the chemical

properties of meal.

Certain contradictions

The definitions of material law, as given by natural 118:27 science, represent a kingdom necessarily divided against

itself, because these definitions portray law as

physical, not spiritual. Therefore they con-118:30 tradict the divine decrees and violate the law of Love, in

which nature and God are one and the natural order of heaven comes down to earth.

Unescapable dilemma

119:1 When we endow matter with vague spiritual power,

that is, when we do so in our theories, for of course we 119:3 cannot really endow matter with what it does

not and cannot possess, - we disown the Almighty, for such theories lead to one of two things. They 119:6 either presuppose the self-evolution and self-government

of matter, or else they assume that matter is the product

of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other

horn of the dilemma and regard God as the creator of 119:12 matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their

source, thereby making Him guilty of maintaining perpetual 119:15 misrule in the form and under the name of natural

law.

God and nature

In one sense God is identical with nature, but this nature 119:18 is spiritual and is not expressed in matter. The lawgiver, whose lightning palsies or prostrates in

death the child at prayer, is not the divine ideal 119:21 of omnipresent Love. God is natural good, and is represented only by the idea of goodness; while evil should be

regarded as unnatural, because it is opposed to the nature 119:24 of Spirit, God.

The sun and Soul

In viewing the sunrise, one finds that it contradicts

the evidence before the senses to believe that the earth 119:27 is in motion and the sun at rest. As astronomy reverses the human perception of the

movement of the solar system, so Christian Science re-119:30 verses the seeming relation of Soul and body and makes

body tributary to Mind. Thus it is with man, who

is but the humble servant of the restful Mind, though it 120:1 seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body or mind in 120:3 matter, and that man is included in non-intelligence.

Soul, or Spirit, is God, unchangeable and eternal; and

man coexists with and reflects Soul, God, for man is God's 120:6 image.

Reversal of testimony

Science reverses the false testimony of the physical

senses, and by this reversal mortals arrive at the funda-120:9 mental facts of being. Then the question inevitably arises: Is a man sick if the material

senses indicate that he is in good health? No! for matter 120:12 can make no conditions for man. And is he well if the

senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.

Health and the senses

120:15 Health is not a condition of matter, but of Mind; nor

can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing 120:18 shows it to be impossible for aught but Mind

to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testi-120:21 mony of the physical senses, reveals man as harmoniously

existent in Truth, which is the only basis of health; and

thus Science denies all disease, heals the sick, overthrows 120:24 false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con*, deduced from supposed sensation in matter or from matter's supposed consciousness 120:27 of health or disease, instead of reversing the testimony of

the physical senses, confirms that testimony as legitimate

and so leads to disease.

Historic illustrations

120:30 When Columbus gave freer breath to the

globe, ignorance and superstition chained the

limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still would have

been his fate, if his discovery had undermined the favorite inclinations of a sensuous philosophy.

Copernicus mapped out the stellar system, and before

he spoke, astrology was chaotic, and the heavenly fields were incorrectly explored.

Perennial beauty

The Chaldean Wisemen read in the stars the fate of

empires and the fortunes of men. Though no higher revelation than the horoscope was to them displayed upon the empyrean, earth and heaven

were bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. So

we have goodness and beauty to gladden the heart; but

man, left to the hypotheses of material sense unexplained by Science, is as the wandering comet or the desolate

star - "a weary searcher for a viewless home."

Astronomic unfoldings

The earth's diurnal rotation is invisible to the physical 121:18 eye, and the sun seems to move from east to west, instead

of the earth from west to east. Until rebuked

by clearer views of the everlasting facts, this 121:21 false testimony of the eye deluded the judgment and induced false conclusions. Science shows appearances often

to be erroneous, and corrects these errors by the simple 121:24 rule that the greater controls the lesser. The sun is the

central stillness, so far as our solar system is concerned,

and the earth revolves about the sun once a year, besides 121:27 turning daily on its own axis.

As thus indicated, astronomical order imitates the

action of divine Principle; and the universe, the reflection of God, is thus brought nearer the spiritual fact, and

is allied to divine Science as displayed in the everlasting

government of the universe.

Opposing testimony

122:1 The evidence of the physical senses often reverses the

real Science of being, and so creates a reign of discord, - 122:3 assigning seeming power to sin, sickness, and

death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false 122:6 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 nine-122:9 teen 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 122:12 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.

Testimony of the senses

122:15 The optical focus is another proof of the illusion of

material sense. On the eye's retina, sky and tree-tops

apparently join hands, clouds and ocean meet 122:18 and mingle. The barometer, - that little

prophet of storm and sunshine, denying the testimony of

the senses, - points to fair weather in the midst of murky 122:21 clouds and drenching rain. Experience is full of instances

of similar illusions, which every thinker can recall for

himself.

Spiritual sense of life

122:24 To material sense, the severance of the jugular vein

takes away life; but to spiritual sense and

in Science, Life goes on unchanged and 122:27 being is eternal. Temporal life is a false sense of

existence.

Ptolemaic and psychical error

Our theories make the same mistake regarding Soul 122:30 and body that Ptolemy made regarding the solar system.

They insist that soul is in body and mind therefore tributary to matter. Astronomical science has destroyed the 123:1 false theory as to the relations of the celestial bodies, and

Christian Science will surely destroy the greater error as 123:3 to our terrestrial bodies. The true idea and

Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of 123:6 being as does the error relating to soul and body, which

reverses the order of Science and assigns to matter the

power and prerogative of Spirit, so that man becomes 123:9 the most absolutely weak and inharmonious creature in

the universe.

Seeming and being

The verity of Mind shows conclusively how it is that 123:12 matter seems to be, but is not. Divine Science,

rising above physical theories, excludes matter,

resolves *things* into *thoughts*, and replaces the objects of 123:15 material sense with spiritual ideas.

The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine 123:18 healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-123:21 healing, through a spiritual sense of the Scriptures and

through the teachings of the Comforter, as promised by

the Master. 123:24 2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a

dispensation now ended, but that they illustrated an 123:27 ever-operative divine Principle. The operation of this

Principle indicates the eternality of the scientific order

and continuity of being.

Scientific basis

123:30 Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-emi- 124:1 mentally scientific, being based on Truth, the Principle of

all science.

Physical science a blind belief

124:3 Physical science (so-called) is human knowledge, - a

law of mortal mind, a blind belief, a Samson shorn of his

strength. When this human belief lacks organ-124:6 izations to support it, its foundations are gone.

Having neither moral might, spiritual basis,

nor holy Principle of its own, this belief mistakes effect 124:9 for cause and seeks to find life and intelligence in matter,

thus limiting Life and holding fast to discord and death.

In a word, human belief is a blind conclusion from material 124:12 reasoning. This is a mortal, finite sense of things, which

immortal Spirit silences forever.

Right interpretation

The universe, like man, is to be interpreted by Science 124:15 from its divine Principle, God, and then it can be understood; but when explained on the basis of

physical sense and represented as subject to 124:18 growth, maturity, and decay, the universe, like man, is,

and must continue to be, an enigma.

All force mental

Adhesion, cohesion, and attraction are properties of 124:21 Mind. They belong to divine Principle, and support

the equipoise of that thought-force, which

launched the earth in its orbit and said to the 124:24 proud wave, “Thus far and no farther.”

Spirit is the life, substance, and continuity of all

things. We tread on forces. Withdraw them, and 124:27 creation must collapse. Human knowledge calls them

forces of matter; but divine Science declares that they

belong wholly to divine Mind, are inherent in this 124:30 Mind, and so restores them to their rightful home and

classification.

Corporeal changes

The elements and functions of the physical body and 125:1 of the physical world will change as mortal mind changes

its beliefs. What is now considered the best condition 125:3 for organic and functional health in the human

body may no longer be found indispensable

to health. Moral conditions will be found always harmful and health-giving. Neither organic inaction

nor overaction is beyond God’s control; and man will

be found normal and natural to changed mortal thought, 125:9 and therefore more harmonious in his manifestations than

he was in the prior states which human belief created and sanctioned.

125:12 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 understand-125:15 ing, - the visible manifestation will at last be man governed by Soul, not by material sense. Reflecting God's

government, man is self-governed. When subordinate 125:18 to the divine Spirit, man cannot be controlled by sin or

death, thus proving our material theories about laws of health to be valueless.

The time and tide

125:21 The seasons will come and go with changes of time and

tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot 125:24 affect his crops. "As a vesture shalt Thou

change them and they shall be changed." The mariner

will have dominion over the atmosphere and the great 125:27 deep, over the fish of the sea and the fowls of the air.

The astronomer will no longer look up to the stars, -

he will look out from them upon the universe; and the 125:30 florist will find his flower before its seed.

Mortal nothingness

Thus matter will finally be proved nothing more

than a mortal belief, wholly inadequate to affect a man 126:1 through its supposed organic action or supposed existence. Error will be no longer used in stating truth. The 126:3 problem of nothingness, or “dust to dust,” will

be solved, and mortal mind will be without

form and void, for mortality will cease when man beholds 126:6 himself God’s reflection, even as man sees his reflection

in a glass.

A lack of originality

All Science is divine. Human thought never pro-126:9 jected the least portion of true being. Human belief

has sought and interpreted in its own way

the echo of Spirit, and so seems to have 126:12 reversed it and repeated it materially; but the human

mind never produced a real tone nor sent forth a positive

sound.

Antagonistic questions

126:15 The point at issue between Christian Science on the

one hand and popular theology on the other is this: Shall

Science explain cause and effect as being 126:18 both natural and spiritual?
Or shall all that

is beyond the cognizance of the material senses be called

supernatural, and be left to the mercy of speculative 126:21 hypotheses?

Biblical basis

I have set forth Christian Science and its application

to the treatment of disease just as I have discovered them. 126:24 I have
demonstrated through Mind the effects

of Truth on the health, longevity, and morals

of men; and I have found nothing in ancient or in modern 126:27 systems on
which to found my own, except the teachings

and demonstrations of our great Master and the lives of

prophets and apostles. The Bible has been my only au-126:30 thority. I have
had no other guide in “the straight and

narrow way” of Truth.

Science and Christianity

If Christendom resists the author’s application of the 127:1 word Science to
Christianity, or questions her use of the

word Science, she will not therefore lose faith in Chris-127:3 tianity, nor will Christianity lose its hold upon

her. If God, the All-in-all, be the creator of

the spiritual universe, including man, then everything 127:6 entitled to a classification as truth, or Science, must be

comprised in a knowledge or understanding of God, for

there can be nothing beyond illimitable divinity.

Scientific terms

127:9 The terms Divine Science, Spiritual Science, Christ

Science or Christian Science, or Science alone, she employs interchangeably, according to the re-127:12 quirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, 127:15 that the term Christian Science relates especially to

Science as applied to humanity. Christian Science reveals God, not as the author of sin, sickness, and death, 127:18 but as divine Principle, Supreme Being, Mind, exempt

from all evil. It teaches that matter is the falsity, not

the fact, of existence; that nerves, brain, stomach, lungs, 127:21 and so forth, have - as matter - no intelligence, life, nor

sensation.

No physical science

There is no physical science, inasmuch as all truth 127:24 proceeds from the

divine Mind. Therefore truth is not

human, and is not a law of matter, for matter

is not a lawgiver. Science is an emanation of 127:27 divine Mind, and is alone able to interpret God aright.

It has a spiritual, and not a material origin. It is a divine

utterance, - the Comforter which leadeth into all truth. 127:30 Christian Science eschews what is called natural science,

in so far as this is built on the false hypotheses that matter

is its own lawgiver, that law is founded on material con-128:1 ditions, and that these are final and overrule the might of

divine Mind. Good is natural and primitive. It is not 128:3 miraculous to itself.

Practical Science

The term Science, properly understood, refers only to

the laws of God and to His government of the universe, 128:6 inclusive of man. From this it follows that

business men and cultured scholars have found

that Christian Science enhances their endurance and 128:9 mental powers, enlarges their perception of character,

gives them acuteness and comprehensiveness and an

ability to exceed their ordinary capacity. The human 128:12 mind, imbued with this spiritual understanding, becomes

more elastic, is capable of greater endurance, escapes

somewhat from itself, and requires less repose. A knowl-128:15 edge of the Science of being develops the latent abilities

and possibilities of man. It extends the atmosphere of

thought, giving mortals access to broader and higher 128:18 realms. It raises the thinker into his native air of insight

and perspicacity.

An odor becomes beneficent and agreeable only in pro-128:21 portion to its escape into the surrounding atmosphere.

So it is with our knowledge of Truth. If one would

not quarrel with his fellow-man for waking him from 128:24 a cataleptic nightmare, he should not resist Truth, which

banishes - yea, forever destroys with the higher testimony of Spirit - the so-called evidence of matter.

Mathematics and scientific logic

128:27 Science relates to Mind, not matter. It rests on fixed

Principle and not upon the judgment of false sensation.

The addition of two sums in mathematics must 128:30 always bring the same result. So is it with

logic. If both the major and the minor propositions of a syllogism are correct, the conclusion, if properly 129:1 drawn, cannot be false. So in Christian Science there

are no discords nor contradictions, because its logic is as 129:3 harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic.

Truth is ever truthful, and can tolerate no error in 129:6 premise or conclusion.

Truth by inversion

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the 129:9 fable *pro* or *con*, - be it in accord with your preconceptions or utterly contrary to them.

Antagonistic theories

Pantheism may be defined as a belief in the intelli-129:12 gence of matter, - a belief which Science overthrows.

In those days there will be “great tribulation

such as was not since the beginning of the 129:15 world;” and earth will echo the cry, “Art thou [Truth]

come hither to torment us before the time?” Animal

magnetism, hypnotism, spiritualism, theosophy, agnos-129:18 ticism, pantheism, and infidelity are antagonistic to true

being and fatal to its demonstration; and so are some

other systems.

Ontology needed

129:21 We must abandon pharmaceuticals, and take up ontol—

ogy, - “the science of real being.” We must look deep
into realism instead of accepting only the outward sense of things.
Can we gather peaches
from a pine-tree, or learn from discord the concord of
being? Yet quite as rational are some of the leading illusions along the
path which Science must tread in its
reformatory mission among mortals. The very name,
illusion, points to nothingness.

Reluctant guests

129:30 The generous liver may object to the author’s small
estimate of the pleasures of the table. The sinner sees,
in the system taught in this book, that the demands of 130:1 God must be met.
The petty intellect is alarmed by constant appeals to Mind. The licentious
disposition is discouraged over its slight spiritual prospects.

When all men are bidden to the feast, the excuses come. One has a farm,
another has merchandise, 130:6 and therefore they cannot accept.

Excuses for ignorance

It is vain to speak dishonestly of divine Science, which
destroys all discord, when you can demonstrate 130:9 the actuality of Science.
It is unwise to doubt
if reality is in perfect harmony with God, divine Principle,

- if Science, when understood and demonstrated, will 130:12 destroy all discord, - since you admit that God is omnipotent; for from this premise it follows that good and

its sweet concords have all-power.

Children and adults

130:15 Christian Science, properly understood, would dis—

abuse the human mind of material beliefs which war

against spiritual facts; and these material 130:18 beliefs must be denied and cast out to make

place for truth. You cannot add to the contents of a

vessel already full. Laboring long to shake the adult's 130:21 faith in matter and to inculcate a grain of faith in God, -

an inkling of the ability of Spirit to make the body harmonious, - the author has often remembered our Master's 130:24 love for little children, and understood how truly such as

they belong to the heavenly kingdom.

All evil unnatural

If thought is startled at the strong claim of Science 130:27 for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrari—

wise, to be astounded at the vigorous claims 130:30 of evil and doubt them, and no longer think it natural to

love sin and unnatural to forsake it, - no longer imagine

evil to be ever-present and good absent? Truth should 131:1 not seem so surprising and unnatural as error, and error

should not seem so real as truth. Sickness should not seem 131:3 so real as health. There is no error in Science, and our

lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.

The error of carnality

131:6 When once destroyed by divine Science, the false evidence before the corporeal senses disappears. Hence the

opposition of sensuous man to the Science of 131:9 Soul and the significance of the Scripture, “The

carnal mind is enmity against God.” The central fact of

the Bible is the superiority of spiritual over physical power.

131:12 THEOLOGY

Churchly neglect

Must Christian Science come through the Christian

churches as some persons insist? This Science has come 131:15 already, after the manner of God’s appointing, but the churches seem not ready to receive it, according to the Scriptural saying, “He came 131:18 unto his own, and his own received him not.” Jesus once

said: “I thank Thee, O Father, Lord of heaven and

earth, that Thou hast hid these things from the wise 131:21 and prudent, and

hast revealed them unto babes: even

so, Father, for so it seemed good in Thy sight.” As aforetime, the spirit of the Christ, which taketh away the cere-131:24 monies and doctrines of men, is not accepted until the

hearts of men are made ready for it.

John the Baptist, and the Messiah

The mission of Jesus confirmed prophecy, and ex-131:27 plained the so-called miracles of olden time as natural

demonstrations of the divine power, demonstrations which were not understood. Jesus’ works 131:30 established his claim to the Messiahship. In

reply to John’s inquiry, “Art thou he that should come,” 132:1 Jesus returned an affirmative reply, recounting his works

instead of referring to his doctrine, confident that this 132:3 exhibition of the divine power to heal would fully answer the question. Hence his reply: “Go and show

John again those things which ye do hear and see: the 132:6 blind receive their sight and the lame walk, the lepers

are cleansed, and the deaf hear, the dead are raised up,

and the poor have the gospel preached to them. And 132:9 blessed is he, whosoever shall not be offended in me.” In

other words, he gave his benediction to any one who

should not deny that such effects, coming from divine 132:12 Mind, prove the unity of God, - the divine principle

which brings out all harmony.

Christ rejected

The Pharisees of old thrust the spiritual idea and the 132:15 man who lived it out of their synagogues, and retained

their materialistic beliefs about God. Jesus'

system of healing received no aid nor approval 132:18 from other sanitary or religious systems, from doctrines

of physics or of divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the 132:21 reappearing of the spiritual idea, blind belief shuts the

door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and a doctrinal 132:24 theory. Anticipating this rejection of idealism, of the

true idea of God, - this salvation from all error, physical and mental, - Jesus asked, "When the Son of man 132:27 cometh, shall he find faith on the earth?"

John's misgivings

Did the doctrines of John the Baptist confer healing

power upon him, or endow him with the truest concep-132:30 tion of the Christ? This righteous preacher

once pointed his disciples to Jesus as "the

Lamb of God;" yet afterwards he seriously questioned 133:1 the signs of the Messianic appearing, and sent the inquiry

to Jesus, “Art thou he that should come?”

Faith according to works

133:3 Was John’s faith greater than that of the Samaritan

woman, who said, “Is not this the Christ?”

There was also a certain centurion of whose 133:6 faith Jesus himself declared, “I have not found so great

faith, no, not in Israel.”

In Egypt, it was Mind which saved the Israelites from 133:9 belief in the plagues. In the wilderness, streams flowed

from the rock, and manna fell from the sky. The Israelites

looked upon the brazen serpent, and straightway believed 133:12 that they were healed of the poisonous stings of vipers.

In national prosperity, miracles attended the successes of

the Hebrews; but when they departed from the true 133:15 idea, their demoralization began. Even in captivity

among foreign nations, the divine Principle wrought

wonders for the people of God in the fiery furnace and 133:18 in kings’ palaces.

Judaism antipathetic

Judaism was the antithesis of Christianity, because

Judaism engendered the limited form of a national or 133:21 tribal religion. It was a finite and material

system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus. 133:24 That he made “himself equal with God,” was one of the

Jewish accusations against him who planted Christianity

on the foundation of Spirit, who taught as he was in-133:27 spired by the Father and would recognize no life, intelligence, nor substance outside of God.

Priestly learning

The Jewish conception of God, as Yawah, Jehovah, 133:30 or only a mighty hero and king, has not quite

given place to the true knowledge of God.

Creeds and rituals have not cleansed their hands of 134:1 rabbinical lore. To-day the cry of bygone ages is repeated, “Crucify him!” At every advancing step, truth 134:3 is still opposed with sword and spear.

Testimony of martyrs

The word *martyr*, from the Greek, means *witness*; but

those who testified for Truth were so often persecuted 134:6 unto death, that at length the word *martyr*

was narrowed in its significance and so has

come always to mean one who suffers for his convictions. 134:9 The new faith in the Christ, Truth, so roused the hatred

of the opponents of Christianity, that the followers of

Christ were burned, crucified, and otherwise persecuted; 134:12 and so it came about that human rights were hallowed

by the gallows and the cross.

Absence of Christ-power

Man-made doctrines are waning. They have not waxed 134:15 strong in times of trouble. Devoid of the Christ-power,

how can they illustrate the doctrines of Christ

or the miracles of grace? Denial of the possi-134:18 bility of Christian healing robs Christianity of the very

element, which gave it divine force and its astonishing and

unequaled success in the first century.

Basis of miracles

134:21 The true Logos is demonstrably Christian Science, the

natural law of harmony which overcomes discord, - not

because this Science is supernatural or pre-134:24 ternatural, nor because it is an infraction of

divine law, but because it is the immutable law of God,

good. Jesus said: "I knew that Thou hearest me al-134:27 ways;" and he raised Lazarus from the dead, stilled the

tempest, healed the sick, walked on the water. There

is divine authority for believing in the superiority of 134:30 spiritual power over material resistance.

Lawful wonders

A miracle fulfils God's law, but does not violate that

law. This fact at present seems more mysterious than 135:1 the miracle itself. The Psalmist sang: "What ailed

thee, O thou sea, that thou fleddest? Thou Jordan, 135:3 that thou wast driven back? Ye mountains,

that ye skipped like rams, and ye little hills,

like lambs? Tremble, thou earth, at the presence of the 135:6 Lord, at the presence of the God of Jacob." The miracle

introduces no disorder, but unfolds the primal order,

establishing the Science of God's unchangeable law. 135:9 Spiritual evolution alone is worthy of the exercise of

divine power.

Fear and sickness identical

The same power which heals sin heals also sickness. 135:12 This is "the

beauty of holiness,” that when Truth heals

the sick it casts out evils, and when Truth

casts out the evil called disease, it heals the 135:15 sick. When Christ cast out the devil of

dumbness, “it came to pass, when the devil was gone out,

the dumb spake.” There is to-day danger of repeating 135:18 the offence of the Jews by limiting the Holy One of Israel

and asking: “Can God furnish a table in the wilderness?”

What cannot God do?

The unity of Science and Christianity 135:21 It has been said, and truly, that Christianity must be

Science, and Science must be Christianity, else one or the

other is false and useless; but neither is unim-135:24 portant or untrue, and they are alike in demonstration. This proves the one to be identical

with the other. Christianity as Jesus taught it was not 135:27 a creed, nor a system of ceremonies, nor a special gift

from a ritualistic Jehovah; but it was the demonstration

of divine Love casting out error and healing the sick, 135:30 not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of

divine light.

The Christ-mission

136:1 Jesus established his church and maintained his mission

on a spiritual foundation of Christ-healing. He taught 136:3 his followers that his religion had a divine

Principle, which would cast out error and heal

both the sick and the sinning. He claimed no intelli-136:6 gence, action, nor life separate from God. Despite the

persecution this brought upon him, he used his divine

power to save men both bodily and spiritually.

Ancient spiritualism

136:9 The question then as now was, How did Jesus heal the

sick? His answer to this question the world rejected.

He appealed to his students: "Whom do 136:12 men say that I, the Son of man, am?" That

is: Who or what is it that is thus identified with casting

out evils and healing the sick? They replied, "Some 136:15 say that thou art John the Baptist; some, Elias; and

others, Jeremias, or one of the prophets." These prophets

were considered dead, and this reply may indicate that 136:18 some of the people believed that Jesus was a medium,

controlled by the spirit of John or of Elias.

This ghostly fancy was repeated by Herod himself. 136:21 That a wicked king and debauched husband should have

no high appreciation of divine Science and the great work

of the Master, was not surprising; for how could such 136:24 a sinner comprehend what the disciples did not fully

understand? But even Herod doubted if Jesus was controlled by the sainted preacher. Hence Herod's asser-136:27 tion: "John have I beheaded: but who is this?" No

wonder Herod desired to see the new Teacher.

Doubting disciples

The disciples apprehended their Master better than 136:30 did others; but they did not comprehend all

that he said and did, or they would not have

questioned him so often. Jesus patiently persisted in 137:1 teaching and demonstrating the truth of being. His students saw this power of Truth heal the sick, cast out evil, 137:3 raise the dead; but the ultimate of this wonderful work

was not spiritually discerned, even by them, until after the

crucifixion, when their immaculate Teacher stood before 137:6 them, the victor over sickness, sin, disease, death, and

the grave.

Yearning to be understood, the Master repeated, 137:9 "But whom say ye that I am?" This renewed inquiry

meant: Who or what is it that is able to do the work, so

mysterious to the popular mind? In his rejection of the 137:12 answer already

given and his renewal of the question,

it is plain that Jesus completely eschewed the narrow

opinion implied in their citation of the common report 137:15 about him.

A divine response

With his usual impetuosity, Simon replied for his

brethren, and his reply set forth a great fact: “Thou 137:18 art the Christ, the Son of the living God!”

That is: The Messiah is what thou hast declared, - Christ, the spirit of God, of Truth, Life, and 137:21 Love, which heals mentally. This assertion elicited from

Jesus the benediction, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, 137:24 but my Father which is in heaven;” that is, Love hath

shown thee the way of Life!

The true and living rock

Before this the impetuous disciple had been called 137:27 only by his common names, Simon Bar-jona, or son of

Jona; but now the Master gave him a spiritual name in these words: “And I say also 137:30 unto thee, That thou art Peter; and upon this rock [the

meaning of the Greek word *petros*, or *stone*] I will build

my church; and the gates of hell [/hades/, the *under-* 138:1 *world*, or the

grave] shall not prevail against it.” In

other words, Jesus purposed founding his society, not 138:3 on the personal Peter as a mortal, but on the God—

power which lay behind Peter’s confession of the true
Messiah.

Sublime summary

138:6 It was now evident to Peter that divine Life, Truth, and

Love, and not a human personality, was the healer of the

sick and a rock, a firm foundation in the realm 138:9 of harmony. On this
spiritually scientific basis

Jesus explained his cures, which appeared miraculous to

outsiders. He showed that diseases were cast out neither 138:12 by
corporeality, by *materia medica*, nor by hygiene, but by

the divine Spirit, casting out the errors of mortal mind.

The supremacy of Spirit was the foundation on which 138:15 Jesus built. His
sublime summary points to the religion

of Love.

New era in Jesus

Jesus established in the Christian era the precedent for 138:18 all Christianity,
theology, and healing. Christians are

under as direct orders now, as they were then,

to be Christlike, to possess the Christ-spirit, to 138:21 follow the Christ-example, and to heal the sick as well as

the sinning. It is easier for Christianity to cast out sickness than sin, for the sick are more willing to part with 138:24 pain than are sinners to give up the sinful, so-called pleasure of the senses. The Christian can prove this to-day as

readily as it was proved centuries ago.

Healthful theology

138:27 Our Master said to every follower: "Go ye into all the

world, and preach the gospel to every creature! ...

Heal the sick! ... Love thy neighbor as 138:30 thyself!" It was this theology of Jesus which

healed the sick and the sinning. It is his theology in this

book and the spiritual meaning of this theology, which 139:1 heals the sick and causes the wicked to "forsake his way,

and the unrighteous man his thoughts." It was our Mas-139:3 ter's theology which the impious sought to destroy.

Marvels and reformations

From beginning to end, the Scriptures are full of

accounts of the triumph of Spirit, Mind, over matter. 139:6 Moses proved the power of Mind by what men

called miracles; so did Joshua, Elijah, and

Elisha. The Christian era was ushered in with signs and 139:9 wonders. Reforms have commonly been attended with

bloodshed and persecution, even when the end has been

brightness and peace; but the present new, yet old, re-139:12 form in religious faith will teach men patiently and wisely

to stem the tide of sectarian bitterness, whenever it flows

inward.

Science obscured

139:15 The decisions by vote of Church Councils as to what

should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the 139:18 thirty thousand different readings in the Old

Testament, and the three hundred thousand in the New,

- these facts show how a mortal and material sense stole 139:21 into the divine record, with its own hue darkening to some

extent the inspired pages. But mistakes could neither

wholly obscure the divine Science of the Scriptures seen 139:24 from Genesis to Revelation, mar the demonstration of

Jesus, nor annul the healing by the prophets, who foresaw

that “the stone which the builders rejected” would be-139:27 come “the head of the corner.”

Opponents benefited

Atheism, pantheism, theosophy, and agnosticism are

opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane

or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man demands the remedy of Truth more than it is needed in most

cases; and Science is more than usually effectual in the treatment of moral ailments.

God invisible to the senses

That God is a corporeal being, nobody can truly affirm.

The Bible represents Him as saying: "Thou canst not see My face; for there shall no man see Me

and live." Not materially but spiritually we

know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the

divine nature and love Him understandingly, warring no

more over the corporeality, but rejoicing in the affluence of our God. Religion will then be of the heart and not of

the head. Mankind will no longer be tyrannical and pro—

scriptive from lack of love, - straining out gnats and swallowing camels.

The true worship

We worship spiritually, only as we cease to worship

materially. Spiritual devoutness is the soul of Christianity.
Worshipping through the medium of

matter is paganism. Judaic and other rituals

are but types and shadows of true worship. “The true worshippers shall
worship the Father in spirit and in

truth.”

Anthropomorphism

The Jewish tribal Jehovah was a man-projected God, liable to wrath,
repentance, and human changeableness.

The Christian Science God is universal, eternal, divine love, which changeth
not and causeth no evil, disease, nor death. It is indeed mournfully

true that the older Scripture is reversed. In the beginning—

God created man in His image; but mortals would
procreate man, and make God in their own

human image. What is the god of a mortal, but a mortal

magnified?

More than profession required

141:1 This indicates the distance between the theological and

ritualistic religion of the ages and the truth preached by 141:3 Jesus. More than profession is requisite for

Christian demonstration. Few understand or

adhere to Jesus' divine precepts for living and 141:6 healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye,

- that is, to set aside even the most cherished beliefs 141:9 and practices, to leave all for Christ.

No ecclesiastical monopoly

All revelation (such is the popular thought!) must come

from the schools and along the line of scholarly and eccle-141:12 siastical descent, as kings are crowned from a

royal dynasty. In healing the sick and sinning,

Jesus elaborated the fact that the healing effect 141:15 followed the understanding of the divine Principle and

of the Christ-spirit which governed the corporeal Jesus.

For this Principle there is no dynasty, no ecclesiastical 141:18 monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The

Bible declares that all believers are made "kings and 141:21 priests unto God." The outsiders did not then, and

do not now, understand this ruling of the Christ; therefore they cannot demonstrate God's healing power. 141:24 Neither can this manifestation of

Christ be comprehended, until its divine Principle is scientifically understood.

A change demanded

141:27 The adoption of scientific religion and of divine healing will ameliorate sin, sickness, and death. Let our

pulpits do justice to Christian Science. Let 141:30 it have fair representation by the press. Give

to it the place in our institutions of learning now occupied by scholastic theology and physiology, and it will 142:1 eradicate sickness and sin in less time than the old systems,

devised for subduing them, have required for self-estab- 142:3 lishment and propagation.

Two claims omitted

Anciently the followers of Christ, or Truth, measured

Christianity by its power over sickness, sin, and death; 142:6 but modern religions generally omit all but one

of these powers, - the power over sin. We

must seek the undivided garment, the whole Christ, as our 142:9 first proof of Christianity, for Christ, Truth, alone can

furnish us with absolute evidence.

Selfishness and loss

If the soft palm, upturned to a lordly salary, and archi-142:12 tectural skill,
making dome and spire tremulous with

beauty, turn the poor and the stranger from the

gate, they at the same time shut the door on 142:15 progress. In vain do the
manger and the cross tell their

story to pride and fustian. Sensuality palsies the right

hand, and causes the left to let go its grasp on the divine.

Temple cleansed

142:18 As in Jesus' time, so to-day, tyranny and pride need to

be whipped out of the temple, and humility and divine Science to be
welcomed in. The strong cords of 142:21 scientific demonstration, as twisted
and wielded

by Jesus, are still needed to purge the temples of their

vain traffic in worldly worship and to make them meet 142:24 dwelling-places
for the Most High.

MEDICINE

Question of precedence

Which was first, Mind or medicine? If Mind was 142:27 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 142:30 Mind. It could not have been matter, which departs

from the nature and character of Mind, God. Truth 143:1 is God's remedy for error of every kind, and Truth destroys only what is untrue. Hence the fact that, to-day, 143:3 as yesterday, Christ casts out evils and heals the

sick.

Methods rejected

It is plain that God does not employ drugs or hygiene, 143:6 nor provide them for human use; else Jesus would have

recommended and employed them in his healing. The sick are more deplorably lost than 143:9 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.

Error not curative

Sometimes the human mind uses one error to medicine another. Driven to choose between two difficulties, 143:15 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 143:18 admit that mind influences the body somewhat, but

you conclude that the stomach, blood, nerves, bones,

etc., hold the preponderance of power. Controlled by 143:21 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. 143:24 The body is not controlled scientifically by a negative

mind.

Impossible coalescence

Mind is the grand creator, and there can be no power 143:27 except that which is derived from Mind. If Mind was

first chronologically, is first potentially, and

must be first eternally, then give to Mind the 143:30 glory, honor, dominion, and power everlastingly due its

holy name. Inferior and unspiritual methods of healing

may try to make Mind and drugs coalesce, but the two will 144:1 not mingle scientifically. Why should we wish to make

them do so, since no good can come of it? 144:3 If Mind is foremost and superior, let us rely upon Mind,

which needs no cooperation from lower powers, even if

these so-called powers are real.

144:6 Naught is the squire, when the king is nigh;

Withdraws the star, when dawns the sun's brave light.

Soul and sense

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter,

and afford faint gleams of God, or Truth.

The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of

the corporeal senses, the weaker the indications of Soul.

Will-power detrimental

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the

metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually,

and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to

disease, "Peace, be still."

Conservative antagonism

Because divine Science wars with so-called physical 144:24 science, even as Truth wars with error, the old schools

still oppose it. Ignorance, pride, or prejudice

closes the door to whatever is not stereotyped. 144:27 When the Science of being is universally understood,

every man will be his own physician, and Truth will be

the universal panacea.

Ancient healers

144:30 It is a question to-day, whether the ancient inspired

healers understood the Science of Christian healing, or 145:1 whether they caught its sweet tones, as the natural

musician catches the tones of harmony, without being 145:3 able to explain them. So divinely imbued

were they with the spirit of Science, that the

lack of the letter could not hinder their work; and that 145:6 letter, without the spirit, would have made void their

practice.

The struggle and victory

The struggle for the recovery of invalids goes on, not 145:9 between material methods, but between mortal minds

and immortal Mind. The victory will be on

the patient's side only as immortal Mind 145:12 through Christ, Truth, subdues the human belief in

disease. It matters not what material method one may

adopt, whether faith in drugs, trust in hygiene, or reliance 145:15 on some other minor curative.

Mystery of godliness

Scientific healing has this advantage over other methods, - that in it Truth controls error. From this fact 145:18 arise its ethical as well as its physical effects. Indeed, its ethical and physical effects

are indissolubly connected. If there is any mystery 145:21 in Christian healing, it is the mystery which godliness

always presents to the ungodly, - the mystery always

arising from ignorance of the laws of eternal and unerr-145:24 ing Mind.

Matter *versus* matter

Other methods undertake to oppose error with error,

and thus they increase the antagonism of one form of 145:27 matter towards other forms of matter or error,

and the warfare between Spirit and the flesh

goes on. By this antagonism mortal mind must con-145:30 tinually weaken its

own assumed power.

How healing was lost

The theology of Christian Science includes healing

the sick. Our Master's first article of faith propounded 146:1 to his students was healing, and he proved his faith by

his works. The ancient Christians were healers. Why 146:3 has this element of Christianity been lost?

Because our systems of religion are governed

more or less by our systems of medicine. The first idol-146:6 atry was faith in matter. The schools have rendered

faith in drugs the fashion, rather than faith in Deity. By

trusting matter to destroy its own discord, health and 146:9 harmony have been sacrificed. Such systems are barren

of the vitality of spiritual power, by which material sense

is made the servant of Science and religion becomes 146:12 Christlike.

Drugs and divinity

Material medicine substitutes drugs for the power of

God - even the might of Mind - to heal the body. 146:15 Scholasticism clings for salvation to the person, instead of to the divine Principle, of the

man Jesus; and his Science, the curative agent of God, 146:18 is silenced. Why? Because truth divests material drugs

of their imaginary power, and clothes Spirit with supremacy. Science is the “stranger that is within thy gates,” 146:21 remembered not, even when its elevating effects practically prove its divine origin and efficacy.

Christian Science as old as God

Divine Science derives its sanction from the Bible, 146:24 and the divine origin of Science is demonstrated through

the holy influence of Truth in healing sickness and sin. This healing power of Truth 146:27 must have been far anterior to the period in

which Jesus lived. It is as ancient as “the Ancient of

days.” It lives through all Life, and extends throughout 146:30 all space.

Reduction to system

Divine metaphysics is now reduced to a system, to a

form comprehensible by and adapted to the thought of 147:1 the age in which we live. This system enables the

learner to demonstrate the divine Principle, 147:3 upon which Jesus’ healing was based, and

the sacred rules for its present application to the cure of

disease.

147:6 Late in the nineteenth century I demonstrated the divine

rules of Christian Science. They were submitted to the

broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost

none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules

on the hills of Judaea and in the valleys of Galilee.

Perusal and practice

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole

meaning of the Science by a simple *perusal*

of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing

will plant you firmly on the spiritual groundwork of

Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto

unattained and seemingly dim.

A definite rule discovered

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to

his students; but he left no definite rule for 147:27 demonstrating this Principle of healing and

preventing disease. This rule remained to be discovered

in Christian Science. A pure affection takes form in good-147:30 ness, but Science alone reveals the divine Principle of

goodness and demonstrates its rules.

Jesus' own practice

Jesus never spoke of disease as dangerous or as difficult 148:1 to heal. When his students brought to him a case they

had failed to heal, he said to them, "O faithless gen-148:3 eration," implying that the requisite power

to heal was in Mind. He prescribed no drugs,

urged no obedience to material laws, but acted in direct 148:6 disobedience to them.

The man of anatomy and of theology

Neither anatomy nor theology has ever described man

as created by Spirit, - as God's man. The former ex-148:9 plains the men of *men*, or the "children of

men," as created corporeally instead of spiritually and as emerging from the lowest, in-148:12 stead of from the highest, conception of being. Both

anatomy and theology define man as both physical and mental, and place mind at the mercy of matter for every 148:15 function, formation, and manifestation. Anatomy takes up man at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Anatomy and the-148:18 ology reject the divine Principle which produces harmonious man, and deal - the one wholly, the other primarily - with matter, calling that *man* which is not the counter-148:21 part, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, - how from this basis of division and discord to produce the con-148:24 cord and unity of Spirit and His likeness.

Physiology deficient

Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When 148:27 physiology fails to give health or life by this process, it ignores the divine Spirit as unable or unwilling to render help in time of physical need. 148:30 When mortals sin, this ruling of the schools leaves them to the guidance of a theology which admits God to be the healer of sin but not of sickness, although our great 149:1 Master demonstrated that Truth could save from sickness as well as from sin.

Blunders and blunderers

149:3 Mind as far outweighs drugs in the cure of disease as

in the cure of sin. The more excellent way is divine

Science in every case. Is *materia medica* a 149:6 science or a bundle of speculative human

theories? The prescription which succeeds in one instance fails in another, and this is owing to the different 149:9 mental states of the patient. These states are not comprehended and they are left without explanation except

in Christian Science. The rule and its perfection of opera-149:12 tion never vary in Science. If you fail to succeed in any

case, it is because you have not demonstrated the life of

Christ, Truth, more in your own life, - because you have 149:15 not obeyed the rule and proved the Principle of divine

Science.

Old-school physician

A physician of the old school remarked with great 149:18 gravity: "We know that mind affects the body somewhat, and advise our patients to be hopeful

and cheerful and to take as little medicine as 149:21 possible; but mind can never cure organic difficulties."

The logic is lame, and facts contradict it. The author

has cured what is termed organic disease as readily as she 149:24 has cured purely functional disease, and with no power

but the divine Mind.

Tests in our day

Since God, divine Mind, governs all, not partially but 149:27 supremely, predicting disease does not dignify therapeutics.

Whatever guides thought spiritually benefits

mind and body. We need to understand the 149:30 affirmations of divine Science, dismiss superstition, and

demonstrate truth according to Christ. To-day there

is hardly a city, village, or hamlet, in which are not to 150:1 be found living witnesses and monuments to the virtue

and power of Truth, as applied through this Christian 150:3 system of healing disease.

The main purpose

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a 150:6 phenomenal exhibition. Its appearing is the

coming anew of the gospel of “on earth peace,

good-will toward men.” This coming, as was promised 150:9 by the Master, is for its establishment as a permanent

dispensation among men; but the mission of Christian

Science now, as in the time of its earlier demonstration, 150:12 is not

primarily one of physical healing. Now, as then,

signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, - to attest the reality of the higher

mission of the Christ-power to take away the sins of the world.

Exploded doctrine

150:18 The science (so-called) of physics would have one believe that both matter and mind are subject to disease,

and that, too, in spite of the individual's protest and contrary to the law of divine Mind.

This human view infringes man's free moral agency; and

it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected

doctrine of the predestination of souls to damnation or

salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that

he is then thrust out of his own body by the operation of

matter, - even the doctrine of the superiority of matter over Mind, - is fading out.

Disease mental

The hosts of AEsculapius are flooding the world with diseases, because they are ignorant that the human mind 151:1 and body are myths. To be sure, they sometimes treat the sick as if there was but one factor in the case; but 151:3 this one factor they represent to be body, not mind. Infinite Mind could not possibly create a remedy outside of itself, but erring, finite, human mind 151:6 has an absolute need of something beyond itself for its redemption and healing.

Intentions respected

Great respect is due the motives and philanthropy of 151:9 the higher class of physicians. We know that if they understood the Science of Mind-healing, and were

in possession of the enlarged power it confers 151:12 to benefit the race physically and spiritually, they would

rejoice with us. Even this one reform in medicine would

ultimately deliver mankind from the awful and oppres-151:15 sive bondage now enforced by false theories, from which

multitudes would gladly escape.

Man governed by Mind

Mortal belief says that death has been occasioned by 151:18 fright. Fear never stopped being and its action. The

blood, heart, lungs, brain, etc., have nothing

to do with Life, God. Every function of the 151:21 real man is governed by the divine Mind. The human

mind has no power to kill or to cure, and it has no com—

trol over God's man. The divine Mind that made man 151:24 maintain His own image and likeness. The human

mind is opposed to God and must be put off, as St. Paul

declares. All that really exists is the divine Mind and 151:27 its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to

see and acknowledge this fact, yield to this power, and 151:30 follow the leadings of truth.

Mortal mind dethroned

That mortal mind claims to govern every organ of the

mortal body, we have overwhelming proof. But this so-called 152:1 mind is a myth, and must by its own consent yield

to Truth. It would wield the sceptre of a monarch, but 152:3 it is powerless. The immortal divine Mind

takes away all its supposed sovereignty, and

saves mortal mind from itself. The author has endeavored 152:6 to make this book the AEsculapius of mind as well as of

body, that it may give hope to the sick and heal them,

although they know not how the work is done. Truth 152:9 has a healing effect, even when not fully understood.

All activity from thought

Anatomy describes muscular action as produced by

mind in one instance and not in another. Such errors 152:12 beset every material theory, in which one

statement contradicts another over and over

again. It is related that Sir Humphry Davy once ap-152:15 parently cured a case of paralysis simply by introducing

a thermometer into the patient's mouth. This he did

merely to ascertain the temperature of the patient's body; 152:18 but the sick man supposed this ceremony was intended

to heal him, and he recovered accordingly. Such a fact

illustrates our theories.

The author's experiments in medicine

152:21 The author's medical researches and experiments had

prepared her thought for the metaphysics of Christian

Science. Every material dependence had 152:24 failed her in her search for truth; and she can

now understand why, and can see the means

by which mortals are divinely driven to a spiritual source 152:27 for health and happiness.

Homoeopathic attenuations

Her experiments in homoeopathy had made her skeptical as to material curative methods. Jahr, from 152:30 *Aconitum* to *Zincum oxydatum*, enumerates

the general symptoms, the characteristic

signs, which demand different remedies; but the drug 153:1 is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug 153:3 which expels the disease or changes one of the symptoms

of disease.

Only salt and water

The author has attenuated *Natrum muriaticum* (com-153:6 mon table-salt) until there was not a single saline property

left. The salt had “lost his savour;” and yet,

with one drop of that attenuation in a goblet of 153:9 water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in

the last stage of typhoid fever. The highest attenuation 153:12 of homoeopathy and the most potent rises above matter into

mind. This discovery leads to more light. From it may

be learned that either human faith or the divine Mind is 153:15 the healer and that there is no efficacy in a drug.

Origin of pain

You say a boil is painful; but that is impossible, for

matter without mind is not painful. The boil simply 153:18 manifests, through inflammation and swelling, a belief in pain, and this belief is called a

boil. Now administer mentally to your patient a high 153:21 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 153:24 own pain - that is, its own *belief* in pain.

Source of contagion

We weep because others weep, we yawn because they

yawn, and we have smallpox because others have it; but 153:27 mortal mind, not matter, contains and carries

the infection. When this mental contagion is

understood, we shall be more careful of our mental con-153:30 ditions and we shall avoid loquacious tattling about

disease, as we would avoid advocating crime. Neither

sympathy nor society should ever tempt us to cherish 154:1 error in any form,

and certainly we should not be error's

advocate. 154:3 Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain

diseases should be regarded as contagious, this law ob-154:6 tains credit through association, - calling up the fear that

creates the image of disease and its consequent manifestation in the body.

Imaginary cholera

154:9 This fact in metaphysics is illustrated by the following

incident: A man was made to believe that he occupied a

bed where a cholera patient had died. Imme-154:12 diately the symptoms of this disease appeared,

and the man died. The fact was, that he had not caught

the cholera by material contact, because no cholera patient 154:15 had been in that bed.

Children's ailments

If a child is exposed to contagion or infection, the

mother is frightened and says, "My child will be sick." 154:18 The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might 154:21 have been prevented through the opposite understanding.

Then it is believed that exposure to the contagion wrought

the mischief.

154:24 That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: “You

look sick,” “You look tired,” “You need rest,” or “You 154:27 need medicine.”

Such a mother runs to her little one, who thinks she has

hurt her face by falling on the carpet, and says, moaning 154:30 more childishly than her child, “Mamma knows you are

hurt.” The better and more successful method for any

mother to adopt is to say: “Oh, never mind! You’re not 155:1 hurt, so don’t think you are.” Presently the child forgets

all about the accident, and is at play.

Drug-power mental

155:3 When the sick recover by the use of drugs, it is the law

of a general belief, culminating in individual faith, which

heals; and according to this faith will the effect 155:6 be. Even when you take away the individual

confidence in the drug, you have not yet divorced the drug

from the general faith. The chemist, the botanist, the 155:9 druggist, the doctor, and the nurse equip the medicine

with their faith, and the beliefs which are in the majority

rule. When the general belief endorses the inanimate 155:12 drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a belief held

by a minority,

and such a belief is governed by the majority.

Belief in physics

155:15 The universal belief in physics weighs against the high

and mighty truths of Christian metaphysics. This erroneous general belief, which sustains medicine and 155:18 produces all medical results, works against

Christian Science; and the percentage of power on the

side of this Science must mightily outweigh the power of 155:21 popular belief in order to heal a single case of disease. The

human mind acts more powerfully to offset the discords

of matter and the ills of flesh, in proportion as it puts less 155:24 weight into the material or fleshly scale and more weight

into the spiritual scale. Homoeopathy diminishes the

drug, but the potency of the medicine increases as the 155:27 drug disappears.

Nature of drugs

Vegetarianism, homoeopathy, and hydropathy have

diminished drugging; but if drugs are an antidote to 155:30 disease, why lessen the antidote? If drugs

are good things, is it safe to say that the

less in quantity you have of them the better? If drugs 156:1 possess intrinsic

virtues or intelligent curative qualities,

these qualities must be mental. Who named drugs, and 156:3 what made them good or bad for mortals, beneficial or

injurious?

Dropsy cured without drugs

A case of dropsy, given up by the faculty, fell into 156:6 my hands. It was a terrible case. Tapping had been

employed, and yet, as she lay in her bed, the

patient looked like a barrel. I prescribed 156:9 the fourth attenuation of *Argentum nitratum* with occasional doses of a high attenuation of *Sulphuris*. She improved perceptibly. Believing then somewhat in the 156:12 ordinary theories of medical practice, and learning that

her former physician had prescribed these remedies, I

began to fear an aggravation of symptoms from their 156:15 prolonged use, and told the patient so; but she was

unwilling to give up the medicine while she was recovering. It then occurred to me to give her un-156:18 medicated pellets and watch the result. I did so, and

she continued to gain. Finally she said that she would

give up her medicine for one day, and risk the 156:21 effects. After trying this, she informed me that she

could get along two days without globules; but on

the third day she again suffered, and was relieved by 156:24 taking them. She went on in this way, taking the

unmedicated pellets, - and receiving occasional visits

from me, - but employing no other means, and she was 156:27 cured.

A stately advance

Metaphysics, as taught in Christian Science, is the

next stately step beyond homoeopathy. In metaphysics, 156:30 matter disappears from the remedy entirely,

and Mind takes its rightful and supreme

place. Homoeopathy takes mental symptoms largely 157:1 into consideration in its diagnosis of disease. Christian

Science deals wholly with the mental cause in judging and 157:3 destroying disease. It succeeds where homoeopathy fails,

solely because its one recognized Principle of healing is

Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares

its rights with inanimate matter.

The modus of homoeopathy

Christian Science exterminates the drug, and rests on 157:9 Mind alone as the curative Principle, acknowledging that

the divine Mind has all power. Homoeopathy

mentalizes a drug with such repetition of 157:12 thought-attenuations, that the drug becomes

more like the human mind than the substratum of this so-called mind, which we call matter; and the drug's power 157:15 of action is proportionately increased.

Drugging unchristian

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced/ good/, then 157:18 drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should

never be used. If He creates drugs at all and designs 157:21 them for medical use, why did Jesus not employ them

and recommend them for the treatment of disease?

Matter is not self-creative, for it is unintelligent. Erring 157:24 mortal mind confers the power which the drug seems to

possess.

Narcotics quiet mortal mind, and so relieve the body; 157:27 but they leave both mind and body worse for this submission. Christian Science impresses the entire corporeality, - namely, mind and body, - and brings out the 157:30 proof that Life is continuous and harmonious. Science

both neutralizes error and destroys it. Mankind is the

better for this spiritual and profound pathology.

Mythology and materia medica

158:1 It is recorded that the profession of medicine originated

in idolatry with pagan priests, who besought the gods to 158:3 heal the sick and designated Apollo as “the god

of medicine.” He was supposed to have dictated the first prescription, according to the 158:6 “History of Four Thousand Years of Medicine.” It is

here noticeable that Apollo was also regarded as the sender

of disease, “the god of pestilence.” Hippocrates turned 158:9 from image-gods to vegetable and mineral drugs for healing. This was deemed progress in medicine; but

what we need is the truth which heals both mind and 158:12 body. The future history of material medicine may

correspond with that of its material god, Apollo, who was

banished from heaven and endured great sufferings 158:15 upon earth.

Footsteps to intemperance

Drugs, cataplasms, and whiskey are stupid substitutes

for the dignity and potency of divine Mind and its effi-158:18 cacy to heal. It is pitiful to lead men into

temptation through the byways of this wilderness world, - to victimize the race with intoxicating 158:21 prescriptions for the sick, until mortal mind acquires an

educated appetite for strong drink, and men and women

become loathsome sots.

Advancing degrees

158:24 Evidences of progress and of spiritualization greet us

on every hand. Drug-systems are quitting their hold on

matter and so letting in matter's higher stratum, mortal mind. Homoeopathy, a step in

advance of allopathy, is doing this. Matter is going out

of medicine; and mortal mind, of a higher attenuation 158:30 than the drug, is governing the pellet.

Effects of fear

A woman in the city of Lynn, Massachusetts, was

etherized and died in consequence, although her physicians insisted that it would be unsafe to perform a needed

surgical operation without the ether. After the autopsy, 159:3 her sister testified that the deceased protested

against inhaling the ether and said it would kill

her, but that she was compelled by her physicians to take 159:6 it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence

was found to be conclusive, and a verdict was returned that 159:9 death was occasioned, not by the ether, but by fear of

inhaling it.

Mental conditions to be heeded

Is it skilful or scientific surgery to take no heed of men-159:12 tal conditions and to treat the patient as if she were so

much mindless matter, and as if matter were

the only factor to be consulted? Had these 159:15 unscientific surgeons understood metaphysics,

they would have considered the woman's state of mind,

and not have risked such treatment. They would either 159:18 have allayed her fear or would have performed the operation without ether.

The sequel proved that this Lynn woman died from 159:21 effects produced by mortal mind, and not from the disease

or the operation.

False source of knowledge

The medical schools would learn the state of man 159:24 from matter instead of from Mind. They examine the

lungs, tongue, and pulse to ascertain how

much harmony, or health, matter is permit-159:27 ting to matter, - how much pain or pleasure, action or

stagnation, one form of matter is allowing another form

of matter.

159:30 Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is

liable to increase disease with his own mind, when he 160:1 should address himself to the work of destroying it through

the power of the divine Mind.

160:3 The systems of physics act against metaphysics, and

vice versa. When mortals forsake the material for the

spiritual basis of action, drugs lose their healing force, 160:6 for they have no innate power. Unsupported by the

faith reposed in it, the inanimate drug becomes

powerless.

Obedient muscles

160:9 The motion of the arm is no more dependent upon the

direction of mortal mind, than are the organic action and

secretion of the viscera. When this so-called 160:12 mind quits the body, the heart becomes as torpid as the hand.

Anatomy and mind

Anatomy finds a necessity for nerves to convey the man-160:15 date of mind to muscle and so cause action; but what does

anatomy say when the cords contract and become immovable? Has mortal mind ceased 160:18 speaking to them, or has it bidden them to be impotent?

Can muscles, bones, blood, and nerves rebel against mind

in one instance and not in another, and become cramped 160:21 despite the mental protest?

Unless muscles are self-acting at all times, they are

never so, - never capable of acting contrary to mental 160:24 direction. If muscles can cease to act and become rigid

of their own preference, - be deformed or symmetrical,

as they please or as disease directs, - they must be self-160:27 directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from

anatomy that muscle is not so governed?

Mind over matter

160:30 Is man a material fungus without Mind

to help him? Is a stiff joint or a contracted

muscle as much a result of law as the supple and 161:1 elastic condition of the healthy limb, and is God the

lawgiver?

161:3 You say, "I have burned my finger." This is an

exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration 161:6 has created states of mind which have been able to nullify

the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; 161:9 while an opposite mental state might produce spontaneous combustion.

Restrictive regulations

In 1880, Massachusetts put her foot on a proposed 161:12 tyrannical law, restricting the practice of medicine. If

her sister States follow this example in harmony with our Constitution and Bill of Rights, 161:15 they will do less violence to that immortal sentiment of the

Declaration, “Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the 161:18 pursuit of happiness.”

The oppressive state statutes touching medicine remind one of the words of the famous Madame Roland, 161:21 as she knelt before a statue of Liberty, erected near the

guillotine: “Liberty, what crimes are committed in thy name!”

Metaphysics challenges physics

161:24 The ordinary practitioner, examining bodily symptoms,

telling the patient that he is sick, and treating the case according to his physical diagnosis, would natu-161:27 rally induce the very disease he is trying to cure,

even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if 161:30 this old class of philanthropists looked as deeply for cause

and effect into mind as into matter. The physician agrees

with his “adversary quickly,” but upon different terms 162:1 than does the metaphysician; for the matter-physician

agrees with the disease, while the metaphysician agrees 162:3 only with health and challenges disease.

Truth an alterative

Christian Science brings to the body the sunlight of

Truth, which invigorates and purifies. Christian Science 162:6 acts as an alterative, neutralizing error with

Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores 162:9 carious bones to soundness. The effect of this Science is

to stir the human mind to a change of base, on which it

may yield to the harmony of the divine Mind.

Practical success

162:12 Experiments have favored the fact that Mind governs

the body, not in one instance, but in every instance. The

indestructible faculties of Spirit exist without 162:15 the conditions of matter and also without the

false beliefs of a so-called material existence. Working

out the rules of Science in practice, the author has re-162:18 stored health in cases of both acute and chronic disease in

their severest forms. Secretions have been changed, the

structure has been renewed, shortened limbs have been 162:21 elongated, ankylosed joints have been made supple, and

carious bones have been restored to healthy conditions. I

have restored what is called the lost substance of lungs, and 162:24 healthy organizations have been established where disease

was organic. Christian Science heals organic disease as

surely as it heals what is called functional, for it requires 162:27 only a fuller understanding of the divine Principle of

Christian Science to demonstrate the higher rule.

Testimony of medical teachers

With due respect for the faculty, I kindly 162:30 quote from Dr. Benjamin Rush, the famous

Philadelphia teacher of medical practice. He

declared that “it is impossible to calculate the mischief 163:1 which Hippocrates has done, by first marking Nature

with his name, and afterward letting her loose upon sick 163:3 people.”

Dr. Benjamin Waterhouse, Professor in Harvard University, declared himself “sick of learned quackery.”

163:6 Dr. James Johnson, Surgeon to William IV, King Of

England, said:

“I declare my conscientious opinion, founded on long 163:9 observation and reflection, that if there were not a single

physician, surgeon, apothecary, man-midwife, chemist,

druggist, or drug on the face of the earth, there would be 163:12 less sickness and less mortality.”

Dr. Mason Good, a learned Professor in London,

said:

163:15 “The effects of medicine on the human system are in

the highest degree uncertain; except, indeed, that it has

already destroyed more lives than war, pestilence, and 163:18 famine, all combined.”

Dr. Chapman, Professor of the Institutes and Practice

of Physic in the University of Pennsylvania, in a published 163:21 essay said:

“Consulting the records of our science, we cannot

help being disgusted with the multitude of hypotheses 163:24 obtruded upon us at different times. Nowhere is the

imagination displayed to a greater extent; and perhaps

so ample an exhibition of human invention might gratify 163:27 our vanity, if it were not more than compensated by the

humiliating view of so much absurdity, contradiction,

and falsehood. To harmonize the contrarieties of med-163:30 ical doctrines is indeed a task as impracticable as to

arrange the fleeting vapors around us, or to reconcile the

fixed and repulsive antipathies of nature. Dark and 164:1 perplexed, our devious career resembles the groping of

Homer's Cyclops around his cave."

164:3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal

College of Physicians, London, said:

"No systematic or theoretical classification of diseases 164:6 or of therapeutic agents, ever yet promulgated, is true, or

anything like the truth, and none can be adopted as a safe

guidance in practice."

164:9 It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore

they are more scientific than are false claimants to Chris-164:12 tian Science. But all human systems based on material

premises are minus the unction of divine Science. Much

yet remains to be said and done before all mankind is 164:15 saved and all the mental microbes of sin and all diseased

thought-germs are exterminated.

If you or I should appear to die, we should not be 164:18 dead. The seeming decease, caused by a majority of

human beliefs that man must die, or produced by mental

assassins, does not in the least disprove Christian Science; 164:21 rather does it evidence the truth of its basic proposition

that mortal thoughts in belief rule the materiality miscalled life in the body or in matter. But the forever fact 164:24 remains paramount that Life, Truth, and Love save from

sin, disease, and death. “When this corruptible shall have

put on incorruption, and this mortal shall have put on 164:27 immortality [divine Science], then shall be brought to pass

the saying that is written, Death is swallowed up in

victory” (St. Paul).

CHAPTER VII - PHYSIOLOGY

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.

Is not the life more than meat, and the body than raiment? - JESUS.

He sent His word, and healed them, and delivered them from their destructions. - PSALMS.

165:1 PHYSIOLOGY is one of the apples from “the tree

of knowledge.” Evil declared that eating this fruit 165:3 would open man’s eyes and make him as a god. Instead

of so doing, it closed the eyes of mortals to man’s God-given dominion over the earth.

Man not structural

165:6 To measure intellectual capacity by the size of the

brain and strength by the exercise of muscle, is to

subjugate intelligence, to make mind mor-165:9 tal, and to place this so-called mind at the

mercy of material organization and non-intelligent

matter.

165:12 Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual 165:15 truth.

Causes of sickness

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then 165:18 you consult your brain in order to remember

what has hurt you, when your remedy lies in forgetting 166:1 the whole thing; for matter has no sensation of its own,

and the human mind is all that can produce pain.

166:3 As a man thinketh, so is he. Mind is all that feels,

acts, or impedes action. Ignorant of this, or shrinking

from its implied responsibility, the healing effort is made 166:6 on the wrong side, and thus the conscious control over the

body is lost.

Delusions pagan and medical

The Mohammedan believes in a pilgrimage to Mecca 166:9 for the salvation of his soul. The popular doctor believes

in his prescription, and the pharmacist believes

in the power of his drugs to save a man's 166:12 life. The Mohammedan's belief is a religious

delusion; the doctor's and pharmacist's is a medical mistake.

Health from reliance on spirituality

166:15 The erring human mind is inharmonious in itself.

From it arises the inharmonious body. To ignore

God as of little use in sickness is a mistake. 166:18 Instead of thrusting Him aside in times of

bodily trouble, and waiting for the hour of

strength in which to acknowledge Him, we should learn 166:21 that He can do all things for us in sickness as in

health.

Failing to recover health through adherence to physi-166:24 ology and hygiene, the despairing invalid often drops

them, and in his extremity and only as a last resort, turns

to God. The invalid's faith in the divine Mind is less 166:27 than in drugs, air, and exercise, or he would have resorted

to Mind first. The balance of power is conceded to be

with matter by most of the medical systems; but when 166:30 Mind at last asserts its mastery over sin, disease, and

death, then is man found to be harmonious and

immortal.

167:1 Should we implore a corporeal God to heal the sick

out of His personal volition, or should we understand the 167:3 infinite divine Principle which heals? If we rise no higher

than blind faith, the Science of healing is not attained, and

Soul-existence, in the place of sense-existence, is not com-167:6 prehended. We apprehend Life in divine Science only

as we live above corporeal sense and correct it. Our proportionate admission of the claims of good or of evil de-167:9 terminates the harmony of our existence, - our health, our

longevity, and our Christianity.

The two masters

We cannot serve two masters nor perceive divine Sci-167:12 ence with the material senses. Drugs and hygiene cannot

successfully usurp the place and power of the

divine source of all health and perfection. If 167:15 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 167:18 one God and avail yourself of the power of Spirit, you

must love God supremely.

Half-way success

The “flesh lusteth against the Spirit.” The flesh and 167:21 Spirit can no more unite in action, than good can coincide with evil. It is not wise to take a halting and half-way position or to expect to work 167:24 equally with Spirit and matter, Truth and error. There,

is but one way - namely, God and His idea - which

leads to spiritual being. The scientific government of the 167:27 body must be attained through the divine Mind. It is impossible to gain control over the body in any other way.

On this fundamental point, timid conservatism is abso-167:30 lutely inadmissible. Only through radical reliance on

Truth can scientific healing power be realized.

Substituting good words for a good life, fair seeming 168:1 for straightforward character, is a poor shift for the weak

and worldly, who think the standard of Christian Science 168:3 too high for them.

Belief on the wrong side

If the scales are evenly adjusted, the removal of a single

weight from either scale gives preponderance to the oppo-168:6 site. Whatever influence you cast on the side

of matter, you take away from Mind, which

would otherwise outweigh all else. Your belief militates 168:9 against your health, when it ought to be enlisted on the

side of health. When sick (according to belief) you rush

after drugs, search out the material so-called laws of 168:12 health, and depend upon them to heal you, though you

have already brought yourself into the slough of disease

through just this false belief.

The divine authority

168:15 Because man-made systems insist that man becomes

sick and useless, suffers and dies, all in consonance with

the laws of God, are we to believe it? Are 168:18 we to believe an authority which denies God's

spiritual command relating to perfection, - an authority

which Jesus proved to be false? He did the will of the 168:21 Father. He healed sickness in defiance of what is called

material law, but in accordance with God's law, the law

of Mind.

Disease foreseen

168:24 I have discerned disease in the human mind, and recognized the patient's fear of it, months before the so-called

disease made its appearance in the body. Dis-168:27 ease being a belief, a latent illusion of mortal

mind, the sensation would not appear if the error of belief was met and destroyed by truth.

Changed mentality

168:30 Here let a word be noticed which will be better understood hereafter, - *chemicalization*.

By chemicalization I mean the process which mortal 169:1 mind and body undergo in the change of belief from a material to a spiritual basis.

Scientific foresight

169:3 Whenever an aggravation of symptoms has occurred through mental chemicalization, I have seen the mental signs, assuring me that danger was over, before 169:6 the patient felt the change; and I have said to the patient, "You are healed," - sometimes to his dis— comfiture, when he was incredulous. But it always came 169:9 about as I had foretold.

I name these facts to show that disease has a mental, mortal origin, - that faith in rules of health or in drugs 169:12 begets and fosters disease by attracting the mind to the subject of sickness, by exciting fear of disease, and by dos—

ing the body in order to avoid it. The faith reposed in 169:15 these things should find stronger supports and a higher

home. If we understood the control of Mind over body, we should put no faith in material means.

Mind the only healer

169:18 Science not only reveals the origin of all disease as

mental, but it also declares that all disease is cured by

divine Mind. There can be no healing ex-169:21 cept by this Mind, however much we trust

a drug or any other means towards which human faith

or endeavor is directed. It is mortal mind, not mat-169:24 ter, which brings to the sick whatever good they may

seem to receive from materiality. But the sick are never

really healed except by means of the divine power. 169:27 Only the action of Truth, Life, and Love can give

harmony.

Modes of matter

Whatever teaches man to have other laws and to 169:30 acknowledge other powers than the divine

Mind, is anti-Christian. The good that a

poisonous drug seems to do is evil, for it robs man of 170:1 reliance on God, omnipotent Mind, and according to belief, poisons the human system. Truth is not the basis of 170:3 theogony. Modes of matter form neither a moral nor a

spiritual system. The discord which calls for material

methods is the result of the exercise of faith in material 170:6 modes, - faith in matter instead of in Spirit.

Physiology unscientific

Did Jesus understand the economy of man less than

Graham or Cutter? Christian ideas certainly present 170:9 what human theories exclude - the Principle

of man's harmony. The text, "Whosoever

liveth and believeth in me shall never die," not only con-170:12 tradicts human systems, but points to the self-sustaining

and eternal Truth.

The demands of Truth are spiritual, and reach the 170:15 body through Mind. The best interpreter of man's needs

said: "Take no thought for your life, what ye shall eat,

or what ye shall drink."

170:18 If there are material laws which prevent disease, what

then causes it? Not divine law, for Jesus healed the

sick and cast out error, always in opposition, never in 170:21 obedience, to

physics.

Causation considered

Spiritual causation is the one question to be considered,

for more than all others spiritual causation relates to 170:24 human progress. The age seems ready to

approach this subject, to ponder somewhat

the supremacy of Spirit, and at least to touch the hem 170:27 of Truth's garment.

The description of man as purely physical, or as both

material and spiritual, - but in either case dependent 170:30 upon his physical organization, - is the Pandora box,

from which all ills have gone forth, especially despair.

Matter, which takes divine power into its own hands and 171:1 claims to be a creator, is a fiction, in which paganism and

lust are so sanctioned by society that mankind has caught 171:3 their moral contagion.

Paradise regained

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will 171:6 reopen with the key of divine Science the

gates

of Paradise which human beliefs have closed,

and will find himself unfallen, upright, pure, and free, 171:9 not needing to consult almanacs for the probabilities either

of his life or of the weather, not needing to study brain—

ology to learn how much of a man he is.

A closed question

171:12 Mind's control over the universe, including man, is

no longer an open question, but is demonstrable Science.

Jesus illustrated the divine Principle and the 171:15 power of immortal Mind by healing sickness

and sin and destroying the foundations of death.

Matter *versus* Spirit

Mistaking his origin and nature, man believes himself to 171:18 be combined matter and Spirit. He believes that Spirit

is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. 171:21 The intellectual, the moral, the spiritual, - yea, the image

of infinite Mind, - subject to non-intelligence!

No more sympathy exists between the flesh and Spirit 171:24 than between Belial and Christ.

The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind 171:27 is not. These false beliefs are the procuring cause of all

sin and disease. The opposite truth, that intelligence and

life are spiritual, never material, destroys sin, sickness, 171:30 and death.

The fundamental error lies in the supposition that man

is a material outgrowth and that the cognizance of good 172:1 or evil, which he has through the bodily senses, constitutes his happiness or misery.

Godless Evolution

172:3 Theorizing about man's development from mushrooms

to monkeys and from monkeys into men

amounts to nothing in the right direction and 172:6 very much in the wrong.

Materialism grades the human species as rising from

matter upward. How then is the material species main-172:9 tained, if man passes through what we call death and

death is the Rubicon of spirituality? Spirit can form

no real link in this supposed chain of material being. 172:12 But divine Science reveals the eternal chain of existence

as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

Degrees of development

172:15 If man was first a material being, he must have passed through all the forms of matter in order to become man.

If the material body is man, he is a portion of 172:18 matter, or dust. On the contrary, man is the

image and likeness of Spirit; and the belief that there is

Soul in sense or Life in matter obtains in mortals, *alias* 172:21 mortal mind, to which the apostle refers when he says

that we must “put off the old man.”

Identity not lost

What is man? Brain, heart, blood, bones, etc., the 172:24 material structure? If the real man is in the material

body, you take away a portion of the man when

you amputate a limb; the surgeon destroys 172:27 manhood, and worms annihilate it. But the loss of a limb

or injury to a tissue is sometimes the quickener of manli—

ness; and the unfortunate cripple may present more no-172:30 bility than the statuesque athlete, - teaching us by his

very deprivations, that “a man’s a man, for a’ that.”

When man is man

When we admit that matter (heart, blood, brain, acting 173:1 through the five physical senses) constitutes man, we fail

to see how anatomy can distinguish between 173:3 humanity and the brute, or determine when

man is really *man* and has progressed farther than his animal progenitors.

Individualization

173:6 When the supposition, that Spirit is within what it

creates and the potter is subject to the clay,

is individualized, Truth is reduced to the level 173:9 of error, and the sensible is required to be made manifest

through the insensible.

What is termed matter manifests nothing but a material 173:12 mentality. Neither the substance nor the manifestation

of Spirit is obtainable through matter. Spirit is positive.

Matter is Spirit’s contrary, the absence of Spirit. For 173:15 positive Spirit to pass through a negative condition

would be Spirit's destruction.

Man not structural

Anatomy declares man to be structural. Physiology 173:18 continues this explanation, measuring human

strength by bones and sinews, and human life

by material law. Man is spiritual, individual, and eter-173:21 nal; material structure is mortal.

Phrenology makes man knavish or honest according to

the development of the cranium; but anatomy, physiology, 173:24 phrenology, do not define the image of God, the real immortal man.

Human reason and religion come slowly to the recogni-173:27 tion of spiritual facts, and so continue to call upon

matter to remove the error which the human mind alone

has created.

173:30 The idols of civilization are far more fatal to health

and longevity than are the idols of barbarism. The idols

of civilization call into action less faith than Buddhism 174:1 in a supreme governing intelligence. The Esquimaux

restore health by incantations as consciously as do civi-174:3 lized practitioners by their more studied methods.

Is civilization only a higher form of idolatry, that
man should bow down to a flesh-brush, to flannels, to 174:6 baths, diet,
exercise, and air? Nothing save divine
power is capable of doing so much for man as he can
do for himself.

Rise of thought

174:9 The footsteps of thought, rising above material standpoints, are slow, and
portend a long night to the traveller;

but the angels of His presence - the spiritual 174:12 intuitions that tell us when
“the night is far

spent, the day is at hand” - are our guardians in the

gloom. Whoever opens the way in Christian Science is 174:15 a pilgrim and
stranger, marking out the path for generations yet unborn.

The thunder of Sinai and the Sermon on the Mount 174:18 are pursuing and
will overtake the ages, rebuking in

their course all error and proclaiming the kingdom of

heaven on earth. Truth is revealed. It needs only to 174:21 be practised.

Medical errors

Mortal belief is all that enables a drug to cure mortal

ailments. Anatomy admits that mind is somewhere in 174:24 man, though out of sight. Then, if an individual is sick, why treat the body alone and

administer a dose of despair to the mind? Why declare 174:27 that the body is diseased, and picture this disease to the

mind, rolling it under the tongue as a sweet morsel and

holding it before the thought of both physician and patient? We should understand that the cause of disease

obtains in the mortal human mind, and its cure comes

from the immortal divine Mind. We should prevent the 175:1 images of disease from taking form in thought, and we

should efface the outlines of disease already formulated in 175:3 the minds of mortals.

Novel Diseases

When there are fewer prescriptions, and less thought is

given to sanitary subjects, there will be better 175:6 constitutions and less disease. In old times

who ever heard of dyspepsia, cerebro-spinal meningitis,

hay-fever, and rose-cold?

175:9 What an abuse of natural beauty to say that a rose,

the smile of God, can produce suffering! The joy of its

presence, its beauty and fragrance, should uplift the 175:12 thought, and dissuade any sense of fear or fever. It is

profane to fancy that the perfume of clover and the breath
of new-mown hay can cause glandular inflammation, 175:15 sneezing, and
nasal pangs.

No ancestral dyspepsia

If a random thought, calling itself dyspepsia, had
tried to tyrannize over our forefathers, it would have 175:18 been routed by
their independence and in—
dustry. Then people had less time for selfishness, coddling, and sickly after-
dinner talk. The ex-175:21 act amount of food the stomach could digest was not
discussed according to Cutter nor referred to sanitary
laws. A man's belief in those days was not so severe 175:24 upon the gastric
juices. Beaumont's "Medical Experiments" did not govern the digestion.

Pulmonary misbeliefs

Damp atmosphere and freezing snow empurpled the 175:27 plump cheeks of
our ancestors, but they never indulged
in the refinement of inflamed bronchial tubes.
They were as innocent as Adam, before he ate 175:30 the fruit of false
knowledge, of the existence of tubercles
and troches, lungs and lozenges.

Our modern Eves

“Where ignorance is bliss, ‘tis folly to be wise,” says 176:1 the English poet, and there is truth in his sentiment. The

action of mortal mind on the body was not so injurious 176:3 before inquisitive modern Eves took up the

study of medical works and unmanly Adams

attributed their own downfall and the fate of their off-176:6 spring to the weakness of their wives.

The primitive custom of taking no thought about

food left the stomach and bowels free to act in obedi-176:9 ence to nature, and gave the gospel a chance to be seen

in its glorious effects upon the body. A ghastly array of

diseases was not paraded before the imagination. There 176:12 were fewer books on digestion and more “sermons in

stones, and good in everything.” When the mechanism

of the human mind gives place to the divine Mind, self-176:15 ishness and sin, disease and death, will lose their

foothold.

Human fear of miasma would load with disease the 176:18 air of Eden, and weigh down mankind with superimposed

and conjectural evils. Mortal mind is the worst foe of

the body, while divine Mind is its best friend.

Diseases not to be classified

176:21 Should all cases of organic disease be treated by a

regular practitioner, and the Christian Scientist try

truth only in cases of hysteria, hypochondria, and hallucination? One disease is no

more real than another. All disease is the

result of education, and disease can carry its ill-effects 176:27 no farther than mortal mind maps out the way. The

human mind, not matter, is supposed to feel, suffer, enjoy. Hence decided types of acute disease are quite as 176:30 ready to yield to Truth as the less distinct type and chronic

form of disease. Truth handles the most malignant contagion with perfect assurance.

One basis for all sickness

177:1 Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins.

I have demonstrated this beyond all cavil.

The evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my own

existence.

Mental and physical oneness

Mortal mind and body are one. Neither exists without 177:9 the other, and both must be destroyed by immortal Mind.

Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own 177:12 superstructure, of which the material body is

the grosser portion; but from first to last, the body is a sensuous, human concept.

The effect of names

177:15 In the Scriptural allegory of the material creation,

Adam or error, which represents the erroneous theory

of life and intelligence in matter, had the 177:18 naming of all that was material. These names

indicated matter's properties, qualities, and forms. But

a lie, the opposite of Truth, cannot name the qualities and 177:21 effects of what is termed matter, and create the so-called

laws of the flesh, nor can a lie hold the preponderance

of power in any direction against God, Spirit and 177:24 Truth.

Poison defined mentally

If a dose of poison is swallowed through mistake, and

the patient dies even though physician and 177:27 patient are expecting favorable results, does

human belief, you ask, cause this death? Even

so, and as directly as if the poison had been intentionally 177:30 taken.

In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast ma-178:1 jority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, 178:3 the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind.

Consequently, the result is controlled by the majority of 178:6 opinions, not by the infinitesimal minority of opinions in

the sick-chamber.

Heredity is not a law. The remote cause or belief 178:9 of disease is not dangerous because of its priority and

the connection of past mortal thoughts with present.

The predisposing cause and the exciting cause are 178:12 mental.

Perhaps an adult has a deformity produced prior to his

birth by the fright of his mother. When wrested from 178:15 human belief and based on Science or the divine Mind, to

which all things are possible, that chronic case is not

difficult to cure.

Animal magnetism destroyed

178:18 Mortal mind, acting from the basis of sensation in

matter, is animal magnetism; but this so-called mind,

from which comes all evil, contradicts itself, 178:21 and must finally yield to the eternal Truth, or

the divine Mind, expressed in Science. In proportion to our understanding of Christian Science, we are 178:24 freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power

in proportion to our spiritual understanding of the status 178:27 of immortal being.

Ignorant of the methods and the basis of metaphysical

healing, you may attempt to unite with it hypnotism, 178:30 spiritualism, electricity; but none of these methods can

be mingled with metaphysical healing.

Whoever reaches the understanding of Christian Science 179:1 in its proper signification will perform the sudden cures

of which it is capable; but this can be done only by 179:3 taking up the cross and following Christ in the daily

life.

Absent patients

Science can heal the sick, who are absent from their 179:6 healers, as well as those present, since space is no obstacle to Mind. Immortal Mind heals what eye

hath not seen; but the spiritual capacity to ap-179:9prehend thought and to heal by the Truth-power, is won

only as man is found, not in self-righteousness, but reflecting the divine nature.

Horses mistaught

179:12 Every medical method has its advocates. The preference of mortal mind for a certain method creates a demand

for that method, and the body then seems to re-179:15quire such treatment. You can even educate a

healthy horse so far in physiology that he will take cold

without his blanket, whereas the wild animal, left to his 179:18instincts, sniffs the wind with delight. The epizootic is

a humanly evolved ailment, which a wild horse might

never have.

Medical works objectionable

179:21 Treatises on anatomy, physiology, and health, sustained

by what is termed material law, are the pro—

motors of sickness and disease. It should not 179:24 be proverbial, that so long as you read medical works you

will be sick.

The sedulous matron - studying her Jahr with homoe-179:27 opathic pellet and powder in hand, ready to put you

into a sweat, to move the bowels, or to produce sleep -

is unwittingly sowing the seeds of reliance on matter, 179:30 and her household may ere long reap the effect of this

mistake.

Descriptions of disease given by physicians and adver-180:1 tisements of quackery are both prolific sources of sickness.

As mortal mind is the husbandman of error, it should be 180:3 taught to do the body no harm and to uproot its false

sowing.

The invalid's outlook

The patient sufferer tries to be satisfied when he sees 180:6 his would-be healers busy, and his faith in their efforts is

somewhat helpful to them and to himself; but

in Science one must understand the resusci-180:9 tating law of Life. This is the seed within itself bearing

fruit after its kind, spoken of in Genesis.

Physicians should not deport themselves as if Mind 180:12 were non-existent,

nor take the ground that all causation

is matter, instead of Mind. Ignorant that the human

mind governs the body, its phenomenon, the invalid may 180:15 unwittingly add more fear to the mental reservoir already

overflowing with that emotion.

Wrong and right way

Doctors should not implant disease in the thoughts of 180:18 their patients, as they so frequently do, by declaring disease to be a fixed fact, even before they go to

work to eradicate the disease through the material faith which they inspire. Instead of furnishing

thought with fear, they should try to correct this turbulent

element of mortal mind by the influence of divine Love 180:24 which casteth out fear.

When man is governed by God, the ever-present

Mind who understands all things, man knows that with 180:27 God all things are possible. The only way to this

living Truth, which heals the sick, is found in the Science

of divine Mind as taught and demonstrated by Christ 180:30 Jesus.

The important decision

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than 181:1 all lower remedies. And why not, since Mind, God, is

the source and condition of all existence? 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.

Manipulation unscientific

181:9 When you manipulate patients, you trust in electricity

and magnetism more than in Truth; and for

that reason, you employ matter rather than Mind. You weaken or destroy your power when you resort to any except spiritual means.

It is foolish to declare that you manipulate patients but that you lay no stress on manipulation. If this be so, why

manipulate? In reality you manipulate because you are

ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In either case

you must improve your mental condition till you finally

attain the understanding of Christian Science.

Not words but deeds

181:21 If you are too material to love the Science of Mind and

are satisfied with good words instead of effects, if you

adhere to error and are afraid to trust Truth, 181:24 the question then recurs,
“Adam, where art

thou?” It is unnecessary to resort to aught besides

Mind in order to satisfy the sick that you are doing some-181:27 thing for
them, for if they are cured, they generally know

it and are satisfied.

“Where your treasure is, there will your heart be also.” 181:30 If you have
more faith in drugs than in Truth, this faith

will incline you to the side of matter and error. Any

hypnotic power you may exercise will diminish your 182:1 ability to become
a Scientist, and *vice versa*. The act

of healing the sick through divine Mind alone, of casting 182:3 out error with
Truth, shows your position as a Christian

Scientist.

Physiology or Spirit

The demands of God appeal to thought only; but the 182:6 claims of mortality,
and what are termed laws of nature,

appertain to matter. Which, then, are we to

accept as legitimate and capable of producing 182:9 the highest human good? We cannot obey both physiology and Spirit, for one absolutely destroys the other,

and one or the other must be supreme in the affections. 182:12 It is impossible to work from two standpoints. If we

attempt it, we shall presently “hold to the one,

and despise the other.”

182:15 The hypotheses of mortals are antagonistic to Science

and cannot mix with it. This is clear to those, who heal

the sick on the basis of Science.

No material law

182:18 Mind’s government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, - the law 182:21 which overcomes material conditions and puts

matter under the feet of Mind. Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid 182:24 of Mind by using material means, thus working against

themselves and their prayers and denying man’s God-given ability to demonstrate Mind’s sacred power. Pleas 182:27 for drugs and laws of health come from some sad incident,

or else from ignorance of Christian Science and its transcendent power.

182:30 To admit that sickness is a condition over which God

has no control, is to presuppose that omnipotent power

is powerless on some occasions. The law of Christ, or 183:1 Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of

no avail, and 183:3 demand obedience to materialistic codes, thus departing

from the basis of one God, one lawmaker. To suppose

that God constitutes laws of inharmony is a mistake; dis-183:6 cords have no support from nature or divine law, however

much is said to the contrary.

Can the agriculturist, according to belief, produce a 183:9 crop without sowing the seed and awaiting its germina—

tion according to the laws of nature? The answer is no,

and yet the Scriptures inform us that sin, or error, first 183:12 caused the condemnation of man to till the ground, and

indicate that obedience to God will remove this necessity.

Truth never made error necessary, nor devised a law to 183:15 perpetuate error.

Laws of nature spiritual

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible 183:18 action of Truth is the production of harmony.

Laws of nature are laws of Spirit; but mortals

commonly recognize as law that which hides the power of 183:21 Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made

for any lesser loyalty. Obedience to Truth gives man 183:24 power and

strength. Submission to error superinduces

loss of power.

Belief and understanding

Truth casts out all evils and materialistic methods 183:27 with the actual spiritual law, - the law which gives

sight to the blind, hearing to the deaf, voice

to the dumb, feet to the lame. If Christian 183:30 Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to

honor.

184:1 The so-called laws of health are simply laws of mortal

belief. The premises being erroneous, the conclusions 184:3 are wrong. Truth makes no laws to regulate sickness,

sin, and death, for these are unknown to Truth and should

not be recognized as reality.

184:6 Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble 184:9 to the bottom, in finding and casting out by denial the

error of belief which produces a mortal disorder, never

honoring erroneous belief with the title of law nor yielding-184:12 obedience to it. Truth, Life, and Love are the only

legitimate and eternal demands on man, and they are

spiritual lawgivers, enforcing obedience through divine 184:15 statutes.

Laws of human belief

Controlled by the divine intelligence, man is harmonious and eternal. Whatever is governed by a false belief 184:18 is discordant and mortal. We say man suffers

from the effects of cold, heat, fatigue. This

is human belief, not the truth of being, for matter cannot 184:21 suffer. Mortal mind alone suffers, - not because a law

of matter has been transgressed, but because a law of this

so-called mind has been disobeyed. I have demonstrated 184:24 this as a rule of divine Science by destroying the delusion

of suffering from what is termed a fatally broken physical

law.

184:27 A woman, whom I cured of consumption, always

breathed with great difficulty when the wind was from

the east. I sat silently by her side a few moments. Her 184:30 breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane.

She looked and saw that it pointed due east. The wind 185:1 had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced 185:3 the difficulty. My metaphysical treatment changed the

action of her belief on the lungs, and she never suffered

again from east winds, but was restored to health.

A so-called mind-cure

185:6 No system of hygiene but Christian Science is purely

mental. Before this book was published, other books

were in circulation, which discussed “mental 185:9 medicine” and “mind-cure,” operating through

the power of the earth’s magnetic currents to regulate life

and health. Such theories and such systems of so-called 185:12 mind-cure, which have sprung up, are as material as the

prevailing systems of medicine. They have their birth

in mortal mind, which puts forth a human conception 185:15 in the name of Science to match the divine Science of immortal Mind, even as the necromancers of Egypt strove

to emulate the wonders wrought by Moses. Such theories 185:18 have no relationship to Christian Science, which rests on

the conception of God as the only Life, substance, and

intelligence, and excludes the human mind as a spiritual 185:21 factor in the healing work.

Jesus and hypnotism

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is 185:24 the reverse of ethical and pathological Truth-power.

Erroneous mental practice may seem for a time to bene-185:27 fit the sick, but the recovery is not permanent. This is

because erroneous methods act on and through the material stratum of the human mind, called brain, which is 185:30 but a mortal consolidation of material mentality and its

suppositional activities.

False stimulus

A patient under the influence of mortal mind is healed 186:1 only by removing the influence on him of this mind, by

emptying his thought of the false stimulus 186:3 and reaction of will-power and filling it with

the divine energies of Truth.

Christian Science destroys material beliefs through the 186:6 understanding of Spirit, and the thoroughness of this work

determines health. Erring human mind-forces can work

only evil under whatever name or pretence they are employed; for Spirit and matter, good and evil, light and

darkness, cannot mingle.

Evil negative and self-destructive

Evil is a negation, because it is the absence of truth. 186:12 It is nothing, because it is the absence of something. It

is unreal, because it presupposes the absence
of God, the omnipotent and omnipresent. 186:15 Every mortal must learn that
there is neither
power nor reality in evil.

Evil is self-assertive. It says: "I am a real entity, over-186:18 mastering good."
This falsehood should strip evil of all

pretensions. The only power of evil is to destroy itself. It
can never destroy one iota of good. Every attempt of evil 186:21 to destroy
good is a failure, and only aids in peremptorily

punishing the evil-doer. If we concede the same reality to
discord as to harmony, discord has as lasting a claim upon 186:24 us as has
harmony. If evil is as real as good, evil is also as

immortal. If death is as real as Life, immortality is a myth.
If pain is as real as the absence of pain, both must be im-186:27 mortal; and if
so, harmony cannot be the law of being.

Ignorant idolatry

Mortal mind is ignorant of self, or it could never be
self-deceived. If mortal mind knew how to be better, it 186:30 would be better.
Since it must believe in something besides itself, it enthrones matter as deity.

The human mind has been an idolater from the beginning, 187:1 having other
gods and believing in more than the one

Mind.

187:3 As mortals do not comprehend even mortal existence,
how ignorant must they be of the all-knowing Mind and
of His creations.

187:6 Here you may see how so-called material sense creates
its own forms of thought, gives them material names, and
then worships and fears them. With pagan blindness, 187:9 it attributes to
some material god or medicine an ability
beyond itself. The beliefs of the human mind rob and
enslave it, and then impute this result to another illusive 187:12
personification, named Satan.

Action of mortal mind

The valves of the heart, opening and closing for the passage of the blood, obey
the mandate of mor-187:15 tal mind as directly as does the hand, admittedly
moved by the will. Anatomy allows the mental

cause of the latter action, but not of the former.

187:18 We say, “My hand hath done it.” What is this *my* but

mortal mind, the cause of all materialistic action? All

voluntary, as well as miscalled *involuntary*, action of the 187:21 mortal body
is governed by this so-called mind, not by

matter. There is no involuntary action. The divine Mind

includes all action and volition, and man in Science is gov-187:24 erned by this Mind. The human mind tries to classify

action as voluntary and involuntary, and suffers from the attempt.

Death and the body

187:27 If you take away this erring mind, the mortal material

body loses all appearance of life or action, and this so-called mind then calls itself dead; but the hu-187:30 man mind still holds in belief a body, through

which it acts and which appears to the human mind to

live, - a body like the one it had before death. This body 188:1 is put off only as the mortal, erring mind yields to God,

immortal Mind, and man is found in His image.

Embryonic sinful thoughts

188:3 What is termed disease does not exist. It is neither

mind nor matter. The belief of sin, which has grown

terrible in strength and influence, is an uncon-188:6 scious error in the beginning, - an embryonic

thought without motive; but afterwards it

governs the so-called man. Passion, depraved appetites, 188:9 dishonesty, envy, hatred, revenge ripen into action, only to

pass from shame and woe to their final punishment.

Disease a dream

Mortal existence is a dream of pain and pleasure in 188:12 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 188:15 mind. In both the waking, and the sleeping dream, the

dreamer thinks that his body is material and the suffering

is in that body.

188:18 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 188:21 traced upon mortals by unmistakable signs.

Sickness is a growth of error, springing from mortal

ignorance or fear. Error rehearses error. What causes 188:24 disease cannot cure it. The soil of disease is mortal

mind, and you have an abundant or scanty crop of disease,

according to the seedlings of fear. Sin and the fear of 188:27 disease must be uprooted and cast out.

Sense yields to understanding

When darkness comes over the earth, the physical

senses have no immediate evidence of a sun. 188:30 The human eye knows not where the orb of

day is, nor if it exists. Astronomy gives the

desired information regarding the sun. The human or 189:1 material senses yield to the authority of this science, and

they are willing to leave with astronomy the explanation of 189:3 the sun's influence over the earth. If the eyes see no sun

for a week, we still believe that there is solar light and

heat. Science (in this instance named natural) raises 189:6 the human thought above the cruder theories of the

human mind, and casts out a fear.

In like manner mortals should no more deny the power 189:9 of Christian Science to establish harmony and to explain

the effect of mortal mind on the body, though the cause

be unseen, than they should deny the existence of the sun-189:12 light when the orb of day disappears, or doubt that the sun

will reappear. The sins of others should not make good

men suffer.

Ascending the scale

189:15 We call the body material; but it is as truly mortal

mind, according to its degree, as is the material brain

which is supposed to furnish the evidence 189:18 of all mortal thought or

things. The human

mortal mind, by an inevitable perversion, makes all

things start from the lowest instead of from the highest 189:21 mortal thought. The reverse is the case with all the

formations of the immortal divine Mind. They proceed

from the divine source; and so, in tracing them, we con-189:24 stantly ascend in infinite being.

Human reproduction

From mortal mind comes the reproduction of the

species, - first the belief of inanimate, and then of ani-189:27 mate matter. According to mortal thought,

the development of embryonic mortal mind

commences in the lower, basal portion of the brain, and 189:30 goes on in an ascending scale by evolution, keeping always

in the direct line of matter, for matter is the subjective

condition of mortal mind.

190:1 Next we have the formation of so-called embryonic

mortal mind, afterwards mortal men or mortals, - all this 190:3 while matter is a belief, ignorant of itself, ignorant of what

it is supposed to produce. The mortal says that an inanimate unconscious seedling is producing mortals, both body 190:6 and mind; and yet neither a mortal mind nor the immortal

Mind is found in brain or elsewhere in matter or in mortals.

Human stature

This embryonic and materialistic human belief called 190:9 mortal man in turn fills itself with thoughts

of pain and pleasure, of life and death, and

arranges itself into five so-called senses, which presently 190:12 measure mind by the size of a brain and the bulk of a

body, called man.

Human frailty

Human birth, growth, maturity, and decay are as the 190:15 grass springing from the soil with beautiful green blades,

afterwards to wither and return to its native

nothingness. This mortal seeming is temporal; 190:18 it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found

to be the real man. 190:21 The Hebrew bard, swayed by mortal thoughts, thus

swept his lyre with saddening strains on human existence:

As for man, his days are as grass: 190:24 As a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

190:27 When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness.

... ..

190:30 For with Thee is the fountain of life;

In Thy light shall we see light.

191:1 The brain can give no idea of God's man. It can take

no cognizance of Mind. Matter is not the organ of infi-191:3 nite Mind.

As mortals give up the delusion that there is more than
one Mind, more than one God, man in God's likeness will 191:6 appear, and
this eternal man will include in that likeness
no material element.

The immortal birth

As a material, theoretical life-basis is found to be a 191:9 misapprehension of
existence, the spiritual and divine

Principle of man dawns upon human thought,

and leads it to “where the young child was,” 191:12 - even to the birth of a new-old idea, to the spiritual

sense of being and of what Life includes. This the whole

earth will be transformed by Truth on its pinions of light, 191:15 chasing away the darkness of error.

Spiritual freedom

The human thought must free itself from self-imposed

materiality and bondage. It should no longer 191:18 ask of the head, heart, or lungs: What are

man’s prospects for life? Mind is not helpless. Intelligence is not mute before non-intelligence.

191:21 By its own volition, not a blade of grass springs up, not

a spray buds within the vale, not a leaf unfolds its fair

outlines, not a flower starts from its cloistered cell.

191:24 The Science of being reveals man and immortality as

based on Spirit. Physical sense defines mortal man as

based on matter, and from this premise infers the mor-191:27 tality of the body.

No physical affinity

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles 191:30 with error. Mind has no affinity with matter,

and therefore Truth is able to cast out the ills

of the flesh. Mind, God, sends forth the aroma of Spirit, 192:1 the atmosphere of intelligence. The belief that a pulpy

substance under the skull is mind is a mockery of intelli-192:3 gence, a mimicry of Mind.

We are Christian Scientists, only as we quit our reliance

upon that which is false and grasp the true. We are not 192:6 Christian Scientists until we leave all for Christ. Human

opinions are not spiritual. They come from the hearing

of the ear, from corporeality instead of from Principle, 192:9 and from the mortal instead of from the immortal. Spirit

is not separate from God. Spirit *is* God.

Human power a blind force

Erring power is a material belief, a blind miscalled force, 192:12 the offspring of will and not of wisdom, of the mortal mind

and not of the immortal. It is the headlong

cataract, the devouring flame, the tempest's 192:15 breath. It is lightning and hurricane, all that is selfish,

wicked, dishonest, and impure.

The one real power

Moral and spiritual might belong to Spirit, who holds 192:18 the “wind in His fists;” and this teaching accords with

Science and harmony. In Science, you can

have no power opposed to God, and the physi-192:21 cal senses must give up their false testimony. Your influence for good depends upon the weight you throw into

the right scale. The good you do and embody gives you 192:24 the only power obtainable. Evil is not power. It is a

mockery of strength, which ere long betrays its weakness

and falls, never to rise.

192:27 We walk in the footsteps of Truth and Love by following the example of our Master in the understanding of

divine metaphysics. Christianity is the basis of true heal-192:30 ing. Whatever holds human thought in line with unselfed

love, receives directly the divine power.

Mind cures hip-disease

I was called to visit Mr. Clark in Lynn, who had been 193:1 confined to his bed six months with hip-disease, caused by

a fall upon a wooden spike when quite a boy. On entering the house I met his physician, who said that

the patient was dying. The physician had just

probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, which

had on it the evidence of this condition of the bone. The

doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was on his brow. I went to

his bedside. In a few moments his face changed; its

death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was

asleep. In about ten minutes he opened his eyes and

said: "I feel like a new man. My suffering is all gone." It was between three and four o'clock in the afternoon

when this took place.

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the

yard. Since then I have not seen him, but am informed

that he went to work in two weeks. The discharge from the sore stopped, and the sore was healed. The diseased

condition had continued there ever since the injury was

received in boyhood. Since his recovery I have been informed that his physician claims to have cured him, and that his mother has

been threatened with incarceration in an insane asylum for saying: "It

was none other than God and that woman

who healed him.” I cannot attest the truth of that

report, but what I saw and did for that man, and what 193:30 his physician said of the case, occurred just as I have

narrated.

It has been demonstrated to me that Life is God 194:1 and that the might of omnipotent Spirit shares not its

strength with matter or with human will. Review-194:3 ing this brief experience, I cannot fail to discern the

coincidence of the spiritual idea of man with the divine

Mind.

Change of belief

194:6 A change in human belief changes all the physical symptoms, and determines a case for better or for

worse. When one’s false belief is corrected 194:9 Truth sends a report of health over the body.

Destruction of the auditory nerve and paralysis of the

optic nerve are not necessary to ensure deafness and blind-194:12 ness; for if mortal mind says, “I am deaf and blind,” it

will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would 194:15 presuppose man, who is immortal in spiritual understanding, a mortal in material belief.

Power of habit

The authentic history of Kaspar Hauser is a useful hint 194:18 as to the frailty and inadequacy of mortal mind. It

proves beyond a doubt that education constitutes this so-called mind, and that, in turn, 194:21 mortal mind manifests itself in the body by the false

sense it imparts. Incarcerated in a dungeon, where

neither sight nor sound could reach him, at the age of 194:24 seventeen Kaspar was still a mental infant, crying and

chattering with no more intelligence than a babe, and

realizing Tennyson's description:

194:27 An infant crying in the night,

An infant crying for the light,

And with no language but a cry.

194:30 His case proves material sense to be but a belief formed

by education alone. The light which affords us joy gave 195:1 him a belief of intense pain. His eyes were inflamed by

the light. After the babbling boy had been taught to 195:3 speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy elsewhere.

Outside of dismal darkness and cold silence he found no 195:6 peace. Every sound convulsed him with anguish. All

that he ate, except his black crust, produced violent

retchings. All that gives pleasure to our educated senses 195:9 gave him pain through those very senses, trained in an opposite direction.

Useful knowledge

The point for each one to decide is, whether it is mortal 195:12 mind or immortal Mind that is causative. We

should forsake the basis of matter for metaphysical Science and its divine Principle.

195:15 Whatever furnishes the semblance of an idea governed

by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, 195:18 thought passes naturally from effect back to cause.

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive 195:21 and should promote the growth of mortal mind out of itself, out of all that is mortal.

It is the tangled barbarisms of learning which we 195:24 deplore, - the mere dogma, the speculative theory, the

nauseous fiction. Novels, remarkable only for their

exaggerated pictures, impossible ideals, and specimens 195:27 of depravity, fill our young readers with wrong tastes

and sentiments. Literary commercialism is lowering the

intellectual standard to accommodate the purse and to 195:30 meet a frivolous demand for amusement instead of for

improvement. Incorrect views lower the standard of truth.

196:1 If materialistic knowledge is power, it is not wisdom.

It is but a blind force. Man has “sought out many inven-196:3 tions,” but he has not yet found it true that knowledge can

save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

Sin destroyed through suffering

196:6 Better the suffering which awakens mortal mind from

its fleshly dream, than the false pleasures

which tend to perpetuate this dream. Sin 196:9 alone brings death, for sin is the only element

of destruction.

“Fear him which is able to destroy both soul and body 196:12 in hell,” said Jesus. A careful study of this text allows

that here the word soul means a false sense or material

consciousness. The command was a warning to beware, 196:15 not of Rome, Satan, nor of God, but of sin. Sickness,

sin, and death are not concomitants of Life or Truth.

No law supports them. They have no relation to God 196:18 wherewith to establish their power. Sin makes its own

hell, and goodness its own heaven.

Dangerous shoals avoided

Such books as will rule disease out of mortal mind, - 196:21 and so efface the images and thoughts of disease, instead of impressing them with forcible

descriptions and medical details, - will help 196:24 to abate sickness and to destroy it.

Many a hopeless case of disease is induced by a single

post mortem examination, - not from infection nor from 196:27 contact with material virus, but from the fear of the

disease and from the image brought before the mind; it

is a mental state, which is afterwards outlined on the 196:30 body.

Pangs caused by the press

The press unwittingly sends forth many sorrows and

diseases among the human family. It does this by giv-197:1 ing names to diseases and by printing long descriptions

which mirror images of disease distinctly in thought. A 197:3 new name for an ailment affects people like a

Parisian name for a novel garment. Every one

hastens to get it. A minutely described dis-197:6 ease costs many a man his earthly days of comfort. What

a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, 197:9 which bears the fruit of sin, disease, and death, "In the

day that thou eatest thereof thou shalt surely die."

Higher standard for mortals

The less that is said of physical structure and laws, and 197:12 the more that is thought and said about moral

and spiritual law, the higher will be the standard of living and the farther mortals will be re-197:15 moved from imbecility or disease.

We should master fear, instead of cultivating it. It

was the ignorance of our forefathers in the departments 197:18 of knowledge now broadcast in the earth, that made them

hardier than our trained physiologists, more honest than

our sleek politicians.

Diet and dyspepsia

197:21 We are told that the simple food our forefathers ate

helped to make them healthy, but that is a mistake.

Their diet would not cure dyspepsia at this 197:24 period. With rules of health in the head

and the most digestible food in the stomach, there would

still be dyspeptics. Many of the effeminate constitutions 197:27 of our time will never grow robust until individual opinions improve and immortal belief loses some portion of its

error.

Harm done by physicians

197:30 The doctor's mind reaches that of his patient. The

doctor should suppress his fear of disease, else his belief

in its reality and fatality will harm his patients even more 198:1 than his calomel and morphine, for the higher stratum of

mortal mind has in belief more power to harm man than 198:3 the substratum, matter. A patient hears the

doctor's verdict as a criminal hears his death—

sentence. The patient may seem calm under it, but he is 198:6 not. His fortitude may sustain him, but his fear, which

has already developed the disease that is gaining the

mastery, is increased by the physician's words.

Disease depicted

198:9 The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then

fills in his delineations with sketches from text-198:12 books. It is better to prevent disease from

forming in mortal mind afterwards to appear on the

body; but to do this requires attention. The thought of 198:15 disease is formed before one sees a doctor and before

the doctor undertakes to dispel it by a counter-irritant,

- perhaps by a blister, by the application of caustic or 198:18 croton oil, or by a surgical operation. Again, giving another direction to faith, the physician prescribes drugs,

until the elasticity of mortal thought haply causes a 198:21 vigorous reaction upon itself, and reproduces a picture

of healthy and harmonious formations.

A patient's belief is more or less moulded and formed 198:24 by his doctor's belief in the case, even though the doctor

says nothing to support his theory. His thoughts and his

patient's commingle, and the stronger thoughts rule the 198:27 weaker. Hence the importance that doctors be Christian

Scientists.

Mind over matter

Because the muscles of the blacksmith's arm are 198:30 strongly developed, it does not follow that

exercise has produced this result or that a

less used arm must be weak. If matter were the cause 199:1 of action, and if muscles, without volition of mortal

mind, could lift the hammer and strike the anvil, it 199:3 might be thought true that hammering would enlarge

the muscles. The trip-hammer is not increased in size

by exercise. Why not, since muscles are as material as 199:6 wood and iron? Because nobody believes that mind is

producing such a result on the hammer.

Muscles are not self-acting. If mind does not move 199:9 them, they are motionless. Hence the great fact that

Mind alone enlarges and empowers man through its

mandate, - by reason of its demand for and supply of 199:12 power. Not because of muscular exercise, but by reason of the blacksmith's faith in exercise, his arm becomes

stronger.

Latent fear subdued

199:15 Mortals develop their own bodies or make them sick,

according as they influence them through mortal mind.

To know whether this development is produced 199:18 consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are subdued by him. 199:21 The devotion of thought to an honest achievement makes

the achievement possible. Exceptions only confirm this

rule, proving that failure is occasioned by a too feeble 199:24 faith.

Had Blondin believed it impossible to walk the rope

over Niagara's abyss of waters, he could never have 199:27 done it. His belief that he could do it gave his thought—

forces, called muscles, their flexibility and power which

the unscientific might attribute to a lubricating oil. His 199:30 fear must have disappeared before his power of putting

resolve into action could appear.

Homer and Moses

When Homer sang of the Grecian gods, Olympus was 200:1 dark, but through his verse the gods became alive in a

nation's belief. Pagan worship began with muscularity, 200:3 but the law of Sinai lifted thought into the

song of David. Moses advanced a nation to

the worship of God in Spirit instead of matter, and il-200:6 lustrated the grand human capacities of being bestowed

by immortal Mind.

A mortal not man

Whoever is incompetent to explain Soul would be wise 200:9 not to undertake the explanation of body. Life is, always

has been, and ever will be independent of

matter; for life is God, and man is the idea 200:12 of God, not formed materially but spiritually, and not

subject to decay and dust. The Psalmist said: "Thou

madest him to have dominion over the works of Thy 200:15 hands. Thou hast put all things under his feet."

The great truth in the Science of being, that the real

man was, is, and ever shall be perfect, is incontrovertible; 200:18 for if man is the image, reflection, of God, he is neither

inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit 200:21 is the so-called human soul or spirit, in other words

the five senses, - the flesh that warreth against Spirit.

These so called material senses must yield to the infinite 200:24 Spirit, named God.

St. Paul said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 200:27 (I Cor. ii. 2.) Christian Science says: I am determined

not to know anything among you, save Jesus Christ, and

him glorified.

CHAPTER VIII - FOOTSTEPS OF TRUTH

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. - PSALMS.

Practical preaching

201:1 THE best sermon ever preached is Truth practised

and demonstrated by the destruction of sin, sickness, 201:3 and death. Knowing this and knowing too

that one affection would be supreme in us and

take the lead in our lives, Jesus said, “No man can serve 201:6 two masters.”

We cannot build safely on false foundations. Truth

makes a new creature, in whom old things pass away 201:9 and “all things are become new.” Passions, selfishness,

false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side 201:12 of God, good.

The uses of truth

We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when 201:15 the winds of God blow, we shall not hug our tatters close about us.

The way to extract error from mortal mind is to pour 201:18 in truth through flood-tides of Love. Christian perfection is won on no other basis.

Grafting holiness upon unholiness, supposing that sin 202:1 can be forgiven when it is not forsaken, is as foolish as

straining out gnats and swallowing camels. 202:3 The scientific unity which exists between God and man

must be wrought out in life-practice, and God's will must be universally done.

Divine study

202:6 If men would bring to bear upon the study of the

Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense, 202:9 they would not go on from bad to worse,

until disciplined by the prison and the scaffold; but

the whole human family would be redeemed through 202:12 the merits of Christ, - through the perception and acceptance of Truth. For this glorious result Christian

Science lights the torch of spiritual understanding.

Harmonious life-work

202:15 Outside of this Science all is mutable; but immortal

man, in accord with the divine Principle of His being,

God, neither sins, suffers, nor dies. The days 202:18 of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the

true way leads to life instead of to death, and earthly 202:21 experience discloses the finity of error and the infinite

capacities of Truth, in which God gives man dominion

over all the earth.

Belief and practice

202:24 Our beliefs about a Supreme Being contradict the

practice growing out of them. Error abounds where

Truth should "much more abound." We

202:27 admit that God has almighty power, is "a

very present help in trouble;" and yet we rely on a drug

or hypnotism to heal disease, as if senseless matter or err-202:30 ing mortal mind had more power than omnipotent Spirit.

Sure reward of righteousness

Common opinion admits that a man may take cold in

the act of doing good, and that this cold may produce 203:1 fatal pulmonary disease; as though evil could overbear

the law of Love, and check the reward for do-203:3 ing good. In the Science of Christianity, Mind

- omnipotence - has all-power, assigns sure

rewards to righteousness, and shows that matter can 203:6 neither heal nor make sick, create nor destroy.

Our belief and understanding

If God were understood instead of being merely believed, this understanding would establish health. The 203:9 accusation of the rabbis, "He made himself

the Son of God," was really the justification

of Jesus, for to the Christian the only true 203:12 spirit is Godlike. This thought incites to a more exalted

worship and self-abnegation. Spiritual perception brings

out the possibilities of being, destroys reliance on aught 203:15 but God, and so makes man the image of his Maker in

deed and in truth.

Suicide and sin

We are prone to believe either in more than one Su-203:18 preme Ruler or in

some power less than God. We imagine that Mind can be imprisoned in a sensuous body.

When the material body has gone to ruin, when evil has 203:21 overtaxed the belief of life in matter and destroyed it,

then mortals believe that the deathless Principle, or

Soul, escapes from matter and lives on; but this is not 203:24 true. Death is not a stepping-stone to life, immortality,

and bliss. The so-called sinner is a suicide.

Sin kills the sinner and will continue to kill 203:27 him so long as he sins. The foam and fury of illegitimate living and of fearful and doleful dying should

disappear on the shore of time; then the waves of sin, 203:30 sorrow, and death beat in vain.

God, divine good, does not kill a man in order to give

him eternal Life, for God alone is man's life. God is at 204:1 once the centre and circumference of being. It is evil

that dies; good dies not.

Spirit the only intelligence and substance 204:3 All forms of error support the false conclusions that

there is more than one Life; that material history is as

real and living as spiritual history; that mortal 204:6 error is as conclusively mental as immortal

Truth; and that there are two separate, antagonistic entities and beings, two powers, - namely, 204:9 Spirit and matter, - resulting in a third person (mortal

man) who carries out the delusions of sin, sickness, and death.

204:12 The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though 204:15 so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.

Unscientific theories

204:18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages under-204:21 stand the Ego, and realize only one God, one Mind or intelligence?

False and self-assertive theories have given sinners the 204:24 notion that they can create what God cannot, - namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine 204:27 Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.

204:30 The belief that God lives in matter is pantheistic. The

error, which says that Soul is in body, Mind is in matter,

and good is in evil, must unsay it and cease from such 205:1 utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they 205:3 are sinning, will lean on matter instead of Spirit, stumble

with lameness, drop with drunkenness, consume with dis—

case, - all because of their blindness, their false sense 205:6 concerning God and man.

Creation perfect

When will the error of believing that there is life in

matter, and that sin, sickness, and death are creations of 205:9 God, be unmasked? When will it be understood that matter has neither intelligence, life,

nor sensation, and that the opposite belief is the prolific 205:12 source of all suffering? God created all through Mind,

and made all perfect and eternal. Where then is the

necessity for recreation or procreation?

Perceiving the divine image

205:15 Befogged in error (the error of believing that matter

can be intelligent for good or evil), we can catch clear

glimpses of God only as the mists disperse, 205:18 or as they melt into such

thinness that we perceive the divine image in some word or deed

which indicates the true idea, - the supremacy and reality of good, the nothingness and unreality of evil.

Redemption from selfishness

When we realize that there is one Mind, the divine law

of loving our neighbor as ourselves is unfolded; 205:24 whereas a belief in many ruling minds hinders

man's normal drift towards the one Mind, one

God, and leads human thought into opposite channels 205:27 where selfishness reigns.

Selfishness tips the beam of human existence towards

the side of error, not towards Truth. Denial of the oneness of Mind throws our weight into the scale, not of

Spirit, God, good, but of matter.

When we fully understand our relation to the Divine, 206:1 we can have no other Mind but His, - no other Love,

wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

Will-power unrighteous

The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of spiritual sense to govern man.

Material, erring, human thought acts injuriously both upon the body and through it.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments - hope, faith, love - is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick.

In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, - Spirit, not matter, being the source of supply.

Birth and death unreal

Does God send sickness, giving the mother her child for the brief space of a few years and then taking it away by death? Is God creating anew what He

has already created? The Scriptures are definite on this point, declaring that His work was/ finished/, 206:24 nothing is new to God, and that it was *good*.

Can there be any birth or death for man, the spiritual

image and likeness of God? Instead of God sending 206:27 sickness and death, He destroys them, and brings to light

immortality. Omnipotent and infinite Mind made all

and includes all. This Mind does not make mistakes 206:30 and subsequently correct them. God does not cause man

to sin, to be sick, or to die.

No evil in Spirit

There are evil beliefs, often called evil spirits; but 207:1 these evils are not Spirit, for there is no evil in Spirit.

Because God is Spirit, evil becomes more apparent and 207:3 obnoxious proportionately as we advance spiritually, until it disappears from our lives.

This fact proves our position, for every scientific state-207:6 ment in Christianity has its proof. Error of statement

leads to error in action.

Subordination of evil

God is not the creator of an evil mind. Indeed, evil 207:9 is not Mind. We

must learn that evil is the awful deception and unreality of existence. Evil is not

supreme; good is not helpless; nor are the 207:12 so-called laws of matter primary, and the law of Spirit

secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man.

Evident impossibilities

207:15 Body is not first and Soul last, nor is evil mightier than

good. The Science of being repudiates self-evident impossibilities, such as the amalgama-207:18 tion of Truth and error in cause or effect. Science separates the tares and wheat in time of harvest.

One primal cause

There is but one primal cause. Therefore there can 207:21 be no effect from any other cause, and there can be no

reality in aught which does not proceed from

this great and only cause. Sin, sickness, dis-207:24 ease, and death belong not to the Science of being. They

are the errors, which presuppose the absence of Truth,

Life, or Love.

207:27 The spiritual reality is the scientific fact in all things.

The spiritual fact, repeated in the action of man and the

whole universe, is harmonious and is the ideal of Truth. 207:30 Spiritual facts

are not inverted; the opposite discord,

which bears no resemblance to spirituality, is not real.

The only evidence of this inversion is obtained from 208:1 suppositional error, which affords no proof of God,

Spirit, or of the spiritual creation. Material sense de-208:3 fines all things materially, and has a finite sense of the

infinite.

Seemingly independent authority

The Scriptures say, “In Him we live, and move, and 208:6 have our being.” What then is this seeming power, independent of God, which causes disease and

cures it? What is it but an error of belief, - 208:9 a law of mortal mind, wrong in every sense,

embracing sin, sickness, and death? It is the very antipode of immortal Mind, of Truth, and of spiritual law. 208:12 It is not in accordance with the goodness of God’s character that He should make man sick, then leave man to

heal himself; it is absurd to suppose that matter can both 208:15 cause and cure disease, or that Spirit, God, produces

disease and leaves the remedy to matter.

John Young of Edinburgh writes: “God is the father 208:18 of mind, and of nothing else.” Such an utterance is

“the voice of one crying in the wilderness” of human

beliefs and preparing the way of Science. Let us learn 208:21 of the real and

eternal, and prepare for the reign of

Spirit, the kingdom of heaven, - the reign and rule of

universal harmony, which cannot be lost nor remain 208:24 forever unseen.

Sickness as only thought

Mind, not matter, is causation. A material body

only expresses a material and mortal mind. A mortal 208:27 man possesses this body, and he makes it

harmonious or discordant according to the

images of thought impressed upon it. You embrace 208:30 your body in your thought, and you should delineate

upon it thoughts of health, not of sickness. You should

banish all thoughts of disease and sin and of other beliefs 209:1 included in matter. Man, being immortal, has a perfect

indestructible life. It is the mortal belief which makes 209:3 the body discordant and diseased in proportion as ignorance, *fear*, or human will governs mortals.

Allness of Truth

Mind, supreme over all its formations and governing 209:6 them all, is the central sun of its own systems of ideas,

the life and light of all its own vast creation;

and man is tributary to divine Mind. The 209:9 material and mortal body or mind is not the man.

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither 209:12 philosophy nor skepticism can hinder the march of the

Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind. 209:15 Nearness, not distance, lends enchantment to this view.

Spiritual translation

The compounded minerals or aggregated substances

composing the earth, the relations which constituent 209:18 masses hold to each other, the magnitudes,

distances, and revolutions of the celestial

bodies, are of no real importance, when we remember 209:21 that they all must give place to the spiritual fact by the

translation of man and the universe back into Spirit. In

proportion as this is done, man and the universe will be 209:24 found harmonious and eternal.

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of specu-209:27 lative theories, based on the hypothesis of material law

or life and intelligence resident in matter, will ultimately vanish, swallowed up

in the infinite calculus of 209:30 Spirit.

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works 210:1 over faith in words. Its ideas are expressed only in “new

tongues;” and these are interpreted by the translation of 210:3 the spiritual original into the language which human

thought can comprehend.

Jesus’ disregard of matter

The Principle and proof of Christianity are discerned 210:6 by spiritual sense. They are set forth in Jesus’ demonstrations, which show - by his healing the

sick, casting out evils, and destroying death, 210:9 “the last enemy that shall be destroyed,” -

his disregard of matter and its so-called laws.

Knowing that Soul and its attributes were forever

manifested through man, the Master healed the sick,

gave sight to the blind, hearing to the deaf, feet to the

lame, thus bringing to light the scientific action of the 210:15 divine Mind on human minds and bodies and giving

a better understanding of Soul and salvation. Jesus

healed sickness and sin by one and the same metaphysical 210:18 process.

Mind not mortal

The expression *mortal mind* is really a solecism, for

Mind is immortal, and Truth pierces the error of mortality 210:21 as a sunbeam penetrates the cloud. Because,

in obedience to the immutable law of Spirit,

this so-called mind is self-destructive, I name it mortal. 210:24 Error soweth the wind and reapeth the whirlwind.

Matter mindless

What is termed matter, being unintelligent, cannot say,

“I suffer, I die, I am sick, or I am well.” It is the so-210:27 called mortal mind which voices this and appears to itself to make good its claim. To

mortal sense, sin and suffering are real, but immortal 210:30 sense includes no evil nor pestilence. Because immortal

sense has no error of sense, it has no sense of error; there

fore it is without a destructive element.

211:1 If brain, nerves, stomach, are intelligent, - if they talk

to us, tell us their condition, and report how they feel, - 211:3 then Spirit and matter, Truth and error, commingle

and produce sickness and health, good and evil, life and

death; and who shall say whether Truth or error is the 211:6 greater?

Matter sensationless

The sensations of the body must either be the sensations of a so-called mortal mind or of matter. Nerves 211:9 are not mind. Is it not provable that Mind is

not *mortal* and that matter has no sensation?

Is it not equally true that matter does not appear in the 211:12 spiritual understanding of being?

The sensation of sickness and the impulse to sin seem

to obtain in mortal mind. When a tear starts, does not 211:15 this so-called mind produce the effect seen in the lachry—

mal gland? Without mortal mind, the tear could not

appear; and this action shows the nature of all so-called 211:18 material cause and effect.

It should no longer be said in Israel that “the fathers

have eaten sour grapes, and the children’s teeth are set 211:21 on edge.” Sympathy with error should disappear. The

transfer of the thoughts of one erring mind to another,

Science renders impossible.

Nerves painless

211:24 If it is true that nerves have sensation, that matter has

intelligence, that the material organism causes the eyes to

see and the ears to hear, then, when the body 211:27 is dematerialized, these faculties must be lost,

for their immortality is not in Spirit; whereas the fact

is that only through dematerialization and spiritualiza-211:30 tion of thought can these faculties be conceived of as

immortal.

Nerves are not the source of pain or pleasure. We 212:1 suffer or enjoy in our dreams, but this pain or pleasure

is not communicated through a nerve. A tooth which has 212:3 been extracted sometimes aches again in belief, and the

pain seems to be in its old place. A limb which has been

amputated has continued in belief to pain the owner. If 212:6 the sensation of pain in the limb can return, can be prolonged, why cannot the limb reappear?

Why need pain, rather than pleasure, come to this mor-212:9 tal sense? Because the memory of pain is more vivid

than the memory of pleasure. I have seen an unwitting

attempt to scratch the end of a finger which had been cut 212:12 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. 212:15 Reverse the process; take away this so-called mind instead

of a piece of the flesh, and the nerves have no sensation.

Human falsities

Mortals have a modus of their own, undirected and un-212:18 sustained by God. They produce a rose through seed and

soil, and bring the rose into contact with the

olfactory nerves that they may smell it. In 212:21 legerdemain and credulous frenzy, mortals believe that

unseen spirits produce the flowers. God alone makes

and clothes the lilies of the field, and this He does by 212:24 means of Mind, not matter.

No miracles in Mind-methods

Because all the methods of Mind are not understood,

we say the lips or hands must move in order to convey 212:27 thought, that the undulations of the air convey

sound, and possibly that other methods involve

so-called miracles. The realities of being, its 212:30 normal action, and the origin of all things are unseen to

mortal sense; whereas the unreal and imitative movements of mortal belief,

which would reverse the immortal 213:1 modus and action, are styled the real. Whoever contradicts this mortal mind supposition of reality is called 213:3 a deceiver, or is said to be deceived. Of a man it has

been said, “As he thinketh in his heart, so is he;” hence
as a man spiritually *understandeth*, so is he in truth.

Good indefinable

213:6 Mortal mind conceives of something as either liquid

or solid, and then classifies it materially. Immortal and

spiritual facts exist apart from this mortal and 213:9 material conception. God, good, is self-existent and self-expressed, though indefinable as a whole.

Every step towards goodness is a departure from materi-213:12 ality, and is a tendency towards God, Spirit. Material

theories partially paralyze this attraction towards infinite

and eternal good by an opposite attraction towards the 213:15 finite, temporary, and discordant.

Sound is a mental impression made on mortal belief.

The ear does not really hear. Divine Science reveals 213:18 sound as communicated through the senses of Soul -

through spiritual understanding.

Music, rhythm of head and heart

Mozart experienced more than he expressed. The 213:21 rapture of his grandest symphonies was never heard. He

was a musician beyond what the world knew.

This was even more strikingly true of Beet-213:24 hoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. 213:27 Mortal mind is the harp of many strings, discoursing

either discord or harmony according as the hand, which

sweeps over it, is human or divine. 213:30 Before human knowledge dipped to its depths into a

false sense of things, - into belief in material origins

which discard the one Mind and true source of being, - 214:1 it is possible that the impressions from Truth were as

distinct as sound, and that they came as sound to the 214:3 primitive prophets. If the medium of hearing is wholly

spiritual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence 214:6 before his material senses, he could never have "walked

with God," nor been guided into the demonstration of

life eternal.

Adam and the senses

214:9 Adam, represented in the Scriptures as formed from

dust, is an object-lesson for the human mind. The material senses, like Adam,

originate in matter and 214:12 return to dust, - are proved non-intelligent.

They go out as they came in, for they are still the error,

not the truth of being. When it is learned that the spirit-214:15 ual sense, and not the material, conveys the impressions

of Mind to man, then being will be understood and found

to be harmonious.

Idoltrous illusions

214:18 We bow down to matter, and entertain finite thoughts

of God like the pagan idolater. Mortals are inclined to

fear and to obey what they consider a material 214:21 body more than they do a spiritual God. All

material knowledge, like the original "tree of knowledge,"

multiplies their pains, for mortal illusions would rob God, 214:24 slay man, and meanwhile would spread their table with

cannibal tidbits and give thanks.

The senses of Soul

How transient a sense is mortal sight, when a wound on 214:27 the retina may end the power of light and lens! But the

real sight or sense is not lost. Neither age nor

accident can interfere with the senses of Soul, 214:30 and there are no other

real senses. It is evident that the

body as matter has no sensation of its own, and there is no

oblivion for Soul and its faculties. Spirit's senses are without pain, and they are forever at peace. Nothing can hide

from them the harmony of all things and the might and 215:3 permanence of Truth.

Real being never lost

If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of 215:6 Mind; but being cannot be lost while God exists. Soul and matter are at variance from the

very necessity of their opposite natures. Mortals are 215:9 unacquainted with the reality of existence, because matter

and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric altitudes. Whatever is governed by God, is never for an

instant deprived of the light and might of intelligence

and Life.

Light and darkness

215:15 We are sometimes led to believe that darkness is as real

as light; but Science affirms darkness to be only a mortal

sense of the absence of light, at the coming of 215:18 which darkness loses the appearance of reality.

So sin and sorrow, disease and death, are the suppositional

absence of Life, God, and flee as phantoms of error before 215:21 truth and love.

With its divine proof, Science reverses the evidence of

material sense. Every quality and condition of mortality 215:24 is lost, swallowed up in immortality. Mortal man is the

antipode of immortal man in origin, in existence, and in his

relation to God.

Faith of Socrates

215:27 Because he understood the superiority and immortality of good, Socrates feared not the hemlock poison.

Even the faith of his philosophy spurned phys-215:30 ical timidity. Having sought man's spiritual

state, he recognized the immortality of man. The ignorance and malice of the age would have killed the vener-216:1 able philosopher because of his faith in Soul and his indifference to the body.

The serpent of error

216:3 Who shall say that man is alive to-day, but may be dead

to-morrow? What has touched Life, God, to such

strange issues? Here theories cease, and Sci-216:6 once unveils the mystery and solves the problem of man. Error bites the heel of truth, but cannot kill

truth. Truth bruises the head of error - destroys error. 216:9 Spirituality lays open siege to materialism. On which

side are we fighting?

Servants and masters

The understanding that the Ego is Mind, and that 216:12 there is but one Mind or intelligence, begins at once to

destroy the errors of mortal sense and to supply

the truth of immortal sense. This understand-216:15 ing makes the body harmonious; it makes the nerves,

bones, brain, etc., servants, instead of masters. If man

is governed by the law of divine Mind, his body is in sub-216:18 mission to everlasting Life and Truth and Love. The

great mistake of mortals is to suppose that man, God's

image and likeness, is both matter and Spirit, both good 216:21 and evil.

If the decision were left to the corporeal senses, evil

would appear to be the master of good, and sickness to 216:24 be the rule of existence, while health would seem the

exception, death the inevitable, and life a paradox. Paul

asked: "What concord hath Christ with Belial?" (2 Cor-216:27 inthians vi.

15.)

Personal identity

When you say, "Man's body is material," I say with

Paul: Be "willing rather to be absent from the body, 216:30 and to be present with the Lord." Give up

your material belief of mind in matter, and

have but one Mind, even God; for this Mind forms its 217:1 own likeness. The loss of man's identity through the

understanding which Science confers is impossible; and 217:3 the notion of such a possibility is more absurd than to

conclude that individual musical tones are lost in the origin of harmony.

Paul's experience

217:6 Medical schools may inform us that the healing work

of Christian Science and Paul's peculiar Christian conversion and experience, - which prove Mind 217:9 to be scientifically distinct from matter, - are

indications of unnatural mental and bodily conditions,

even of catalepsy and hysteria; yet if we turn to the Scrip-217:12 tures, what do we read? Why, this: "If a man keep my

saying, he shall never see death!" and "Henceforth know

we no man after the flesh!”

Fatigue is mental

217:15 That scientific methods are superior to others, is

seen by their effects. When you have once conquered

a diseased condition of the body through 217:18 Mind, that condition never recurs, and you

have won a point in Science. When mentality gives

rest to the body, the next toil will fatigue you less, for 217:21 you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be 217:24 able to demonstrate this control. The scientific and

permanent remedy for fatigue is to learn the power of

Mind over the body or any illusion of physical weariness, 217:27 and so destroy this illusion, for matter cannot be weary

and heavy-laden.

You say, “Toil fatigues me.” But what is this *me*! 217:30 Is it muscle or mind? Which is tired and so speaks?

Without mind, could the muscles be tired? Do the

muscles talk, or do you talk for them? Matter is non-218:1 intelligent. Mortal mind does the false talking, and that

which affirms weariness, made that weariness.

Mind never weary

218:3 You do not say a wheel is fatigued; and yet the body

is as material as the wheel. If it were not for what the

human mind says of the body, the body, like 218:6 the inanimate wheel, would never be weary.

The consciousness of Truth rests us more than hours of

repose in unconsciousness.

Coalition of sin and sickness

218:9 The body is supposed to say, "I am ill." The reports

of sickness may form a coalition with the reports of sin,

and say, "I am malice, lust, appetite, envy, 218:12 hate." What renders both sin and sickness

difficult of cure is, that the human mind is the

sinner, disinclined to self-correction, and believing that 218:15 the body can be sick independently of mortal mind and

that the divine Mind has no jurisdiction over the body.

Sickness akin to sin

Why pray for the recovery of the sick, if you are with-218:18 out faith in God's willingness and ability to heal them?

If you do believe in God, why do you substitute drugs for the Almighty's

power, and 218:21 employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever-present help?

218:24 Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, as having sensation or power.

218:27 The Scriptures say, “They that wait upon the Lord

... shall run, and not be weary; and they shall walk,

and not faint.” The meaning of that passage is not 218:30 perverted by applying it literally to moments of fatigue,

for the moral and physical are as one in their results.

When we wake to the truth of being, all disease, 219:1 pain, weakness, weariness, sorrow, sin, death, will be

unknown, and the mortal dream will forever cease. My 219:3 method of treating fatigue applies to all bodily ailments,

since Mind should be, and is, supreme, absolute, and

final.

Affirmation and result

219:6 In mathematics, we do not multiply when we should

subtract, and then say the product is correct. No more

can we say in Science that muscles give strength, 219:9 that nerves give pain or pleasure, or that matter

governs, and then expect that the result will be harmony.

Not muscles, nerves, nor bones, but mortal mind makes 219:12 the whole body “sick, and the whole heart faint;” whereas

divine Mind heals.

When this is understood, we shall never affirm concern-219:15 ing the body what we do not wish to have manifested. We

shall not call the body weak, if we would have it strong;

for the belief in feebleness must obtain in the human 219:18 mind before it can be made manifest on the body, and

the destruction of the belief will be the removal of its

effects. Science includes no rule of discord, but governs 219:21 harmoniously. “The wish,” says the poet, “is ever father

to the thought.”

Scientific beginning

We may hear a sweet melody, and yet misunderstand 219:24 the science that governs it. Those who are healed

through metaphysical Science, not comprehending the Principle of the cure, may misun-219:27 derstand it, and impute their recovery to change of air or

diet, not rendering to God the honor due to Him alone.

Entire immunity from the belief in sin, suffering, and 219:30 death may not be reached at this period, but we may look

for an abatement of these evils; and this scientific beginning is in the right direction.

Hygiene ineffectual

220:1 We hear it said: " I exercise daily in the open air. I

take cold baths, in order to overcome a predisposition to 220:3 take cold; and yet I have continual colds,

catarrh, and cough." Such admissions ought

to open people's eyes to the inefficacy of material hygiene, 220:6 and induce sufferers to look in other directions for cause

and cure.

Instinct is better than misguided reason, as even na-220:9 ture declares. The violet lifts her blue eye to greet the

early spring. The leaves clap their hands as nature's

untired worshippers. The snowbird sings and soars 220:12 amid the blasts; he has no catarrh from wet feet, and

procures a summer residence with more ease than a na—

bob. The atmosphere of the earth, kinder than the at-220:15 mosphere of mortal mind, leaves catarrh to the latter.

Colds, coughs, and contagion are engendered solely by

human theories.

The reflex phenomena

220:18 Mortal mind produces its own phenomena, and then charges them to something else, - like a kitten glancing into the mirror at itself and thinking 220:21 it sees another kitten.

A clergyman once adopted a diet of bread and water to increase his spirituality. Finding his health failing, 220:24 he gave up his abstinence, and advised others never to try dietetics for growth in grace.

Volition far-reaching

The belief that either fasting or feasting makes men 220:27 better morally or physically is one of the fruits of “the tree of the knowledge of good and evil,” concerning which God said, “Thou shalt not eat 220:30 of it.” Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, blood, etc., as directly as the volition or will moves the mind.

Starvation and dyspepsia

221:1 I knew a person who when quite a child adopted the

Graham system to cure dyspepsia. For many years, he 221:3 ate only bread and vegetables, and drank nothing but water. His dyspepsia increasing, he decided that his diet should be more rigid, and 221:6 thereafter he partook of

but one meal in twenty-four

hours, this meal consisting of only a thin slice of bread

without water. His physician also recommended that 221:9 he should not wet his parched throat until three hours

after eating. He passed many weary years in hunger

and weakness, almost in starvation, and finally made up 221:12 his mind to die, having exhausted the skill of the doctors,

who kindly informed him that death was indeed his only

alternative. At this point Christian Science saved him, 221:15 and he is now in perfect health without a vestige of the

old complaint.

He learned that suffering and disease were the self-221:18 imposed beliefs of mortals, and not the facts of being;

that God never decreed disease, - never ordained a law

that fasting should be a means of health. Hence semi-221:21 starvation is not acceptable to wisdom, and it is equally

far from Science, in which being is sustained by God, Mind.

These truths, opening his eyes, relieved his stomach, and 221:24 he ate without suffering, “giving God thanks;” but he

never enjoyed his food as he had imagined he would

when, still the slave of matter, he thought of the flesh-221:27 pots of Egypt, feeling childhood’s hunger and undisciplined by self-denial and divine Science.

Mind and stomach

This new-born understanding, that neither food nor 221:30 the stomach, without the consent of mortal

mind, can make one suffer, brings with it another lesson, - that gluttony is a sensual illusion, and 222:1 that this phantasm of mortal mind disappears as we better

apprehend our spiritual existence and ascend the ladder 222:3 of life.

This person learned that food affects the body only

as mortal mind has its material methods of working, one 222:6 of which is to believe that proper food supplies nutriment

and strength to the human system. He learned also that

mortal mind makes a mortal body, whereas Truth re-222:9 generates this fleshly mind and feeds thought with the

bread of Life.

Food had less power to help or to hurt him after he 222:12 had availed himself of the fact that Mind governs man,

and he also had less faith in the so-called pleasures and

pains of matter. Taking less thought about what he 222:15 should eat or drink, consulting the stomach less about

the economy of living and God more, he recovered

strength and flesh rapidly. For many years he had 222:18 been kept alive, as was believed, only by the strictest adherence to hygiene and drugs, and yet he

continued ill

all the while. Now he dropped drugs and material 222:21 hygiene, and was well.

He learned that a dyspeptic was very far from being

the image and likeness of God, - far from having “do-222:24 minion over the fish of the sea, and over the fowl of the

air, and over the cattle,” if eating a bit of animal flesh

could overpower him. He finally concluded that God 222:27 never made a dyspeptic, while fear, hygiene, physiology,

and physics had made him one, contrary to His commands.

Life only in Spirit

In seeking a cure for dyspepsia consult matter not at 222:30 all, and eat what is set before you, “asking

no question for conscience sake.” We must

destroy the false belief that life and intelligence are in 223:1 matter, and plant ourselves upon what is pure and perfect. Paul said, “Walk in the Spirit, and ye shall not 223:3 fulfil the lust of the flesh.” Sooner or later we shall learn

that the fetters of man’s finite capacity are forged by the

illusion that he lives in body instead of in Soul, in matter 223:6 instead of in Spirit.

Soul greater than body

Matter does not express Spirit. God is infinite omnipresent Spirit. If Spirit is *all* and is everywhere, what 223:9 and where is matter? Remember that truth

is greater than error, and we cannot put the

greater into the less. Soul is Spirit, and Spirit is greater 223:12 than body. If Spirit were once within the body, Spirit

would be finite, and therefore could not be Spirit.

The question of the ages

The question, "What is Truth," convulses the world. 223:15 Many are ready to meet this inquiry with the assurance

which comes of understanding; but more are

blinded by their old illusions, and try to "give 223:18 it pause." "If the blind lead the blind, both shall fall into

the ditch."

The efforts of error to answer this question by some 223:21 *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down.

They will emancipate humanity, and supplant unscientific 223:24 means and so-called laws.

Heralds of Science

Peals that should startle the slumbering thought from

its erroneous dream are partially unheeded; but the last 223:27 trump has not sounded, or this would not be

so. Marvels, calamities, and sin will much

more abound as truth urges upon mortals its resisted 223:30 claims; but the awful daring of sin destroys sin, and

foreshadows the triumph of truth. God will over—

turn, until “He come whose right it is.” Longevity 224:1 is increasing and the power of sin diminishing, for the,

world feels the alterative effect of truth through every 224:3 pore.

As the crude footprints of the past disappear from the

dissolving paths of the present, we shall better understand 224:6 the Science which governs these changes, and shall plant

our feet on firmer ground. Every sensuous pleasure or

pain is self-destroyed through suffering. There should 224:9 be painless progress, attended by life and peace instead

of discord and death.

Sectarianism and opposition

In the record of nineteen centuries, there are sects 224:12 many but not enough Christianity. Centuries ago religionists were ready to hail an anthropomorphic God, and array His vicegerent with pomp 224:15 and splendor; but this was not the manner

of truth's appearing. Of old the cross was truth's central sign, and it is to-day. The modern lash is less 224:18 material than the Roman scourge, but it is equally as

cutting. Cold disdain, stubborn resistance, opposition

from church, state laws, and the press, are still the har-224:21 bingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness 224:24 and in health, stands at the door of this age, knocking

for admission. Will you open or close the door upon this

angel visitant, who cometh in the quiet of meekness, as he 224:27 came of old to the patriarch at noonday?

Mental emancipation

Truth brings the elements of liberty. On its banner

is the Soul-inspired motto, "Slavery is abolished." The 224:30 power of God brings deliverance to the captive. No power can withstand divine Love.

What is this supposed power, which opposes itself to God? 225:1 Whence cometh it? What is it that binds man with iron

shackles to sin, sickness, and death? Whatever enslaves 225:3 man is opposed

to the divine government. Truth makes

man free.

Truth's ordeal

You may know when first Truth leads by the few-225:6 ness and faithfulness of its followers. Thus it is that

the march of time bears onward freedom's

banner. The powers of this world will fight, 225:9 and will command their sentinels not to let truth pass

the guard until it subscribes to their systems; but Science,

heeding not the pointed bayonet, marches on. There is 225:12 always some tumult, but there is a rallying to truth's

standard.

Immortal sentences

The history of our country, like all history, illustrates 225:15 the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A

few immortal sentences, breathing the omnipo-225:18 tence of divine justice, have been potent to break despotic

fetters and abolish the whipping-post and slave market;

but oppression neither went down in blood, nor did the 225:21 breath of

freedom come from the cannon's mouth. Love
is the liberator.

Slavery abolished

Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is

a more difficult task. The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out

through the action of the divine Mind.

Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their

freedom. The rights of man were vindicated in a single

section and on the lowest plane of human life, when African slavery was abolished in our land. That was only

prophetic of further steps towards the banishment of a world-wide slavery, found on higher planes of existence

and under more subtle and depraving forms.

Liberty's crusade

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of

this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment-226:9 ment of the rights of man as a Son of God, demanding

that the fetters of sin, sickness, and death be stricken

from the human mind and that its freedom be won, not 226:12 through human warfare, not with bayonet and blood, but

through Christ's divine Science.

Cramping systems

God has built a higher platform of human rights, and 226:15 He has built it on diviner claims. These claims are not

made through code or creed, but in demonstration of "on earth peace, goodwill toward men." 226:18 Human codes, scholastic theology, material medicine and

hygiene, fetter faith and spiritual understanding. Divine

Science rends asunder these fetters, and man's birthright 226:21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body gov-226:24 erned them, rather than Mind.

House of bondage

The lame, the deaf, the dumb, the blind, the sick, the

sensual, the sinner, I wished to save from the slavery of 226:27 their own beliefs and from the educational

systems of the Pharaohs, who to-day, as of

yore, hold the children of Israel in bondage. I saw be-226:30 fore me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting

Truth, the strong deliverer, to guide me into the land 227:1 of Christian Science, where fetters fall and the rights of

man are fully known and acknowledged.

Higher law ends bondage

227:3 I saw that the law of mortal belief included all error,

and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the 227:6 claims of the enslaving senses must be denied and superseded. The law of the divine Mind must

end human bondage, or mortals will continue unaware 227:9 of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit

an ignorance of divine power, - an ignorance that 227:12 is the foundation of continued bondage and of human

suffering.

Native freedom

Discerning the rights of man, we cannot fail to fore-227:15 see the doom of all oppression. Slavery is not the legitimate state of man. God made man free.

Paul said, "I was free born." All men should 227:18 be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.

Standard of liberty

227:21 Christian Science raises the standard of liberty and

cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the 227:24 way. Citizens of the world, accept the "glorious liberty of the children of God," and be free! This

is your divine right. The illusion of material sense, not 227:27 divine law, has bound you, entangled your free limbs,

crippled your capacities, enfeebled your body, and de—

faced the tablet of your being.

227:30 If God had instituted material laws to govern man,

disobedience to which would have made man ill, Jesus

would not have disregarded those laws by healing in 228:1 direct opposition to them and in defiance of all material

conditions.

No fleshly heredity

228:3 The transmission of disease or of certain idiosyncra—

sies of mortal mind would be impossible if this great fact

of being were learned, - namely, that nothing 228:6 inharmonious can enter being, for Life is God.

Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the 228:9 right, we shall have no dangerous inheritances, and fleshly

ills will disappear.

God-given dominion

The enslavement of man is not legitimate. It will 228:12 cease when man enters into his heritage of freedom, his

God-given dominion over the material senses.

Mortals will some day assert their freedom in 228:15 the name of Almighty God. Then they will control their

own bodies through the understanding of divine Science.

Dropping their present beliefs, they will recognize har-228:18 money as the spiritual reality and discord as the material

unreality.

If we follow the command of our Master, "Take no 228:21 thought for your life," we shall never depend on bodily

conditions, structure, or economy, but we shall be masters

of the body, dictate its terms, and form and control it with 228:24 Truth.

Priestly pride humbled

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God. The humble Nazarene overthrew

the supposition that sin, sickness, and death

have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead

faith and ceremonies.

229:1 If Mind is not the master of sin, sickness, and death,

they are immortal, for it is already proved that matter has not destroyed them, but is their basis and

support.

No union of opposites

We should hesitate to say that Jehovah sins or suffers; 229:6 but if sin and suffering are realities of being, whence did

they emanate? God made all that was made,

and Mind signifies God, - infinity, not finity. 229:9 Not far removed from infidelity is the belief which

unites such opposites as sickness and health, holiness

and unholiness, calls both the offspring of spirit, and 229:12 at the same time admits that Spirit is God, - virtually declaring Him good in one instance and evil in

another.

Self-constituted law

229:15 By universal consent, mortal belief has constituted itself a law to bind mortals to sickness, sin, and death.

This customary belief is misnamed material 229:18 law, and the individual who upholds it is mistaken in theory and in practice. The so-called law of

mortal mind, conjectural and speculative, is made void 229:21 by the law of immortal Mind, and false law should be

trampled under foot.

Sickness from mortal mind

If God causes man to be sick, sickness must be good, 229:24 and its opposite, health, must be evil, for all that He

makes is good and will stand forever. If the

transgression of God's law produces sickness, it 229:27 is right to be sick; and we cannot if we would, and should

not if we could, annul the decrees of wisdom. It is the

transgression of a belief of mortal mind, not of a law of 229:30 matter nor of divine Mind, which causes the belief of sickness. The remedy is Truth, not matter, - the truth that

disease is *unreal*.

230:1 If sickness is real, it belongs to immortality; if true,

it is a part of Truth. Would you attempt with drugs, 230:3 or without, to

destroy a quality or condition of Truth?

But if sickness and sin are illusions, the awakening from

this mortal dream, or illusion, will bring us into health, 230:6 holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth,

which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle,

Love, as demonstrated by Jesus.

God never inconsistent

It would be contrary to our highest ideas of God to suppose Him capable of first arranging law and causation

so as to bring about certain evil results, and

then punishing the helpless victims of His volition for doing what they could not avoid doing. Good

is not, cannot be, the author of experimental sins. God,

good, can no more produce sickness than goodness can cause evil and health occasion disease.

Mental narcotics

Does wisdom make blunders which must afterwards

be rectified by man? Does a law of God produce sickness, and can

man put that law under his feet

by healing sickness? According to Holy Writ,

the sick are never really healed by drugs, hygiene, or any 230:24 material method. These merely evade the question.

They are soothing syrups to put children to sleep, satisfy

mortal belief, and quiet fear.

The true healing

230:27 We think that we are healed when a disease disappears, though it is liable to reappear; but we are never

thoroughly healed until the liability to be 230:30 ill is removed. So-called mortal mind or the

mind of mortals being the remote, predisposing, and

the exciting cause of all suffering, the cause of disease 231:1 must be obliterated through Christ in divine Science, or

the so-called physical senses will get the victory.

Destruction of all evil

231:3 Unless an ill is rightly met and fairly overcome by

Truth, the ill is never conquered. If God destroys not

sin, sickness, and death, they are not de-231:6 stroyed in the mind of mortals, but seem to

this so-called mind to be immortal. What God cannot

do, man need not attempt. If God heals not the sick, 231:9 they are not healed, for no lesser power equals the infinite

All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous.

231:12 If God makes sin, if good produces evil, if truth results

in error, then Science and Christianity are helpless; but

there are no antagonistic powers nor laws, spiritual or 231:15 material, creating and governing man through perpetual

warfare. God is not the author of mortal discords.

Therefore we accept the conclusion that discords have 231:18 only a fabulous existence, are mortal beliefs which divine

Truth and Love destroy.

Superiority to sickness and sin

To hold yourself superior to sin, because God made 231:21 you superior to it and governs man, is true wisdom. To

fear sin is to misunderstand the power of Love

and the divine Science of being in man's rela-231:24 tion to God, - to doubt His government and

distrust His omnipotent care. To hold yourself superior

to sickness and death is equally wise, and is in accordance 231:27 with divine Science. To fear them is impossible, when

you fully apprehend God and know that they are no part

of His creation.

231:30 Man, governed by his Maker, having no other Mind, -

planted on the Evangelist's statement that "all things

were made by Him [the Word of God]; and without 232:1 Him was not anything made that was made," - can

triumph over sin, sickness, and death.

Denials of divine power

232:3 Many theories relative to God and man neither make

man harmonious nor God lovable. The beliefs we commonly entertain about happiness and life 232:6 afford no scatheless and permanent evidence

of either. Security for the claims of harmonious and

eternal being is found only in divine Science.

232:9 Scripture informs us that "with God all things are

possible," - all good is possible to Spirit; but our prevalent theories practically deny this, and make healing 232:12 possible only through matter. These theories must be

untrue, for the Scripture is true. Christianity is not

false, but religions which contradict its Principle are 232:15 false.

In our age Christianity is again demonstrating the

power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over

death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could de-232:21 stroy human life; nor did he illustrate these errors by his

practice. He referred man's harmony to Mind, not to

matter, and never tried to make of none effect the sen-232:24 tence of God, which sealed God's condemnation of sin,

sickness, and death.

Signs following

In the sacred sanctuary of Truth are voices of sol-232:27 emn import, but we heed them not. It is only when the

so-called pleasures and pains of sense pass

away in our lives, that we find unquestion-232:30 able signs of the burial of error and the resurrection to

spiritual life.

Profession and proof

There is neither place nor opportunity in Science for error 233:1 of any sort. Every day makes its demands upon us for

higher proofs rather than professions of Christian power. 233:3 These proofs consist solely in the destruction

of sin, sickness, and death by the power of

Spirit, as Jesus destroyed them. This is an element of 233:6 progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

Perfection gained slowly

In the midst of imperfection, perfection is seen and 233:9 acknowledged only by degrees. The ages must slowly

work up to perfection. How long it must be

before we arrive at the demonstration of scientific being, no man knoweth, - not even “the

Son but the Father;” but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won.

Christ’s mission

Already the shadow of His right hand rests upon the

hour. Ye who can discern the face of the sky, - the 233:18 sign material, - how much more should ye

discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts 233:21 which produce them, and by understanding the spiritual

idea which corrects and destroys them. To reveal this

truth was our Master’s mission to all mankind, including 233:24 the hearts which rejected him.

Efficacy of truth

When numbers have been divided according to a fixed

rule, the quotient is not more unquestionable than the 233:27 scientific tests I have made of the effects of

truth upon the sick. The counter fact relative to any disease is required to cure it. The utterance 233:30 of truth is designed to rebuke and destroy error. Why

should truth not be efficient in sickness, which is solely

the result of inharmony?

234:1 Spiritual draughts heal, while material lotions interfere

with truth, even as ritualism and creed hamper spirit-234:3 uality. If we trust matter, we distrust Spirit.

Crumbs of comfort

Whatever inspires with wisdom, Truth, or Love - be

it song, sermon, or Science - blesses the human family 234:6 with crumbs of comfort from Christ's table

feeding the hungry and giving living waters to

the thirsty.

Hospitality to health and good

234:9 We should become more familiar with good than with

evil, and guard against false beliefs as watchfully as we

bar our doors against the approach of thieves 234:12 and murderers. We should love our enemies

and help them on the basis of the Golden

Rule; but avoid casting pearls before those who trample 234:15 them under foot, thereby robbing both themselves and

others.

Cleansing the mind

If mortals would keep proper ward over mortal mind, 234:18 the brood of evils which infest it would be cleared out.

We must begin with this so-called mind and

empty it of sin and sickness, or sin and sick-234:21 ness will never cease. The present codes of human

systems disappoint the weary searcher after a divine

theology, adequate to the right education of human 234:24 thought.

Sin and disease must be thought before they can be

manifested. You must control evil thoughts in the first 234:27 instance, or they will control you in the second. Jesus

declared that to look with desire on forbidden objects was

to break a moral precept. He laid great stress on the 234:30 action of the human mind, unseen to the senses.

Evil thoughts and aims reach no farther and do no more

harm than one's belief permits. Evil thoughts, lusts, and 235:1 malicious purposes cannot go forth, like wandering pollen,

from one human mind to another, finding unsuspected 235:3 lodgment, if virtue and truth build a strong defence.

Better suffer a doctor infected with smallpox to attend

you than to be treated mentally by one who does not obey 235:6 the requirements of divine Science.

Teachers' functions

The teachers of schools and the readers in churches

should be selected with as direct reference to their 235:9 morals as to their learning or their correct

reading. Nurseries of character should be

strongly garrisoned with virtue. School-examinations are 235:12 one-sided; it is not so much academic education, as a

moral and spiritual culture, which lifts one higher. The

pure and uplifting thoughts of the teacher, constantly 235:15 imparted to pupils, will reach higher than the heavens of

astronomy; while the debased and unscrupulous mind,

though adorned with gems of scholarly attainment, will 235:18 degrade the characters it should inform and elevate.

Physicians' privilege

Physicians, whom the sick employ in their helplessness,

should be models of virtue. They should be wise spir-235:21 itual guides to health and hope. To the tremblers on the brink of death, who understand

not the divine Truth which is Life and perpetuates being, 235:24 physicians should be able to teach it. Then when the soul

is willing and the flesh weak, the patient's feet may be

planted on the rock Christ Jesus, the true idea of spiritual 235:27 power.

Clergymen's duty

Clergymen, occupying the watchtowers of the world,

should uplift the standard of Truth. They should so raise 235:30 their hearers spiritually, that their listeners

will love to grapple with a new, right idea

and broaden their concepts. Love of Christianity, rather 236:1 than love of popularity, should stimulate clerical labor

and progress. Truth should emanate from the pulpit, 236:3 but never be strangled there. A special privilege is vested

in the ministry. How shall it be used? Sacredly, in the

interests of humanity, not of sect.

236:6 Is it not professional reputation and emolument rather

than the dignity of God's laws, which many leaders seek?

Do not inferior motives induce the infuriated attacks on 236:9 individuals, who reiterate Christ's teachings in support

of his proof by example that the divine Mind heals sickness as well as sin?

A mother's responsibility

236:12 A mother is the strongest educator, either for or

against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould 236:15 it, either after a model odious to herself or

through divine influence, "according to the pattern

showed to thee in the mount." Hence the importance 236:18 of Christian Science, from which we learn of the one

Mind and of the availability of good as the remedy for

every woe.

Children's tractability

236:21 Children should obey their parents; insubordination

is an evil, blighting the buddings of self-government.

Parents should teach their children at the 236:24 earliest possible period the truths of health

and holiness. Children are more tractable than adults,

and learn more readily to love the simple verities that will 236:27 make them happy and good.

Jesus loved little children because of their freedom

from wrong and their receptiveness of right. While 236:30 age is halting between two opinions or battling with

false beliefs, youth makes easy and rapid strides towards

Truth.

237:1 A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not 237:3 to notice it. On being questioned about it she answered

ingenuously, "There is no sensation in matter." Bound—

ing off with laughing eyes, she presently added, "Mamma, 237:6 my finger is not a bit sore."

Soil and seed

It might have been months or years before her parents

would have laid aside their drugs, or reached the mental 237:9 height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of 237:12 themselves and their offspring. Superstition, like "the

fowls of the air," snatches away the good seed before it

has sprouted.

Teaching children

237:15 Children should be taught the Truth-cure, Christian

Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about 237:18 sickness. To prevent the experience of error

and its sufferings, keep out of the minds of your children

either sinful or diseased thoughts. The latter should 237:21 be excluded on the same principle as the former. This

makes Christian Science early available.

Deluded invalids

Some invalids are unwilling to know the facts or to 237:24 hear about the fallacy of matter and its supposed laws.

They devote themselves a little longer to their

material gods, cling to a belief in the life and 237:27 intelligence of matter, and expect this error to do more

for them than they are willing to admit the only living and

true God can do. Impatient at your explanation, unwill-237:30 ing to investigate the Science of Mind which would rid

them of their complaints, they hug false beliefs and suffer

the delusive consequences.

Patient waiting

238:1 Motives and acts are not rightly valued before they are

understood. It is well to wait till those whom you would 238:3 benefit are ready for the blessing, for Science

is working changes in personal character as

well as in the material universe. 238:6 To obey the Scriptural command, “Come out from

among them, and be ye separate,” is to incur society’s

frown; but this frown, more than flatteries, enables one 238:9 to be Christian. Losing her crucifix, the Roman Catholic

girl said, “I have nothing left but Christ.” “If God be

for us, who can be against us?”

Unimproved opportunities

238:12 To fall away from Truth in times of persecution, shows

that we never understood Truth. From out the bridal

chamber of wisdom there will come the warn-238:15 ing, “I know you not.” Unimproved opportunities will rebuke us when we attempt to claim the

benefits of an experience we have not made our own, try 238:18 to reap the harvest we have not sown, and wish to enter

unlawfully into the labors of others. Truth often remains

unsought, until we seek this remedy for human woe be-238:21 cause we suffer severely from error.

Attempts to conciliate society and so gain dominion over

mankind, arise from worldly weakness. He who leaves 238:24 all for Christ forsakes popularity and gains Christianity.

Society and intolerance

Society is a foolish juror, listening only to one side of

the case. Justice often comes too late to secure a verdict. 238:27 People with mental work before them have

no time for gossip about false law or testimony.

To reconstruct timid justice and place the fact above the 238:30 falsehood, is the work of time.

The cross is the central emblem of history. It is the

lodestar in the demonstration of Christian healing, - the 239:1 demonstration by which sin and sickness are destroyed.

The sects, which endured the lash of their predecessors, 239:3 in their turn lay it upon those who are in advance of

creeds.

Right views of humanity

Take away wealth, fame, and social organizations, 239:6 which weigh not one jot in the balance of God, and we

get clearer views of Principle. Break up

cliques, level wealth with honesty, let worth 239:9 be judged according to wisdom, and we get better views

of humanity.

The wicked man is not the ruler of his upright 239:12 neighbor. Let it be understood that success in error is

defeat in Truth. The watchword of Christian Science

is Scriptural: "Let the wicked forsake his way, and the 239:15 unrighteous man his thoughts."

Standpoint revealed

To ascertain our progress, we must learn where our

affections are placed and whom we acknowledge and 239:18 obey as God. If divine Love is becoming

nearer, dearer, and more real to us, matter is

then submitting to Spirit. The objects we pursue and 239:21 the spirit we manifest reveal our standpoint, and show

what we are winning.

Antagonistic sources

Mortal mind is the acknowledged seat of human mo-239:24 tives. It forms material concepts and produces every

discordant action of the body. If action proceeds from the divine Mind, action is harmonious. If it comes from erring mortal mind, it is discordant and ends in sin, sickness, death. Those two opposite

sources never mingle in fount or stream. The perfect Mind sends forth perfection, for God is Mind. Imperfect mortal mind sends forth its own resemblances, of

which the wise man said, "All is vanity."

Some lessons from nature

240:1 Nature voices natural, spiritual law and divine Love,

but human belief misinterprets nature. Arctic regions, 240:3 sunny tropics, giant hills, winged winds,

mighty billows, verdant vales, festive flowers,

and glorious heavens, - all point to Mind, the spiritual intelligence they reflect. The floral apostles are hiero—

glyphs of Deity. Suns and planets teach grand lessons.

The stars make night beautiful, and the leaflet turns naturally towards the light.

Perpetual motions

In the order of Science, in which the Principle is above

what it reflects, all is one grand concord. Change this 240:12 statement, suppose Mind to be governed by

matter or Soul in body, and you lose the keynote of being, and there is

continual discord. Mind is 240:15 perpetual motion. Its symbol is the sphere.
The rota—

tions and revolutions of the universe of Mind go on
eternally.

Progress demanded

240:18 Mortals move onward towards good or evil as time

glides on. If mortals are not progressive, past failures

will be repeated until all wrong work is ef-240:21 faced or rectified. If at
present satisfied with

wrong-doing, we must learn to loathe it. If at present

content with idleness, we must become dissatisfied with 240:24 it. Remember
that mankind must sooner or later, either

by suffering or by Science, be convinced of the error that

is to be overcome.

240:27 In trying to undo the errors of sense one must pay fully

and fairly the utmost farthing, until all error is finally

brought into subjection to Truth. The divine method 240:30 of paying sin's
wages involves unwinding one's snarls

and learning from experience how to divide between sense

and Soul.

241:1 "Whom the Lord loveth He chasteneth." He, who

knows God's will or the demands of divine Science and 241:3 obeys them,

incurs the hostility of envy; and he who
refuses obedience to God, is chastened by Love.

The doom of sin

Sensual treasures are laid up “where moth and rust 241:6 doth corrupt.”
Mortality is their doom. Sin breaks in

upon them, and carries off their fleeting joys.

The sensualist’s affections are as imaginary, 241:9 whimsical, and unreal as
his pleasures. Falsehood, envy,

hypocrisy, malice, hate, revenge, and so forth, steal away

the treasures of Truth. Stripped of its coverings, what 241:12 a mocking
spectacle is sin!

Spirit transforms

The Bible teaches transformation of the body by the
renewal of Spirit. Take away the spiritual signification 241:15 of Scripture,
and that compilation can do no

more for mortals than can moonbeams to melt

a river of ice. The error of the ages is preaching without 241:18 practice.

The substance of all devotion is the reflection and

demonstration of divine Love, healing sickness and 241:21 destroying sin. Our Master said, “If ye love me, keep my commandments.”

One’s aim, a point beyond faith, should be to find the 241:24 footsteps of Truth, the way to health and holiness. We

should strive to reach the Horeb height where God is revealed; and the cornerstone of all spiritual building is 241:27 purity. The baptism of Spirit, washing the body of all

the impurities of flesh, signifies that the pure in heart

see God and are approaching spiritual Life and its 241:30 demonstration.

Spiritual baptism

It is “easier for a camel to go through the eye of a needle,” than for sinful beliefs to enter the kingdom of 242:1 heaven, eternal harmony. Through repentance, spiritual

baptism, and regeneration, mortals put off their material 242:3 beliefs and false individuality. It is only a

question of time when “they shall all know

Me [God], from the least of them unto the greatest.” 242:6 Denial of the claims of matter is a great step towards

the joys of Spirit, towards human freedom and the final

triumph over the body.

The one only way

242:9 There is but one way to heaven, harmony, and Christ

in divine Science shows us this way. It is to know no

other reality - to have no other conscious-242:12 ness of life - than good, God and His reflection, and to rise superior to the so-called pain and pleasure

of the senses.

242:15 Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant 242:18 of error, - self-will, self-justification, and self-love, -

which wars against spirituality and is the law of sin

and death.

Divided vestments

242:21 The vesture of Life is Truth. According to the Bible,

the facts of being are commonly misconstrued, for it is

written: "They parted my raiment among 242:24 them, and for my vesture they did cast lots."

The divine Science of man is woven into one web of

consistency without seam or rent. Mere speculation or 242:27 superstition appropriates no part of the divine vesture,

while inspiration restores every part of the Christly garment of righteousness.

242:30 The finger-posts of divine Science show the way our

Master trod, and require of Christians the proof which

he gave, instead of mere profession. We may hide 243:1 spiritual ignorance from the world, but we can never

succeed in the Science and demonstration of spiritual 243:3 good through ignorance or hypocrisy.

Ancient and modern miracles

The divine Love, which made harmless the poisonous

viper, which delivered men from the boiling oil, from 243:6 the fiery furnace, from the jaws of the lion,

can heal the sick in every age and triumph

over sin and death. It crowned the demon-243:9 strations of Jesus with unsurpassed power and love. But

the same "Mind ... which was also in Christ Jesus"

must always accompany the letter of Science in order to 243:12 confirm and repeat the ancient demonstrations of prophets

and apostles. That those wonders are not more commonly repeated to-day, arises not so much from lack of 243:15 desire as from lack of spiritual growth.

Mental telegraphy

The clay cannot reply to the potter. The head, heart,

lungs, and limbs do not inform us that they are dizzy, 243:18 diseased,

consumptive, or lame. If this information is conveyed, mortal mind conveys

it. Neither immortal and unerring Mind nor matter, 243:21 the inanimate substratum of mortal mind, can carry

on such telegraphy; for God is “of purer eyes than

to behold evil,” and matter has neither intelligence nor 243:24 sensation.

Annihilation of error

Truth has no consciousness of error. Love has no

sense of hatred. Life has no partnership 243:27 with death. Truth, Life, and Love are a law

of annihilation to everything unlike themselves, because

they declare nothing except God.

Deformity and perfection

243:30 Sickness, sin, and death are not the fruits of Life.

They are inharmonies which Truth destroys. Perfection

does not animate imperfection. Inasmuch as God is 244:1 good and the fount of all being, He does not produce

moral or physical deformity; therefore such deformity is 244:3 not real, but is illusion, the mirage of error.

Divine Science reveals these grand facts. On

their basis Jesus demonstrated Life, never 244:6 fearing nor obeying error in

any form.

If we were to derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness would have no abiding-place in man, and the worms would rob him of the flesh; but Paul writes: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Man never less than man

Man undergoing birth, maturity, and decay is like the beasts and vegetables, - subject to laws of decay. If man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition; but man was never more nor less than man.

If man flickers out in death or springs from matter into being, there must be an instant when God is without His entire manifestation, - when there is no full reflection of the infinite Mind.

Man not evolved

Man in Science is neither young nor old. He has 244:24 neither birth nor death. He is not a beast, a vegetable,

nor a migratory mind. He does not pass from

matter to Mind, from the mortal to the im-244:27 mortal, from evil to good, or from good to evil. Such

admissions cast us headlong into darkness and dogma.

Even Shakespeare's poetry pictures age as infancy, as 244:30 helplessness and decadence, instead of assigning to man

the everlasting grandeur and immortality of development,

power, and prestige.

245:1 The error of thinking that we are growing old, and the

benefits of destroying that illusion, are illustrated in a 245:3 sketch from the history of an English woman, published

in the London medical magazine called The Lancet.

Perpetual youth

Disappointed in love in her early years, she became 245:6 insane and lost all account of time. Believing that she

was still living in the same hour which parted

her from her lover, taking no note of years, 245:9 she stood daily before the window watching for her

lover's coming. In this mental state she remained young.

Having no consciousness of time, she literally grew no 245:12 older. Some American travellers saw her when she was

seventy-four, and supposed her to be a young woman.

She had no care-lined face, no wrinkles nor gray hair, but 245:15 youth sat gently on cheek and brow. Asked to guess her

age, those unacquainted with her history conjectured that

she must be under twenty.

245:18 This instance of youth preserved furnishes a useful

hint, upon which a Franklin might work with more certainty than when he coaxed the enamoured lightning 245:21 from the clouds. Years had not made her old, because

she had taken no cognizance of passing time nor thought

of herself as growing old. The bodily results of her belief 245:24 that she was young manifested the influence of such a belief. She could not age while believing herself young, for

the mental state governed the physical.

245:27 Impossibilities never occur. One instance like the

foregoing proves it possible to be young at seventy-four;

and the primary of that illustration makes it plain that 245:30 decrepitude is not according to law, nor is it a necessity of

nature, but an illusion.

Man reflects God

The infinite never began nor will it ever end. Mind 246:1 and its formations can never be annihilated. Man is not

a pendulum, swinging between evil and good, joy and 246:3 sorrow, sickness and health, life and death.

Life and its faculties are not measured by

calendars. The perfect and immortal are the eternal 246:6 likeness of their Maker. Man is by no means a material

germ rising from the imperfect and endeavoring to reach

Spirit above his origin. The stream rises no higher than 246:9 its source.

The measurement of life by solar years robs youth and

gives ugliness to age. The radiant sun of virtue and truth 246:12 coexists with being. Manhood is its eternal noon, un—

dimmed by a declining sun. As the physical and material, the transient sense of beauty fades, the radiance of 246:15 Spirit should dawn upon the enraptured sense with bright

and imperishable glories.

Undesirable records

Never record ages. Chronological data are no part 246:18 of the vast forever. Time-tables of birth and death are

so many conspiracies against manhood and

womanhood. Except for the error of meas-246:21 uring and limiting all that is good and beautiful, man

would enjoy more than threescore years and ten and
still maintain his vigor, freshness, and promise. Man, 246:24 governed by
immortal Mind, is always beautiful and
grand. Each succeeding year unfolds wisdom, beauty,
and holiness.

True life eternal

246:27 Life is eternal. We should find this out, and begin the
demonstration thereof. Life and goodness are immortal.

Let us then shape our views of existence into 246:30 loveliness, freshness, and
continuity, rather
than into age and blight.

Acute and chronic beliefs reproduce their own types. 247:1 The acute belief of
physical life comes on at a remote
period, and is not so disastrous as the chronic belief.

Eyes and teeth renewed

247:3 I have seen age regain two of the elements it had lost,
sight and teeth. A woman of eighty-five, whom I knew,

had a return of sight. Another woman at 247:6 ninety had new teeth, incisors,
cuspids, bi—

cuspids, and one molar. One man at sixty

had retained his full set of upper and lower teeth without 247:9 a decaying cavity.

Eternal beauty

Beauty, as well as truth, is eternal; but the beauty

of material things passes away, fading and fleeting as 247:12 mortal belief. Custom, education, and fashion

form the transient standards of mortals. Immortality, exempt from age or decay, has a glory of its 247:15 own, - the radiance of Soul. Immortal men and women

are models of spiritual sense, drawn by perfect Mind

and reflecting those higher conceptions of loveliness 247:18 which transcend all material sense.

The divine loveliness

Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived hu-247:21 manly. Beauty is a thing of life, which

dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, 247:24 outline, and color. It is Love which paints the petal

with myriad hues, glances in the warm sunbeam, arches

the cloud with the bow of beauty, blazons the night with 247:27 starry gems, and covers earth with loveliness.

The embellishments of the person are poor substitutes
for the charms of being, shining resplendent and eternal 247:30 over age and decay.

The recipe for beauty is to have less illusion and
more Soul, to retreat from the belief of pain or pleasure 248:1 in the body into the unchanging calm and glorious freedom of spiritual harmony.

Love's endowment
248:3 Love never loses sight of loveliness. Its halo rests upon
its object. One marvels that a friend can ever seem less
than beautiful. Men and women of riper 248:6 years and larger lessons ought to ripen into
health and immortality, instead of lapsing into darkness
or gloom. Immortal Mind feeds the body with supernal 248:9 freshness and fairness, supplying it with beautiful images
of thought and destroying the woes of sense which each
day brings to a nearer tomb.

Mental sculpture
248:12 The sculptor turns from the marble to his model in
order to perfect his conception. We are all sculptors,
working at various forms, moulding and chisel-248:15 ing thought. What is

the model before mortal

mind? Is it imperfection, joy, sorrow, sin, suffering?

Have you accepted the mortal model? Are you repro-248:18 ducing it? Then you are haunted in your work by vicious

sculptors and hideous forms. Do you not hear from all

mankind of the imperfect model? The world is holding 248:21 it before your gaze continually. The result is that you

are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline 248:24 and deformity of matter models.

Perfect models

To remedy this, we must first turn our gaze in the right

direction, and then walk that way. We must form perfect 248:27 models in thought and look at them continually,

or we shall never carve them out in grand and

noble lives. Let unselfishness, goodness, mercy, justice, 248:30 health, holiness, love - the kingdom of heaven - reign

within us, and sin, disease, and death will diminish until

they finally disappear.

249:1 Let us accept Science, relinquish all theories based on

sense-testimony, give up imperfect models and illusive 249:3 ideals; and so let us have one God, one Mind, and that

one perfect, producing His own models of excellence.

Renewed selfhood

Let the “male and female” of God’s creating appear. 249:6 Let us feel the divine energy of Spirit, bringing us into

newness of life and recognizing no mortal nor

material power as able to destroy. Let us re-249:9 rejoice that we are subject to the divine “powers that be.”

Such is the true Science of being. Any other theory of

Life, or God, is delusive and mythological.

249:12 Mind is not the author of matter, and the creator of

ideas is not the creator of illusions. Either there is no

omnipotence, or omnipotence is the only power. God is 249:15 the infinite, and infinity never began, will never end, and

includes nothing unlike God. Whence then is soulless

matter?

Illusive dreams

249:18 Life is, like Christ, “the same yesterday, and to-day,

and forever.” Organization and time have nothing to do

with Life. You say, “I dreamed last night.” 249:21 What a mistake is that! The I is Spirit. God

never slumbers, and His likeness never dreams. Mortals

are the Adam dreamers.

249:24 Sleep and apath are phases of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are the 249:27 thoughts of mortals when awake. The night-dream has

less matter as its accompaniment. It throws off some

material fetters. It falls short of the skies, but makes its 249:30 mundane flights quite ethereal.

Philosophical blunders

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We 250:1 run into error when we divide Soul into souls, multiply

Mind into minds and suppose error to be mind, then mind 250:3 to be in matter and matter to be a lawgiver,

unintelligence to act like intelligence, and mortality to be the matrix of immortality.

Spirit the one Ego

250:6 Mortal existence is a dream; mortal existence has no

real entity, but saith "It is I." Spirit is the Ego which

never dreams, but understands all things; 250:9 which never errs, and is ever conscious; which

never believes, but knows; which is never born and

never dies. Spiritual man is the likeness of this Ego. 250:12 Man is not God,

but like a ray of light which comes from
the sun, man, the outcome of God, reflects God.

Mortal existence a dream

Mortal body and mind are one, and that one is called 250:15 man; but a mortal is not man, for man is immortal. A

mortal may be weary or pained, enjoy or suffer,

according to the dream he entertains in sleep. 250:18 When that dream vanishes, the mortal finds himself

experiencing none of these dream-sensations. To the

observer, the body lies listless, undisturbed, and senseless, and the mind seems to be absent.

Now I ask, Is there any more reality in the waking

dream of mortal existence than in the sleeping dream? 250:24 There cannot be, since whatever appears to be a mortal

man is a mortal dream. Take away the mortal mind,

and matter has no more sense as a man than it has as 250:27 a tree. But the spiritual, real man is immortal.

Upon this stage of existence goes on the dance of mortal

mind. Mortal thoughts chase one another like snowflakes, 250:30 and drift to the ground. Science reveals Life as not being

at the mercy of death, nor will Science admit that happiness is ever the sport of circumstance.

Error self-destroyed

251:1 Error is not real, hence it is not more imperative

as it hastens towards self-destruction. The so-called 251:3 belief of mortal mind apparent as an abscess

should not grow more painful before it suppu—

rates neither should a fever become more severe before 251:6 it ends.

Illusion of death

Fright is so great at certain stages of mortal belief

as to drive belief into new paths. In the illusion of 251:9 death, mortals wake to the knowledge of two

facts: (1) that they are not dead; (2) that

they have but passed the portals of a new belief. Truth 251:12 works out the nothingness of error in just these ways.

Sickness, as well as sin, is an error that Christ, Truth,

alone can destroy.

Mortal mind's disappearance

251:15 We must learn how mankind govern the body, -

whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern 251:18 the body through a belief in the necessity of

sickness and death, sin and pardon, or govern

it from the higher understanding that the divine Mind 251:21 makes perfect, acts upon the so-called human mind

through truth, leads the human mind to relinquish all

error, to find the divine Mind to be the only Mind, 251:24 and the healer of sin, disease, death. This process of

higher spiritual understanding improves mankind until

error disappears, and nothing is left which deserves to 251:27 perish or to be punished.

Spiritual ignorance

Ignorance, like intentional wrong, is not Science.

Ignorance must be seen and corrected before we can at-251:30 tain harmony. Inharmonious beliefs, which

rob Mind, calling it matter, and deify their

own notions, imprison themselves in what they create. 252:1 They are at war with Science, and as our Master said,

“If a kingdom be divided against itself, that kingdom 252:3 cannot stand.”

Human ignorance of Mind and of the recuperative

energies of Truth occasions the only skepticism regard-252:6 ing the

pathology and theology of Christian Science.

Eternal man recognized

When false human beliefs learn even a little of their own falsity, they begin to disappear. A knowledge of 252:9 error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, 252:12 and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker.

252:15 The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

Testimony of sense

252:18 I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Ani-252:21 mal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span

of life one gala day. What a nice thing is sin! How 252:24 sin succeeds, where the good purpose waits! The world

is my kingdom. I am enthroned in the gorgeousness

of matter. But a touch, an accident, the law of God, 252:27 may at any moment annihilate my peace, for all my

fancied joys are fatal. Like bursting lava, I expand but

to my own despair, and shine with the resplendency of 252:30 consuming fire.

Testimony of Soul

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my 253:1 likeness. He reflects the infinite understanding, for I am

Infinity. The beauty of holiness, the perfection of being, 253:3 imperishable glory, - all are Mine, for I am

God. I give immortality to man, for I am

Truth. I include and impart all bliss, for I am Love. 253:6 I give life, without beginning and without end, for I am

Life. I am supreme and give all, for I am Mind. I am

the substance of all, because I AM THAT I AM.

Heaven-bestowed prerogative

253:9 I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, - that, as you read, you see there is no 253:12 cause (outside of erring, mortal, material sense

which is not power) able to make you sick or

sinful; and I hope that you are conquering this false sense. 253:15 Knowing the falsity of so-called material sense, you can

assert your prerogative to overcome the belief in sin, disease, or death.

Right endeavor possible

253:18 If you believe in and practise wrong knowingly, you

can at once change your course and do right. Matter can

make no opposition to right endeavors against 253:21 sin or sickness, for matter is inert, mindless.

Also, if you believe yourself diseased, you can

alter this wrong belief and action without hindrance from 253:24 the body.

Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God 253:27 never requires obedience to a so-called material law, for

no such law exists. The belief in sin and death is destroyed by the law of God, which is the law of Life in-253:30 stead of death, of harmony instead of discord, of Spirit

instead of the flesh.

Patience and final perfection

The divine demand, “Be ye therefore perfect,” is sci-254:1 entific, and the human footsteps leading to perfection are

indispensable. Individuals are consistent who, watching 254:3 and praying, can “run, and not be weary; ...

walk, and not faint,” who gain good rapidly

and hold their position, or attain slowly and 254:6 yield not to discouragement. God requires perfection,

but not until the battle between Spirit and flesh is fought

and the victory won. To stop eating, drinking, or being 254:9 clothed materially before the spiritual facts of existence

are gained step by step, is not legitimate. When we wait

patiently on God and seek Truth righteously, He directs 254:12 our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of 254:15 being, is doing much.

During the sensual ages, absolute Christian Science

may not be achieved prior to the change called death, 254:18 for we have not the power to demonstrate what we do

not understand. But the human self must be evangel—

ized. This task God demands us to accept lovingly 254:21 to-day, and to abandon so fast as practical the material,

and to work out the spiritual which determines the outward and actual.

254:24 If you venture upon the quiet surface of error and are

in sympathy with error, what is there to disturb the waters?

What is there to strip off error's disguise?

The cross and crown

254:27 If you launch your bark upon the ever-agitated but

healthful waters of truth, you will encounter storms.

Your good will be evil spoken of. This is the 254:30 cross. Take it up and bear it, for through it

you win and wear the crown. Pilgrim on earth, thy home

is heaven; stranger, thou art the guest of God.

CHAPTER IX - CREATION

Thy throne is established of old

Thou art from everlasting. - PSALMS.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. - PAUL.

Inadequate theories of creation

255:1 ETERNAL Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought 255:3 expands into expression. "Let there be light,"

is the perpetual demand of Truth and Love,

changing chaos into order and discord into the 255:6 music of the spheres. The mythical human theories of

creation, anciently classified as the higher criticism, sprang

from cultured scholars in Rome and in Greece, but they 255:9 afforded no foundation for accurate views of creation by

the divine Mind.

Finite views of Deity

Mortal man has made a covenant with his eyes to be-255:12 little Deity with human conceptions. In league

with material sense, mortals take limited views

of all things. That God is corporeal or material, no man 255:15 should affirm.

The human form, or physical finiteness, cannot be

made the basis of any true idea of the infinite Godhead. 255:18 Eye hath not seen Spirit, nor hath ear heard His voice.

No material creation

256:1 Progress takes off human shackles. The finite must

yield to the infinite. Advancing to a higher plane of ac-256:3 tion, thought rises from the material sense to

the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal. All 256:6 things are created spiritually. Mind, not matter, is the

creator. Love, the divine Principle, is the Father and

Mother of the universe, including man.

Tritheism impossible

256:9 The theory of three persons in one God (that is, a personal Trinity or Triunity) suggests polythe—

ism, rather than the one ever-present I AM. 256:12 “Hear, O Israel: the Lord our God is one Lord.”

No divine corporeality

The everlasting I AM is not bounded nor compressed

within the narrow limits of physical humanity, nor can 256:15 He be understood aright through mortal concepts. The precise form of God must be of

small importance in comparison with the sublime question, 256:18 What is infinite Mind or divine Love?

Who is it that demands our obedience? He who, in

the language of Scripture, “doeth according to His will 256:21 in the army of heaven, and among the inhabitants of the

earth; and none can stay His hand, or say unto Him,

What doest Thou?”

256:24 No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God

leads to formalism and narrowness; it chills the spirit of 256:27 Christianity.

Limitless Mind

A limitless Mind cannot proceed from physical limita—

tions. Finiteness cannot present the idea or the vast-256:30 ness of infinity. A mind originating from a

finite or material source must be limited and

finite. Infinite Mind is the creator, and creation is the 257:1 infinite image or idea emanating from this Mind. If

Mind is within and without all things, then all is Mind; 257:3 and this definition is scientific.

Matter is not substance

If matter, so-called, is substance, then Spirit, matter's

unlikeness, must be shadow; and shadow cannot produce 257:6 substance. The theory that Spirit is not the

only substance and creator is pantheistic het—

erodoxy, which ultimates in sickness, sin, and death; it is 257:9 the belief in a bodily soul and a material mind, a soul

governed by the body and a mind in matter. This belief is shallow pantheism.

257:12 Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind 257:15 is not the father of matter. The material senses and

human conceptions would translate spiritual ideas into

material beliefs, and would say that an anthropomorphic 257:18 God, instead of infinite Principle, - in other words, divine

Love, - is the father of the rain, "who hath begotten the

drops of dew," who bringeth "forth Mazzaroth in his sea-257:21 son," and

guideth “Arcturus with his sons.”

Inexhaustible divine Love

Finite mind manifests all sorts of errors, and thus

proves the material theory of mind in matter to be the 257:24 antipode of Mind. Who hath found finite life

or love sufficient to meet the demands of human

want and woe, - to still the desires, to satisfy the aspira-257:27 tions? Infinite Mind cannot be limited to a finite form,

or Mind would lose its infinite character as inexhaustible

Love, eternal Life, omnipotent Truth.

Infinite physique impossible

257:30 It would require an infinite form to contain infinite

Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image and 258:1 likeness of the infinite God. A mortal, corporeal, or

finite conception of God cannot embrace the glories of 258:3 limitless, incorporeal Life and Love. Hence

the unsatisfied human craving for something

better, higher, holier, than is afforded by a 258:6 material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the

falsity of material belief.

Infinity's reflection

258:9 Man is more than a material form with a mind inside,

which must escape from its environments in

order to be immortal. Man reflects infinity, 258:12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever develop—

ing itself, broadening and rising higher and higher from 258:15 a boundless basis. Mind manifests all that exists in

the infinitude of Truth. We know no more of man as

the true divine image and likeness, than we know of 258:18 God.

The infinite Principle is reflected by the infinite idea

and spiritual individuality, but the material so-called senses 258:21 have no cognizance of either Principle or its idea. The

human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and 258:24 God.

Individual permanency

Mortals have a very imperfect sense of the spiritual

man and of the infinite range of his thought. To him 258:27 belongs eternal

Life. Never born and

never dying, it were impossible for man, under

the government of God in eternal Science, to fall from his 258:30 high estate.

God's man discerned

Through spiritual sense you can discern the heart of

divinity, and thus begin to comprehend in Science the 259:1 generic term *man*.
Man is not absorbed in Deity, and

man cannot lose his individuality, for he re-259:3 flects eternal Life; nor is he
an isolated, solitary idea, for he represents infinite Mind, the sum of all

substance.

259:6 In divine Science, man is the true image of God. The

divine nature was best expressed in Christ Jesus, who

threw upon mortals the truer reflection of God and lifted 259:9 their lives
higher than their poor thought-models would

allow, - thoughts which presented man as fallen, sick,

sinning, and dying. The Christlike understanding of 259:12 scientific being
and divine healing includes a perfect Principle and idea, - perfect God and
perfect man, - as the

basis of thought and demonstration.

The divine image not lost

259:15 If man was once perfect but has now lost his perfection,

then mortals have never beheld in man the reflex image

of God. The *lost* image is no image. The 259:18 true likeness cannot be lost in divine reflection.

Understanding this, Jesus said: “Be ye therefore perfect, even as your Father which is in heaven is 259:21 perfect.”

Immortal models

Mortal thought transmits its own images, and forms

its offspring after human illusions. God, Spirit, works 259:24 spiritually, not materially. Brain or matter

never formed a human concept. Vibration is

not intelligence; hence it is not a creator. Immortal 259:27 ideas, pure, perfect, and enduring, are transmitted by

the divine Mind through divine Science, which corrects

error with truth and demands spiritual thoughts, divine 259:30 concepts, to the end that they may produce harmonious

results.

Deducing one’s conclusions as to man from imperfec-260:1 tion instead of perfection, one can no more arrive at the

true conception or understanding of man, and make him-260:3 self like it, than the sculptor can perfect his outlines from

an imperfect model, or the painter can depict the form
and face of Jesus, while holding in thought the character 260:6 of Judas.

Spiritual discovery

The conceptions of mortal, erring thought must give

way to the ideal of all that is perfect and eternal. Through 260:9 many
generations human beliefs will be attaining diviner conceptions, and the
immortal and

perfect model of God's creation will finally be seen as 260:12 the only true
conception of being.

Science reveals the possibility of achieving all good,

and sets mortals at work to discover what God has already 260:15 done; but
distrust of one's ability to gain the goodness

desired and to bring out better and higher results, often

hampers the trial of one's wings and ensures failure at the 260:18 outset.

Requisite change of our ideals

Mortals must change their ideals in order to improve

their models. A sick body is evolved from 260:21 sick thoughts. Sickness,
disease, and death

proceed from fear. Sensualism evolves bad
physical and moral conditions.

260:24 Selfishness and sensualism are educated in mortal
mind by the thoughts ever recurring to one's self, by
conversation about the body, and by the expectation of 260:27 perpetual
pleasure or pain from it; and this education
is at the expense of spiritual growth. If we array
thought in mortal vestures, it must lose its immortal 260:30 nature.

Thoughts are things

If we look to the body for pleasure, we find pain; for

Life, we find death; for Truth, we find error; for Spirit, 261:1 we find its
opposite, matter. Now reverse this action.

Look away from the body into Truth and Love, 261:3 the Principle of all
happiness, harmony, and

immortality. Hold thought steadfastly to the enduring, the good, and the true,
and you will bring these 261:6 into your experience proportionably to their
occupancy

of your thoughts.

Unreality of pain

The effect of mortal mind on health and happiness is 261:9 seen in this: If one turns away from the body with such

absorbed interest as to forget it, the body

experiences no pain. Under the strong im-261:12 pulse of a desire to perform his part, a noted actor was

accustomed night after night to go upon the stage and

sustain his appointed task, walking about as actively 261:15 as the youngest member of the company. This old man

was so lame that he hobbled every day to the theatre, and

sat aching in his chair till his cue was spoken, - a signal 261:18 which made him as oblivious of physical infirmity as if

he had inhaled chloroform, though he was in the full possession of his so-called senses.

Immutable identity of man

261:21 Detach sense from the body, or matter, which is only

a form of human belief, and you may learn the meaning

of God, or good, and the nature of the immu-261:24 table and immortal. Breaking away from the

mutations of time and sense, you will neither

lose the solid objects and ends of life nor your own iden-261:27 tity. Fixing your gaze on the realities supernal, you will

rise to the spiritual consciousness of being, even as the bird

which has burst from the egg and preens its wings for a 261:30 skyward flight.

Forgetfulness of self

We should forget our bodies in remembering good and

the human race. Good demands of man every hour, in 262:1 which to work out the problem of being. Consecration

to good does not lessen man's dependence on God, but 262:3 heightens it. Neither does consecration diminish man's obligations to God, but shows

the paramount necessity of meeting them. Christian 262:6 Science takes naught from the perfection of God, but it

ascribes to Him the entire glory. By putting "off the old

man with his deeds," mortals "put on immortality."

262:9 We cannot fathom the nature and quality of God's

creation by diving into the shallows of mortal belief. We

must reverse our feeble flutterings - our efforts to find 262:12 life and truth in matter - and rise above the testimony

of the material senses, above the mortal to the immortal

idea of God. These clearer, higher views inspire the God-262:15 like man to reach the absolute centre and circumference

of his being.

The true sense

Job said: “I have heard of Thee by the hearing of the 262:18 ear: but now mine eye seeth Thee.” Mortals will echo

Job’s thought, when the supposed pain and

pleasure of matter cease to predominate. They 262:21 will then drop the false estimate of life and happiness, of

joy and sorrow, and attain the bliss of loving unselfishly,

working patiently, and conquering all that is unlike God. 262:24 Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for “where

your treasure is, there will your heart be also.”

Mind only the cause

262:27 The foundation of mortal discord is a false sense of

man’s origin. To begin rightly is to end rightly. Every

concept which seems to begin with the brain 262:30 begins falsely. Divine Mind is the only cause

or Principle of existence. Cause does not exist in matter,

in mortal mind, or in physical forms.

Human egotism

263:1 Mortals are egotists. They believe themselves to be

independent workers, personal authors, and even privi-263:3 leged originators of something which Deity

would not or could not create. The creations

of mortal mind are material. Immortal spiritual man 263:6 alone represents the truth of creation.

Mortal man a mis-creator

When mortal man blends his thoughts of existence

with the spiritual and works only as God works, 263:9 he will no longer grope in the dark and cling

to earth because he has not tasted heaven.

Carnal beliefs defraud us. They make man an involun-263:12 tary hypocrite, - producing evil when he would create

good, forming deformity when he would outline grace

and beauty, injuring those whom he would bless. He 263:15 becomes a general mis-creator, who believes he is a

semi-god. His “touch turns hope to dust, the dust we

all have trod.” He might say in Bible language: “The 263:18 good that I would, I do not: but the evil which I would

not, *that I do.*”

No new creation

There can be but one creator, who has created all. 263:21 Whatever seems to be a new creation, is but the discovery

of some distant idea of Truth; else it is a

new multiplication or self-division of mor-263:24 tal thought, as when some finite sense peers from its

cloister with amazement and attempts to pattern the

infinite.

263:27 The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like

an atom of dust thrown into the face of spiritual im-263:30 mensity, is dense blindness instead of a scientific eternal

consciousness of creation.

Mind's true camera

The fading forms of matter, the mortal body and ma-264:1 terial earth, are the fleeting concepts of the human mind.

They have their day before the permanent facts and their 264:3 perfection in Spirit appear. The crude creations of mortal thought must finally give place

to the glorious forms which we sometimes behold in the 264:6 camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading,

finite forms, if they would gain the true sense of things. 264:9 Where shall the gaze rest but in the unsearchable realm

of Mind? We must look where we would walk, and we

must act as possessing all power from Him in whom we 264:12 have our being.

Self-completeness

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were 264:15 invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-com- 264:18 pleteness, finding all in God, good, and needing no other consciousness.

Spiritual proofs of existence

Spirit and its formations are the only realities of being. 264:21 Matter disappears under the microscope of Spirit. Sin is unsustained by Truth, and sickness and death were overcome by Jesus, who proved 264:24 them to be forms of error. Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace 264:27 which comes from an all-absorbing spiritual love.

When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and under-264:30 stand God's creation, - all the glories of earth and heaven

and man.

Godward gravitation

The universe of Spirit is peopled with spiritual beings, 265:1 and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of 265:3 Mind. Man understands spiritual existence

in proportion as his treasures of Truth and

Love are enlarged. Mortals must gravitate Godward, 265:6 their affections and aims grow spiritual, - they must near

the broader interpretations of being, and gain some proper

sense of the infinite, - in order that sin and mortality 265:9 may be put off.

This scientific sense of being, forsaking matter for

Spirit, by no means suggests man's absorption into Deity 265:12 and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action,

a more expansive love, a higher and more permanent 265:15 peace.

Mortal birth and death

The senses represent birth as untimely and death as

irresistible, as if man were a weed growing apace or a 265:18 flower withered by the sun and nipped by

untimely frosts; but this is true only of a

mortal, not of a man in God's image and likeness. The 265:21 truth of being is perennial, and the error is unreal and

obsolete.

Blessings from pain

Who that has felt the loss of human peace has not gained 265:24 stronger desires for spiritual joy? The aspiration after

heavenly good comes even before we discover

what belongs to wisdom and Love. The loss 265:27 of earthly hopes and pleasures brightens the ascending

path of many a heart. The pains of sense quickly inform

us that the pleasures of sense are mortal and that joy is 265:30 spiritual.

Decapitation of error

The pains of sense are salutary, if they wrench away

false pleasurable beliefs and transplant the affections 266:1 from sense to Soul, where the creations of God are good,

“rejoicing the heart.” Such is the sword of 266:3 Science, with which Truth decapitates error,

materiality giving place to man's higher individuality and

destiny.

Uses of adversity

266:6 Would existence without personal friends be to you

a blank? Then the time will come when you will be

solitary, left without sympathy; but this 266:9 seeming vacuum is already filled with divine

Love. When this hour of development comes, even if

you cling to a sense of personal joys, spiritual Love will 266:12 force you to accept what best promotes your growth.

Friends will betray and enemies will slander, until the

lesson is sufficient to exalt you; for “man’s extremity 266:15 is God’s opportunity.” The author has experienced the

foregoing prophecy and its blessings. Thus He teaches

mortals to lay down their fleshliness and gain spirituality. 266:18 This is done through self-abnegation. Universal Love

is the divine way in Christian Science.

The sinner makes his own hell by doing evil, and the 266:21 saint his own heaven by doing right. The opposite persecutions of material sense, aiding evil with evil, would

deceive the very elect.

Beatific presence

266:24 Mortals must follow Jesus' sayings and his demonstrations, which dominate the flesh. Perfect and infinite

Mind enthroned is heaven. The evil beliefs 266:27 which originate in mortals are hell. Man is the

idea of Spirit; he reflects the beatific presence, illumining

the universe with light. Man is deathless, spiritual. He 266:30 is above sin or frailty. He does not cross the barriers

of time into the vast forever of Life, but he coexists with

God and the universe.

The infinitude of God

267:1 Every object in material thought will be destroyed, but

the spiritual idea, whose substance is in Mind, is eternal. 267:3 The offspring of God start not from matter

or ephemeral dust. They are in and of Spirit,

divine Mind, and so forever continue. God is one. The 267:6 allness of Deity is His oneness. Generically man is one,

and specifically man means all men.

It is generally conceded that God is Father, eternal, self-267:9 created, infinite. If this is so, the forever Father must

have had children prior to Adam. The great I AM made

all "that was made." Hence man and the spiritual uni-267:12 verse coexist with God.

Christian Scientists understand that, in a religious sense, they have the same authority for the appellation 267:15 mother, as for that of brother and sister. Jesus said:

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and 267:18 mother.”

Waymarks to eternal Truth

When examined in the light of divine Science, mortals present more than is detected upon the surface, since 267:21 inverted thoughts and erroneous beliefs must

be counterfeits of Truth. Thought is borrowed from a higher source than matter, and 267:24 by reversal, errors serve as waymarks to the one Mind,

in which all error disappears in celestial Truth. The

robes of Spirit are “white and glistening,” like the raiment 267:27 of Christ. Even in this world, therefore, “let thy garments be always white.” “Blessed is the man that endureth [overcometh] temptation: for when he is tried, 267:30 [proved faithful], he shall receive the crown of life,

which the Lord hath promised to them that love him.”

(James i. 12.)

CHAPTER X - SCIENCE OF BEING

That which was from the beginning, which we have heard,
which we have seen with our eyes, which we have looked upon,
and our hands have handled, of the Word of life, ...

That which we have seen and heard declare we unto you,
that ye also may have fellowship with us: and truly our
fellowship is with the Father, and with His Son Jesus Christ.

- JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen!

- MARTIN LUTHER.

Materialistic challenge

268:1 In the material world, thought has brought to light

with great rapidity many useful wonders. With 268:3 like activity have
thought's swift pinions been rising

towards the realm of the real, to the spiritual

cause of those lower things which give im-268:6 pulse to inquiry. Belief in a
material basis, from

which may be deduced all rationality, is slowly yielding

to the idea of a metaphysical basis, looking away from 268:9 matter to Mind

as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final

combat. In this revolutionary period, like the shepherd-268:12 herd-boy with his sling, woman goes forth to battle with

Goliath.

Confusion confounded

In this final struggle for supremacy, semi-metaphysical 268:15 systems afford no substantial aid to scientific metaphysics, for their arguments are based on

the false testimony of the material senses as 268:18 well as on the facts of Mind. These semi-metaphysical 269:1 systems are one and all pantheistic, and savor of Pan-demonium, a house divided against itself.

269:3 From first to last the supposed coexistence of Mind

and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demon-269:6 strations sift the chaff from the wheat, and unfold the

unity and the reality of good, the unreality, the nothingness, of evil.

Divine metaphysics

269:9 Human philosophy has made God manlike. Christian

Science makes man Godlike. The first is error; the latter

is truth. Metaphysics is above physics, and 269:12 matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest

on one basis, the divine Mind. Metaphysics resolves 269:15 things into thoughts, and exchanges the objects of sense

for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual 269:18 consciousness, and they have this, advantage over the objects and thoughts of material sense, - they are good and

eternal.

Biblical foundations

269:21 The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly

on the teachings of Jesus, of his apostles, of 269:24 the prophets, and on the testimony of the

Science of Mind. Other foundations there are none.

All other systems - systems based wholly or partly on 269:27 knowledge gained through the material senses - are reeds

shaken by the wind, not houses built on the rock.

Rejected theories

The theories I combat are these: (1) that all is matter; 269:30 (2) that matter originates in Mind, and is as

real as Mind, possessing intelligence and life.

The first theory, that matter is everything, is quite as 270:1 reasonable as the second, that Mind and matter coexist

and cooperate. One only of the following statements can 270:3 be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?

Matter and Mind are opposites. One is contrary to 270:6 the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal. Only

by understanding that there is but one power, - not two 270:9 powers, matter and Mind, - are scientific and logical

conclusions reached. Few deny the hypothesis that intelligence, apart from man and matter, governs the uni-270:12 verse; and it is generally admitted that this intelligence

is the eternal Mind or divine principle, Love.

Prophetic ignorance

The prophets of old looked for something higher than 270:15 the systems of their times; hence their foresight of the new dispensation of Truth. But

they knew not what would be the precise nature of the 270:18 teaching and demonstration of God, divine Mind, in His

more infinite meanings, - the demonstration which was

to destroy sin, sickness, and death, establish the definition 270:21 of omnipotence, and maintain the Science of Spirit.

The pride of priesthood is the prince of this world. It

has nothing in Christ. Meekness and charity have divine 270:24 authority. Mortals think wickedly; consequently they

are wicked. They think sickly thoughts, and so become

sick. If sin makes sinners, Truth and Love alone can 270:27 unmake them. If a sense of disease produces suffering

and a sense of ease antidotes suffering, disease is mental,

not material. Hence the fact that the human mind alone 270:30 suffers, is sick, and that the divine Mind alone heals.

The life of Christ Jesus was not miraculous, but it was

indigenous to his spirituality, - the good soil wherein the 271:1 seed of Truth springs up and bears much fruit. Christ's

Christianity is the chain of scientific being reappearing 271:3 in all ages, maintaining its obvious correspondence with

the Scriptures and uniting all periods in the design of

God. Neither emasculation, illusion, nor insubordination 271:6 exists in divine Science.

Jesus instructed his disciples whereby to heal the sick

through Mind instead of matter. He knew that the phi-271:9 losophy, Science, and proof of Christianity were in Truth,

casting out all inharmony.

Studios disciples

In Latin the word rendered *disciple* signifies student; 271:12 and the word indicates that the power of healing was not

a supernatural gift to those learners, but the

result of their cultivated spiritual understand-271:15 ing of the divine Science, which their Master demonstrated

by healing the sick and sinning. Hence the universal application of his saying: “Neither pray I for these alone, 271:18 but for them also which shall believe on me [understand

me] through their word.”

New Testament basis

Our Master said, “But the Comforter ... shall 271:21 teach you all things.” When the Science of Christianity

appears, it will lead you into all truth. The

Sermon on the Mount is the essence of this 271:24 Science, and the eternal life, not the death of Jesus, is

its outcome.

Modern evangel

Those, who are willing to leave their nets or to cast 271:27 them on the right side for Truth, have the opportunity

now, as aforetime, to learn and to practise

Christian healing. The Scriptures contain it. 271:30 The spiritual import of the Word imparts this power.

But, as Paul says, “How shall they hear without a

preacher? and how shall they preach, except they be 272:1 sent?” If sent, how shall they preach, convert, and heal

multitudes, except the people hear?

Spirituality of Scripture

272:3 The spiritual sense of truth must be gained before

Truth can be understood. This sense is assimilated only

as we are honest, unselfish, loving, and meek. 272:6 In the soil of an “honest and good heart” the

seed must be sown; else it beareth not much fruit, for the

swinish element in human nature uproots it. Jesus said: 272:9 “Ye do err, not knowing the Scriptures.” The spiritual

sense of the Scriptures brings out the scientific sense, and

is the new tongue referred to in the last chapter of Mark’s 272:12 Gospel.

Jesus’ parable of “the sower” shows the care our

Master took not to impart to dull ears and gross hearts 272:15 the spiritual teachings which dulness and grossness could

not accept. Reading the thoughts of the people, he said:

“Give not that which is holy unto the dogs, neither cast 272:18 ye your pearls before swine.”

Unspiritual contrasts

It is the spiritualization of thought and Christianization

of daily life, in contrast with the results of the ghastly farce 272:21 of material existence; it is chastity and purity,

in contrast with the downward tendencies

and earthward gravitation of sensualism and impurity, 272:24 which really attest the divine origin and operation of Christian Science. The triumphs of Christian Science are recorded in the destruction of error and evil, from which are 272:27 propagated the dismal beliefs of sin, sickness, and death.

God the Principle of all

The divine Principle of the universe must interpret the

universe. God is the divine Principle of all that repre-272:30 sents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone

reveals the natural, divine Principle of Science.

273:1 Matter and its claims of sin, sickness, and death are

contrary to God, and cannot emanate from Him. There 273:3 is no *material* truth. The physical senses can take no

cognizance of God and spiritual Truth. Human belief

has sought out many inventions, but not one of them 273:6 can solve the problem of being without the divine Principle of divine Science. Deductions from material hypotheses are not scientific. They differ from real Science 273:9 because they are not based on the divine law.

Science *versus* sense

Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between

Science and the senses, and the impossibility

of attaining perfect understanding till the errors of sense 273:15 are eliminated.

The so-called laws of matter and of medical science have

never made mortals whole, harmonious, and immortal. 273:18 Man is harmonious when governed by Soul. Hence the

importance of understanding the truth of being, which

reveals the laws of spiritual existence.

Spiritual law the only law

273:21 God never ordained a material law to annul the spiritual

law. If there were such a material law, it would oppose

the supremacy of Spirit, God, and impugn the 273:24 wisdom of the creator. Jesus walked on the

waves, fed the multitude, healed the sick, and raised the dead in direct opposition to material laws. His acts were 273:27 the demonstration of Science, overcoming the false claims of material sense or law.

Material knowledge illusive

Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but

this atmosphere of mortal mind cannot be destructive to

morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote

this mental miasma, and thus invigorate and sustain existence. Unnecessary knowledge gained from

the five senses is only temporal, - the conception of mortal mind, the offspring of sense, not 274:6 of Soul, Spirit, - and symbolizes all that is evil and

perishable. *Natural science*, as it is commonly called, is

not really natural nor scientific, because it is deduced from 274:9 the evidence of the material senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences

drawn from material premises.

Five senses deceptive

274:12 The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity and the Science which expounds it are based on spiritual

274:15 understanding, and they supersede the so-called laws of matter. Jesus demonstrated this great

verity. When what we erroneously term the five physical 274:18 senses are misdirected, they are simply the manifested

beliefs of mortal mind, which affirm that life, substance,

and intelligence are material, instead of spiritual. These 274:21 false beliefs and their products constitute the flesh, and

the flesh wars against Spirit.

Impossible partnership

Divine Science is absolute, and permits no half-way 274:24 position in learning its Principle and rule - establishing

it by demonstration. The conventional firm,

called matter and mind, God never formed. 274:27 Science and understanding, governed by the unerring and

eternal Mind, destroy the imaginary copartnership, matter

and mind, formed only to be destroyed in a manner and 274:30 at a period as yet unknown. This suppositional partnership is already obsolete, for matter, examined in the light

of divine metaphysics, disappears.

Spirit the starting-point

275:1 Matter has no life to lose, and Spirit never dies. A

partnership of mind with matter would ignore omnipres-275:3 ent and omnipotent Mind. This shows that

matter did not originate in God, Spirit, and is

not eternal. Therefore matter is neither substantial, living, 275:6 nor intelligent. The starting-point of divine Science is

that God, Spirit, is All-in-all, and that there is no other

might nor Mind, - that God is Love, and therefore He 275:9 is divine Principle.

Divine synonyms

To grasp the reality and order of being in its Science,

you must begin by reckoning God as the divine Principle 275:12 of all that really is. Spirit, Life, Truth, Love,

combine as one, - and are the Scriptural names

for God. All substance, intelligence, wisdom, being, im-275:15 mortality, cause, and effect belong to God. These are

His attributes, the eternal manifestations of the infinite

divine Principle, Love. No wisdom is wise but His 275:18 wisdom; no truth is true, no love is lovely, no life is Life

but the divine; no good is, but the good God bestows.

The divine completeness

Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is

God, omnipotence, omnipresence, omniscience,

- that is, all power, all presence, all Science. 275:24 Hence all is in reality the manifestation of Mind.

Our material human theories are destitute of Science.

The true understanding of God is spiritual. It robs the grave of victory. It destroys the false evidence that mis—

leads thought and points to other gods, or other so-called

powers, such as matter, disease, sin, and death, superior or contrary to the one Spirit.

Truth, spiritually discerned, is scientifically understood.

It casts out error and heals the sick.

Universal brotherhood

276:1 Having one God, one Mind, unfolds the power that

heals the sick, and fulfils these sayings of Scripture, “I am the Lord that healeth thee,” and “I have

found a ransom.” When the divine precepts

are understood, they unfold the foundation of fellowship, 276:6 in which one mind is not at war with another, but all have

one Spirit, God, one intelligent source, in accordance with

the Scriptural command: "Let this Mind be in you, 276:9 which was also in Christ Jesus." Man and his Maker

are correlated in divine Science, and real consciousness is cognizant only of the things of God.

276:12 The realization that all inharmony is unreal brings

objects and thoughts into human view in their true light,

and presents them as beautiful and immortal. Harmony 276:15 in man is as real and immortal as in music. Discord is

unreal and mortal.

Perfection requisite

If God is admitted to be the only Mind and Life, 276:18 there ceases to be any opportunity for sin and death.

When we learn in Science how to be perfect

even as our Father in heaven is perfect, 276:21 thought is turned into new and healthy channels, -

towards the contemplation of things immortal and away

from materiality to the Principle of the universe, including 276:24 harmonious man.

Material beliefs and spiritual understanding never

mingle. The latter destroys the former. Discord is the 276:27 *nothingness* named error. Harmony is the *somethingness*

named Truth.

Like evolving like

Nature and revelation inform us that like produces 276:30 like. Divine Science does not gather grapes

from thorns nor figs from thistles. Intelligence never produces non-intelligence; but matter is 277:1 ever non-intelligent and therefore cannot spring from

intelligence. To all that is unlike unerring and eternal 277:3 Mind, this Mind saith, "Thou shalt surely die;" and elsewhere the Scripture says that dust returns to dust. The

non-intelligent relapses into its own unreality. Matter 277:6 never produces mind. The immortal never produces the

mortal. Good cannot result in evil. As God Himself is

good and is Spirit, goodness and spirituality must be im-277:9 mortal. Their opposites, evil and matter, are mortal

error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and can-277:12 not be the outcome of an infinite God, good.

Natural history presents vegetables and animals as

preserving their original species, - like reproducing like. 277:15 A mineral is not produced by a vegetable nor the man

by the brute. In reproduction, the order of genus and

species is preserved throughout the entire round of nature. 277:18 This points

to the spiritual truth and Science of being.

Error relies upon a reversal of this order, asserts that

Spirit produces matter and matter produces all the ills 277:21 of flesh, and therefore that good is the origin of evil.

These suppositions contradict even the order of material
so-called science.

Material error

277:24 The realm of the real is Spirit. The unlikeness of Spirit

is matter, and the opposite of the real is not divine, - it is

a human concept. Matter is an error of state-277:27 ment. This error in the
premise leads to errors

in the conclusion in every statement into which it enters.

Nothing we can say or believe regarding matter is immor-277:30 tal, for
matter is temporal and is therefore a mortal phenomenon, a human concept,
sometimes beautiful, always

erroneous.

Substance *versus* supposition

278:1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit
out of which to create matter. 278:3 Divine metaphysics explains away matter.

Spirit is the only substance and consciousness

recognized by divine Science. The material 278:6 senses oppose this, but there
are no material senses, for

matter has no mind. In Spirit there is no matter, even

as in Truth there is no error, and in good no evil. It is 278:9 a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite,

all. Spirit can have no opposite.

One cause supreme

278:12 That matter is substantial or has life and sensation, is

one of the false beliefs of mortals, and exists only in a

supposititious mortal consciousness. Hence, 278:15 as we approach Spirit and Truth, we lose the

consciousness of matter. The admission that there can

be material substance requires another admission, - 278:18 namely, that Spirit is not infinite and that matter is self-creative, self-existent, and eternal. From this it would

follow that there are two eternal causes, warring forever 278:21 with each other; and yet we say that Spirit is supreme

and all-presence.

The belief of the eternity of matter contradicts the 278:24 demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in matter and

must return to dust, - logic which would prove his an-278:27 nihilation.

Substance is Spirit

All that we term sin, sickness, and death is a mortal

belief. We define matter as error, because it is the opposite of life, substance, and intelligence. Matter, with its mortality, cannot be substantial

if Spirit is substantial and eternal. Which ought to be substance to us, - the erring, changing, and dying,

the mutable and mortal, or the unerring, immutable, and immortal? A New Testament writer plainly describes faith, a quality of mind, as “the *substance* of things

hoped for.”

Material mortality

279:6 The doom of matter establishes the conclusion that

matter, slime, or protoplasm never originated

in the immortal Mind, and is therefore not eternal. Matter is neither created by Mind nor for the

manifestation and support of Mind.

Spiritual tangibility

Ideas are tangible and real to immortal consciousness, 279:12 and they have the advantage of being eternal.

Spirit and matter can neither coexist nor cooperate, and one can no more create the other than Truth can create error, or *vice versa*.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of 279:18 being are seen, and their only idea or intelligence is

in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and 279:21 Love.

Pantheistic tendencies

Every system of human philosophy, doctrine, and

medicine is more or less infected with the pantheistic 279:24 belief that there is mind in matter; but this

belief contradicts alike revelation and right

reasoning. A logical and scientific conclusion is reached 279:27 only through the knowledge that there are not two

bases of being, matter and mind, but one alone, -

Mind.

279:30 Pantheism, starting from a material sense of God,

seeks cause in effect, Principle in its idea, and life and

intelligence in matter.

The things of God are beautiful

280:1 In the infinitude of Mind, matter must be unknown.

Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*.

From Love and from the light and harmony

which are the abode of Spirit, only reflections of good can come. All things beautiful and harmless are

ideas of Mind. Mind creates and multiplies them, and

the product must be mental.

Finite belief can never do justice to Truth in any direction. Finite belief limits all things, and would compress

Mind, which is infinite, beneath a skull bone. Finite belief can neither apprehend nor worship the infinite; and

to accommodate its finite sense of the divisibility of Soul

and substance, it seeks to divide the one Spirit into many sons and souls.

Belief in many gods

Through this error, human belief comes to have “gods

many and lords many.” Moses declared as Jehovah’s first command of the Ten: “Thou shalt have

no other gods before me!” But behold the

zeal of belief to establish the opposite error of many minds. The argument of the serpent in the allegory, “Ye

shall be as gods,” urges through every avenue the belief

that Soul is in body, and that infinite Spirit, and Life, is in finite forms.

Sensationless body

Rightly understood, instead of possessing a sentient

material form, man has a sensationless body; and God, 280:27 the Soul of man and of all existence, being

perpetual in His own individuality, harmony,

and immortality, imparts and perpetuates these qualities 280:30 in man, - through Mind, not matter. The only excuse

for entertaining human opinions and rejecting the Science

of being is our mortal ignorance of Spirit, - ignorance 281:1 which yields only to the understanding of divine Science,

the understanding by which we enter into the kingdom 281:3 of Truth on earth and learn that Spirit is infinite and

supreme. Spirit and matter no more commingle than

light and darkness. When one appears, the other dis-281:6 appears.

God and His image

Error presupposes man to be both mind and matter.

Divine Science contradicts the corporeal senses, rebukes 281:9 mortal belief, and asks: What is the Ego,

whence its origin and what its destiny? The

Ego-man is the reflection of the Ego-God; the Ego-man 281:12 is the image and likeness of perfect Mind, Spirit, divine

Principle.

The one Ego, the one Mind or Spirit called God, is 281:15 infinite individuality, which supplies all form and come—

liness and which reflects reality and divinity in individual spiritual man and things.

281:18 The mind supposed to exist in matter or beneath a

skull bone is a myth, a misconceived sense and false

conception as to man and Mind. When we put off the 281:21 false sense for the true, and see that sin and mortality

have neither Principle nor permanency, we shall learn

that sin and mortality are without actual origin or right-281:24 ful existence. They are native nothingness, out of which

error would simulate creation through a man formed from dust.

The true new idea

281:27 Divine Science does not put new wine into old bottles,

Soul into matter, nor the infinite into the finite. Our

false views of matter perish as we grasp 281:30 the facts of Spirit. The old belief must be

cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be 282:1 lost. Now, as of old, Truth casts out evils and heals the sick.

Figures of being

282:3 The real Life, or Mind, and its opposite, the so-called

material life and mind, are figured by two geometrical

symbols, a circle or sphere and a straight 282:6 line. The circle represents the infinite without beginning or end; the straight line represents the

finite, which has both beginning and end. The sphere 282:9 represents good, the self-existent and eternal individuality

or Mind; the straight line represents evil, a belief in

a self-made and temporary material existence. Eternal 282:12 Mind and temporary material existence never unite in

figure or in fact.

Opposite symbols

A straight line finds no abiding-place in a curve, and a 282:15 curve finds no adjustment to a straight line. Similarly,

matter has no place in Spirit, and Spirit has

no place in matter. Truth has no home in 282:18 error, and error has no foothold in Truth. Mind cannot

pass into non-intelligence and matter, nor can non-intelligence become Soul.

At no point can these opposites 282:21 mingle or unite. Even though they seem to touch, one

is still a curve and the other a straight line.

There is no inherent power in matter; for all that is 282:24 material is a material, human, mortal thought, always

governing itself erroneously.

Truth is the intelligence of immortal Mind. Error is 282:27 the so-called intelligence of mortal mind.

Truth is not inverted

Whatever indicates the fall of man or the opposite of

God or God's absence, is the Adam-dream, which is neither 282:30 Mind nor man, for it is not begotten of the

Father. The rule of inversion infers from

error its opposite, Truth; but Truth is the light which 283:1 dispels error. As mortals begin to understand Spirit,

they give up the belief that there is any true existence 283:3 apart from God.

Source of all life and action

Mind is the source of all movement, and there is no

inertia to retard or check its perpetual and harmonious 283:6 action. Mind is the same Life, Love, and wisdom “yesterday, and to-day, and forever.”

Matter and its effects - sin, sickness, and 283:9 death - are states of mortal mind which act, react, and

then come to a stop. They are not facts of Mind. They

are not ideas, but illusions. Principle is absolute. It 283:12 admits of no error, but rests upon understanding.

But what say prevalent theories? They insist that

Life, or God, is one and the same with material life so-283:15 called. They speak of both Truth and error as *mind*,

and of good and evil as *spirit*. They claim that to be

life which is but the objective state of material sense, - 283:18 such as the structural life of the tree and of material

man, - and deem this the manifestation of the one Life,

God.

Spiritual structure

283:21 This false belief as to what really constitutes life so

detracts from God’s character and nature, that the true

sense of His power is lost to all who cling to 283:24 this falsity. The divine Principle, or Life, cannot be practically demonstrated in length of days, as it

was by the patriarchs, unless its Science be accurately 283:27 stated. We must

receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we

can no more demonstrate Science, than we can teach and 283:30 illustrate geometry by calling a curve a straight line or a

straight line a sphere.

Are mentality, immortality, consciousness, resident in 284:1 matter? It is not rational to say that Mind is infinite,

but dwells in finiteness, - in matter, - or that matter is 284:3 infinite and the medium of Mind.

Mind never limited

If God were limited to man or matter, or if the infinite

could be circumscribed within the finite, God would be 284:6 corporeal, and unlimited Mind would seem

to spring from a limited body; but this is an

impossibility. Infinite Mind can have no starting-point, 284:9 and can return to no limit. It can never be in bonds,

nor be fully manifested through corporeality.

Material recognition impossible

Is God's image or likeness matter, or a mortal, sin, 284:12 sickness, and

death? Can matter recognize Mind?

Can infinite Mind recognize matter? Can the

infinite dwell in the finite or know aught un-284:15 like the infinite? Can Deity be known through

the material senses? Can the material senses, which receive no direct evidence of Spirit, give correct testimony 284:18 as to spiritual life, truth, and love?

The answer to all these questions must forever be in the negative.

Our physical insensibility to Spirit

284:21 The physical senses can obtain no proof of God. They

can neither see Spirit through the eye nor hear it through

the ear, nor can they feel, taste, or smell Spirit. 284:24 Even the more subtile and misnamed material elements are beyond the cognizance

of these senses, and are known only by the effects com-284:27 monly attributed to them.

According to Christian Science, the only real senses

of man are spiritual, emanating from divine Mind. 284:30 Thought passes from God to man, but neither sensation

nor report goes from material body to Mind. The in—

tercommunication is always from God to His idea, man. 285:1 Matter is not sentient and cannot be cognizant of good

or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not

alone hereafter in what men call Paradise, but here

and now; it is the great fact of being for time and eternity.

The human counterfeit

What, then, is the material personality which suffers,

sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted

likeness, the *unlikeness* called sin, sickness,

and death. The unreality of the claim that a mortal is the true image of God is illustrated by the opposite natures of Spirit and matter, Mind and body, for one is

intelligence while the other is non-intelligence.

Material misconceptions

285:15 Is God a physical personality? Spirit is not physical.

The belief that a material body is man is a false conception of man. The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place

to a diviner sense of intelligence and its manifestations, to the better understanding that Science gives of the

Supreme Being, or divine Principle, and idea.

Salvation is through reform

By interpreting God as a corporeal Saviour but not as 285:24 the saving Principle, or divine Love, we shall continue

to seek salvation through pardon and not

through reform, and resort to matter instead 285:27 of Spirit for the cure of the sick. As mortals

reach, through knowledge of Christian Science, a higher

sense, they will seek to learn, not from matter, but from 285:30 the divine Principle, God, how to demonstrate the Christ,

Truth, as the healing and saving power.

It is essential to understand, instead of believe, what 286:1 relates most nearly to the happiness of being. To seek

Truth through belief in a human doctrine is not to un-286:3 derstand the infinite. We must not seek the immutable

and immortal through the finite, mutable, and mortal,

and so depend upon belief instead of demonstration, for 286:6 this is fatal to a knowledge of Science. The understanding of Truth gives full faith in Truth, and spiritual understanding is better than all burnt offerings.

286:9 The Master said, "No man cometh unto the Father

[the divine Principle of being] but by me," Christ,

Life, Truth, Love; for Christ says, "I am the way." 286:12 Physical causation was put aside from first to

last by this original man, Jesus. He knew that the
divine. Principle, Love, creates and governs all that 286:15 is real.

Goodness a portion of God

In the Saxon and twenty other tongues *good* is the term
for God. The Scriptures declare all that He 286:18 made to be good, like
Himself, - good in

Principle and in idea. Therefore the spiritual
universe is good, and reflects God as He is.

Spiritual thoughts

286:21 God's thoughts are perfect and eternal, are substance

and Life. Material and temporal thoughts are human,

involving error, and since God, Spirit, is the 286:24 only cause, they lack a
divine cause. The

temporal and material are not then creations of Spirit.

They are but counterfeits of the spiritual and eternal. 286:27 Transitory
thoughts are the antipodes of everlasting

Truth, though (by the supposition of opposite qualities)

error must also say, "I am true." But by this saying 286:30 error, the lie,
destroys itself.

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They 287:1 are without a real origin or existence. They have neither

Principle nor permanence, but belong, with all that is 287:3 material and temporal, to the nothingness of error, which

simulates the creations of Truth. All creations of Spirit

are eternal; but creations of matter must return to dust. 287:6 Error supposes man to be both mental and material.

Divine Science contradicts this postulate and maintains

man's spiritual identity.

Divine allness

287:9 We call the absence of Truth, *error*. Truth and error

are unlike. In Science, Truth is divine, and the *infinite*

God can have no unlikeness. Did God, Truth, 287:12 create error? No! "Doth a fountain send

forth at the same place sweet water and bitter?" God

being everywhere and all-inclusive, how can He be absent 287:15 or suggest the absence of omnipresence and omnipotence?

How can there be more than *all*?

Neither understanding nor truth accompanies error, 287:18 nor is error the offshoot of Mind. Evil calls itself something, when it is nothing. It saith, "I am man, but I am

not the image and likeness of God;" whereas the Scrip-287:21 tures declare

that man was made in God's likeness.

Error unveiled

Error is false, mortal belief; it is illusion, without spiritual identity or foundation, and it has no real existence. 287:24 The supposition that life, substance, and intelligence are *in* matter, or *of* it, is an error.

Matter is neither a thing nor a person, but merely the 287:27 objective supposition of Spirit's opposite. The five material senses testify to truth and error as united in a mind

both good and evil. Their false evidence will finally 287:30 yield to Truth, - to the recognition of Spirit and of the

spiritual creation.

Truth cannot be contaminated by error. The state-288:1 ment that *Truth is real* necessarily includes the correlated

statement, that *error, Truth's unlikeness, is unreal.*

The great conflict

288:3 The suppositional warfare between truth and error is

only the mental conflict between the evidence of the spiritual senses and the testimony of the material 288:6 senses, and this warfare between the Spirit and

flesh will settle all questions through faith in and the understanding of divine Love. 288:9 Superstition and understanding can never combine.

When the final physical and moral effects of Christian

Science are fully apprehended, the conflict between truth 288:12 and error, understanding and belief, Science and material

sense, foreshadowed by the prophets and inaugurated

by Jesus, will cease, and spiritual harmony reign. The 288:15 lightnings and thunderbolts of error may burst and flash

till the cloud is cleared and the tumult dies away in the

distance. Then the raindrops of divinity refresh the 288:18 earth. As St. Paul says: "There remaineth therefore

a rest to the people of God" (of Spirit).

The chief stones in the temple

The chief stones in the temple of Christian Science are 288:21 to be found in the following postulates: that Life is God,

good, and not evil; that Soul is sinless, not

to be found in the body; that Spirit is not, and 288:24 cannot be, materialized; that Life is not subject

to death; that the spiritual real man has no birth, no material life, and no death.

The Christ-element

288:27 Science reveals the glorious possibilities of immortal

man, forever unlimited by the mortal senses.

The Christ-element in the Messiah made him 288:30 the Way-shower, Truth and Life.

The eternal Truth destroys what mortals seem to have

learned from error, and man's real existence as a child 289:1 of God comes to light. Truth demonstrated is eternal

life. Mortal man can never rise from the temporal *debris* 289:3 of error, belief in sin, sickness, and death, until he learns

that God is the only Life. The belief that life and sensation are in the body should be overcome by the under-289:6 standing of what constitutes man as the image of God.

Then Spirit will have overcome the flesh.

Wickedness is not man

A wicked mortal is not the idea of God. He is little 289:9 else than the expression of error. To suppose that sin,

lust, hatred, envy, hypocrisy, revenge, have life

abiding in them, is a terrible mistake. Life 289:12 and life's idea, Truth and Truth's idea, never make men

sick, sinful, or mortal.

Death but an illusion

The fact that the Christ, or Truth, overcame and still 289:15 overcomes death proves the "king of terrors" to be but

a mortal belief, or error, which Truth destroys

with the spiritual evidences of Life; and this 289:18 shows that what appears to the senses to be death is but a

mortal illusion, for to the real man and the real universe

there is no death-process.

289:21 The belief that matter has life results, by the universal

law of mortal mind, in a belief in death. So man, tree,

and flower are supposed to die; but the fact remains, 289:24 that God's universe is spiritual and immortal.

Spiritual offspring

The spiritual fact and the material belief of things are

contradictions; but the spiritual is true, and therefore the 289:27 material must be untrue. Life is not in matter.

Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions. Spirit and 289:30 all things spiritual are the real and eternal.

Man is not the offspring of flesh, but of Spirit, - of

Life, not of matter. Because Life is God, Life must be 290:1 eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

Death no advantage

290:3 If the Principle, rule, and demonstration of man's being

are not in the least understood before what is termed death

overtakes mortals, they will rise no higher spir-290:6 itually in the scale of existence on account of

that single experience, but will remain as material as before the transition, still seeking happiness through a ma-290:9 terial, instead of through a spiritual sense of life, and from

selfish and inferior motives. That Life or Mind is finite

and physical or is manifested through brain and nerves, 290:12 is false. Hence Truth comes to destroy this error and

its effects, - sickness, sin, and death. To the spiritual

class, relates the Scripture: "On such the second death 290:15 hath no power."

Future purification

If the change called *death* destroyed the belief in sin,

sickness, and death, happiness would be won at the mo-290:18 ment of dissolution, and be forever permanent;

but this is not so. Perfection is gained only

by perfection. They who are unrighteous shall be un-290:21 righteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

Sin is punished

The sin and error which possess us at the instant of 290:24 death do not cease at that moment, but endure until the

death of these errors. To be wholly spiritual,

man must be sinless, and he becomes thus only 290:27 when he reaches perfection. The murderer, though slain

in the act, does not thereby forsake sin. He is no more

spiritual for believing that his body died and learning that 290:30 his cruel mind died not. His thoughts are no purer until

evil is disarmed by good. His body is as material as his

mind, and *vice versa*.

291:1 The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of 291:3 sin, that the so-called death of the body frees from sin,

and that God's pardon is aught but the destruction of

sin, - these are grave mistakes. We know that all will 291:6 be changed "in the twinkling of an eye," when the last

trump shall sound; but this last call of wisdom cannot

come till mortals have already yielded to each lesser call 291:9 in the growth of Christian character. Mortals need not

fancy that belief in the experience of death will awaken

them to glorified being.

Salvation and probation

291:12 Universal salvation rests on progression and probation,

and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the 291:15 manifestations of Mind are harmonious and

immortal, because sin is not there and man is

found having no righteousness of his own, but in possession of “the mind of the Lord,” as the Scripture says.

“In the place where the tree falleth, there it shall

be.” So we read in Ecclesiastes. This text has been 291:21 transformed into the popular proverb, “As the tree

falls, so it must lie.” As man falleth asleep, so shall he

awake. As death findeth mortal man, so shall he be 291:24 after death, until probation and growth shall effect the

needed change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave 291:27 has no power over either.

Day of judgment

No final judgment awaits mortals, for the judgment—

day of wisdom comes hourly and continually, 291:30 even the judgment by which mortal man is divested of all material error. As for spiritual error there

is none.

292:1 When the last mortal fault is destroyed, then the final

trump will sound which will end the battle of Truth with 292:3 error and mortality; “but of that day and hour, knoweth

no man.” Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal 292:6 the infinite.

Primitive error

Truth will be to us “the resurrection and the life” only

as it destroys all error and the belief that Mind, the only 292:9 immortality of man, can be fettered by the

body, and Life be controlled by death. A sinful, sick, and dying mortal is not the likeness of God, the 292:12 perfect and eternal.

Matter is the primitive belief of mortal mind, because

this so-called mind has no cognizance of Spirit. To 292:15 mortal mind, matter is substantial, and evil is

real. The so-called senses of mortals are material.

Hence the so-called life of mortals is dependent on 292:18 matter.

Explaining the origin of material man and mortal mind,

Jesus said: “Why do ye not understand my speech? 292:21 Even because ye cannot hear my word. Ye are of your

father, the devil [evil], and the lusts of your father ye will

do. He was a murderer from the beginning, and abode 292:24 not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own: for he is a liar,
and the father of it.”

Immortal man

292:27 This carnal material mentality, misnamed *mind*, is
mortal. Therefore man would be annihilated, were it
not for the spiritual real man’s indissoluble 292:30 connection with his God,
which Jesus brought
to light. In his resurrection and ascension, Jesus showed
that a mortal man is not the real essence of manhood, and 293:1 that this
unreal material mortality disappears in presence
of the reality.

Elementary electricity

293:3 Electricity is not a vital fluid, but the least material
form of illusive consciousness, - the material mindless—
ness, which forms no link between matter and 293:6 Mind, and which
destroys itself. Matter and
mortal mind are but different strata of human belief. The
grosser substratum is named matter or body; the more 293:9 ethereal is called
mind. This so-called mind and body
is the illusion called a mortal, a mind in matter. In reality
and in Science, both strata, mortal mind and mortal body, 293:12 are false

representatives of man.

The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency 293:15 is Truth, whose attraction is Love, whose adhesion and

cohesion are Life, perpetuating the eternal facts of being.

Electricity is the sharp surplus of materiality which coun-293:18 terfeits the true essence of spirituality or truth, - the

great difference being that electricity is not intelligent,

while spiritual truth is Mind.

The counterfeit forces

293:21 There is no vapid fury of mortal mind - expressed in

earthquake, wind, wave, lightning, fire, bestial ferocity

- and this so-called mind is self-destroyed. 293:24 The manifestations of evil, which counterfeit

divine justice, are called in the Scriptures, "The anger

of the Lord." In reality, they show the self-destruction 293:27 of error or matter and point to matter's opposite, the

strength and permanency of Spirit. Christian Science

brings to light Truth and its supremacy, universal har-293:30 mony, the entireness of God, good, and the nothingness

of evil.

Instruments of error

The five physical senses are the avenues and instru-294:1 ments of human error, and they correspond with error.

These senses indicate the common human belief, that life, 294:3 substance, and intelligence are a unison of

matter with Spirit. This is pantheism, and carries within itself the seeds of all error.

294:6 If man is both mind and matter, the loss of one finger would take away some quality and quantity of the man, for matter and man would be one.

Mortal verdict

294:9 The belief that matter thinks, sees, or feels is not more real than the belief that matter enjoys and suffers. This

mortal belief, misnamed *man*, is error, saying: 294:12 “Matter has intelligence and sensation. Nerves

feel. Brain thinks and sins. The stomach can make a

man cross. Injury can cripple and matter can kill man.” 294:15 This verdict of the so-called material senses victimizes

mortals, taught, as they are by physiology and pathology,

to revere false testimony, even the errors that are destroyed 294:18 by Truth through spiritual sense and Science.

Mythical pleasure

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that 294:21 life and intelligence are in matter, show the

pleasures and pains of matter to be myths, and

human belief in them to be the father of mythology, in 294:24 which matter is represented as divided into intelligent gods.

Man's genuine selfhood is recognizable only in what is

good and true. Man is neither self-made nor made by 294:27 mortals. God created man.

Severed members

The inebriate believes that there is pleasure in intoxication. The thief believes that he gains something by steal-294:30 ing, and the hypocrite that he is hiding himself. The

Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

Severed members

295:1 The belief that a severed limb is aching in the old location, the sensation seeming to be in nerves which 295:3 are no longer there, is an added proof of the un—

reliability of physical testimony.

Mortals unlike immortals

God creates and governs the universe, including man. 295:6 The universe is filled with spiritual ideas, which He

evolves, and they are obedient to the Mind

that makes them. Mortal mind would trans-295:9 form the spiritual into the material, and then

recover man's original self in order to escape from the

mortality of this error. Mortals are not like immortals, 295:12 created in God's own image; but infinite Spirit being all,

mortal consciousness will at last yield to the scientific fact

and disappear, and the real sense of being, perfect and 295:15 forever intact, will appear.

Goodness transparent

The manifestation of God through mortals is as light

passing through the window-pane. The light and the 295:18 glass never mingle, but as matter, the glass

is less opaque than the walls. The mortal

mind through which Truth appears most vividly is that 295:21 one which has lost much materiality - much error - in

order to become a better transparency for Truth. Then,
like a cloud melting into thin vapor, it no longer hides 295:24 the sun.

Brainology a myth

All that is called mortal thought is made up of error.

The theoretical mind is matter, named *brain*, or *mate-* 295:27 *rial*
consciousness, the exact opposite of real

Mind, or Spirit. Brainology teaches that

mortals are created to suffer and die. It further 295:30 teaches that when man
is dead, his immortal soul is

resurrected from death and mortality. Thus error the—

orizes that spirit is born of matter and returns to mat-296:1 *ter*, and that man
has a resurrection from dust; whereas

Science unfolds the eternal verity, that man is the spiritual, 296:3 eternal
reflection of God.

Scientific purgation

Progress is born of experience. It is the ripening of

mortal man, through which the mortal is dropped for 296:6 the immortal.
Either here or hereafter, suffering or Science must destroy all illusions

regarding life and mind, and regenerate material sense 296:9 and self. The old
man with his deeds must be put off.

Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic 296:12 matter, is what reveals man and Life, harmonious, real, and eternal.

The so-called pleasures and pains of matter perish, 296:15 and they must go out under the blaze of Truth, spiritual sense, and the actuality of being. Mortal belief must lose all satisfaction in error and sin in order to part with 296:18 them.

Whether mortals will learn this sooner or later, and how long they will suffer the pangs of destruction, de-296:21 depends upon the tenacity of error.

Mixed testimony

The knowledge obtained from the corporeal senses leads to sin and death. When the evidence of Spirit 296:24 and matter, Truth and error, seems to commingle, it rests upon foundations which time is wearing away. Mortal mind judges by the testimony 296:27 of the material senses, until Science obliterates this false testimony. An improved belief is one step out of error, and aids in taking the next step and in understanding 296:30 the situation in Christian Science.

Belief an autocrat

Mortal belief is a liar from the beginning, not deserving

power. It says to mortals, “You are wretched!” and they 297:1 think they are so; and nothing can change this state, until

the belief changes. Mortal belief says, “You are happy!” 297:3 and mortals are so; and no circumstance can

alter the situation, until the belief on this subject changes. Human belief says to mortals, “You are 297:6 sick!” and this testimony manifests itself on the body as

sickness. It is as necessary for a health-illusion, as for

an illusion of sickness, to be instructed out of itself into 297:9 the understanding of what constitutes health; for a change

in either a health-belief or a belief in sickness affects the

physical condition.

Self-improvement

297:12 Erroneous belief is destroyed by truth. Change the

evidence, and that disappears which before seemed real

to this false belief, and the human conscious-297:15 ness rises higher. Thus the reality of being

is attained and man found to be immortal. The only

fact concerning any material concept is, that it is neither 297:18 scientific nor

eternal, but subject to change and dissolution.

Faith higher than belief

Faith is higher and more spiritual than belief. It is 297:21 a chrysalis state of human thought, in which spiritual

evidence, contradicting the testimony of material sense, begins to appear, and Truth, the 297:24 ever-present, is becoming understood. Human thoughts

have their degrees of comparison. Some thoughts are

better than others. A belief in Truth is better than a 297:27 belief in error, but no mortal testimony is founded on the

divine rock. Mortal testimony can be shaken. Until

belief becomes faith, and faith becomes spiritual under-297:30 standing, human thought has little relation to the actual

or divine.

A mortal belief fulfils its own conditions. Sickness, 298:1 sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine 298:3 Science. They dawn in faith and glow full-orbed in

spiritual understanding. As a cloud hides the sun it

cannot extinguish, so false belief silences for a while the 298:6 voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.

Truth's witness

What is termed material sense can report only a mortal temporary sense of things, whereas spiritual sense can

bear witness only to Truth. To material sense,

the unreal is the real until this sense is corrected 298:12 by Christian Science.

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense expresses the belief that mind is in

matter. This human belief, alternating between a sense

of pleasure and pain, hope and fear, life and death, never 298:18 reaches beyond the boundary of the mortal or the unreal.

When the real is attained, which is announced by Science,

joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle,

and admit no materialistic beliefs. Spiritual ideas lead

up to their divine origin, God, and to the spiritual sense 298:24 of being.

Thought-angels

Angels are not etherealized human beings, evolving

animal qualities in their wings; but they are celestial 298:27 visitants, flying on spiritual, not material,

pinions. Angels are pure thoughts from God,

winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon angels

its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive feathers; but this is only fancy. It has behind it no more

reality than has the sculptor's thought when he carves his "Statue of Liberty," which embodies his conception of an unseen quality or condition, but which has

no physical antecedent reality save in the artist's own observation and "chambers of imagery."

Our Angelic messengers

My angels are exalted thoughts, appearing at the door

of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys. Angels are God's representatives. These upward-soaring beings

never lead towards self, sin, or materiality, but guide to

the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers. By giving

earnest heed to these spiritual guides they tarry with us,

and we entertain "angels unawares."

Knowledge and Truth

Knowledge gained from material sense is figuratively

represented in Scripture as a tree, bearing the fruits of

sin, sickness, and death. Ought we not then 299:21 to judge the knowledge thus obtained to be

untrue and dangerous, since “the tree is known by his fruit”?

299:24 Truth never destroys God’s idea. Truth is spiritual,

eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, 299:27 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 299:30 peaks.

Old and new man

If man were solely a creature of the material senses,

he would have no eternal Principle and would be mutable 300:1 and mortal. Human logic is awry when it attempts

to draw correct spiritual conclusions regarding life from 300:3 matter. Finite sense has no true appreciation of infinite Principle, God, or of His infinite image or reflection, man. The mirage, which makes 300:6 trees and cities seem to be where they are not, illustrates

the illusion of material man, who cannot be the image

of God.

300:9 So far as the scientific statement as to man is understood, it can be proved and will bring to light the true

reflection of God - the real man, or the *new* man (as 300:12 St. Paul has it).

The tares and wheat

The temporal and unreal never touch the eternal and

real. The mutable and imperfect never touch the im-300:15 mutable and perfect. The inharmonious and

self-destructive never touch the harmonious

and self-existent. These opposite qualities are the tares 300:18 and wheat, which never really mingle, though (to mortal

sight) they grow side by side until the harvest; then, Science separates the wheat from the tares, through the real-300:21 ization of God as ever present and of man as reflecting

the divine likeness.

The divine reflection

Spirit is God, Soul; therefore Soul is not in matter. If 300:24 Spirit were in matter, God would have no representative,

and matter would be identical with God.

The theory that soul, spirit, intelligence, in-300:27 habits matter is taught by the schools. This theory is

unscientific. The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the 300:30 spiritual universe and spiritual man, as the sun is seen in

the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love, - 301:1 yea, which manifests God's attributes and power, even

as the human likeness thrown upon the mirror, repeats 301:3 the color, form, and action of the person in front of the

mirror.

Few persons comprehend what Christian Science 301:6 means by the word *reflection*. To himself, mortal and

material man seems to be substance, but his sense of

substance involves error and therefore is material, 301:9 temporal.

On the other hand, the immortal, spiritual man is really

substantial, and reflects the eternal substance, or Spirit, 301:12 which mortals hope for. He reflects the divine, which

constitutes the only real and eternal entity. This reflection

seems to mortal sense transcendental, because the spiritual 301:15 man's substantiality transcends mortal vision and is revealed only through divine Science.

Inverted images and ideas

As God is substance and man is the divine image and 301:18 likeness, man should wish for, and in reality has, only

the substance of good, the substance of Spirit,

not matter. The belief that man has any other 301:21 substance, or mind, is not spiritual and breaks

the First Commandment, Thou shalt have one God, one

Mind. Mortal man seems to himself to be material sub-301:24 stance, while man is “image” (idea). Delusion, sin, disease, and death arise from the false testimony of material

sense, which, from a supposed standpoint outside the 301:27 focal distance of infinite Spirit, presents an inverted image

of Mind and substance with everything turned upside

down.

301:30 This falsity presupposes soul to be an unsubstantial

dweller in material forms, and man to be material instead

of spiritual. Immortality is not bounded by mortality. 302:1 Soul is not compassed by finiteness. Principle is not to

be found in fragmentary ideas.

Identity not lost

302:3 The material body and mind are temporal, but the

real man is spiritual and eternal. The identity of the

real man is not lost, but found through this 302:6 explanation; for the conscious infinitude of

existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose 302:9 aught that is real, when God is all and eternally his. The

notion that mind is in matter, and that the so-called pleasures and pains, the

birth, sin, sickness, and death of 302:12 matter, are real, is a mortal belief; and this belief is all

that will ever be lost.

Definition of man

Continuing our definition of/ man/, let us remember that 302:15 harmonious and immortal man has existed forever, and

is always beyond and above the mortal illusion of any life, substance and intelligence 302:18 as existent in matter. This statement is based on fact,

not fable. The Science of being reveals man as perfect,

even as the Father is perfect, because the Soul, or Mind, 302:21 of the spiritual man is God, the divine Principle of all

being, and because this real man is governed by Soul

instead of sense, by the law of Spirit, not by the so-called 302:24 laws of matter.

God is Love. He is therefore the divine, infinite Principle, called Person or God. Man's true consciousness 302:27 is in the mental, not in any bodily or personal likeness

to Spirit. Indeed, the body presents no proper likeness

of divinity, though mortal sense would fain have us so 302:30 believe.

Mental propagation

Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power 303:1 of the divine Principle of those ideas. The reflection, through mental manifestation, of the multitudinous 303:3 forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection. Multiplication of God's children 303:6 comes from no power of propagation in matter, it is the reflection of Spirit.

The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation. Whatever reflects Mind, Life, Truth, and Love, is spiritually conceived and 303:12 brought forth; but the statement that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the vanity of the ages can never make both these contraries true. Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material 303:18 body, and Science will eventually destroy this illusion through the self-destruction of all error and the beatified understanding of the Science of Life.

Error defined

303:21 The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man, - that

mortal, material man is the likeness of God 303:24 and is himself a creator, - is a fatal error.

Man's entity spiritual

God, without the image and likeness of Himself, would

be a nonentity, or Mind unexpressed. He would be 303:27 without a witness or proof of His own nature. Spiritual man is the image or idea of

God, an idea which cannot be lost nor separated from its divine Principle. When the evidence

before the material senses yielded to spiritual sense, the

apostle declared that nothing could alienate him from 304:1 God, from the sweet sense and presence of Life and

Truth.

Man inseparable from Love

304:3 It is ignorance and false belief, based on a material

sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Neither death, nor life, ... nor things present,

nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from 304:9 the love of God."

This is the doctrine of Christian

Science: that divine Love cannot be deprived of its

manifestation, or object; that joy cannot be turned into 304:12 sorrow, for sorrow is not the master of joy; that good can

never produce evil; that matter can never produce mind

nor life result in death. The perfect man - governed 304:15 by God, his perfect Principle - is sinless and eternal.

Harmony natural

Harmony is produced by its Principle, is controlled

by it and abides with it. Divine Principle is the Life 304:18 of man. Man's happiness is not, therefore, at

the disposal of physical sense. Truth is not

contaminated by error. Harmony in man is as beautiful 304:21 as in music, and discord is unnatural, unreal.

The science of music governs tones. If mortals caught

harmony through material sense, they would lose har-304:24 money, if time or accident robbed them of material sense.

To be master of chords and discords, the science of

music must be understood. Left to the decisions 304:27 of material sense, music is liable to be misappre—

hended and lost in confusion. Controlled by belief,

instead of understanding, music is, must be, imper-304:30 fectly expressed. So man, not understanding the Science of being, - thrusting aside his divine Principle as

incomprehensible, - is abandoned to conjectures, left in 305:1 the hands of ignorance, placed at the disposal of illusions,

subjected to material sense which is discord. A discon-305:3 tented, discordant mortal is no more a *man* than discord

is music.

Human reflection

A picture in the camera or a face reflected in the mirror 305:6 is not the original, though resembling it. Man, in the

likeness of his Maker, reflects the central light

of being, the invisible God. As there is no cor-305:9 poreality in the mirrored form, which is but a reflection,

so man, like all things real, reflects God, his divine Principle, not in a mortal body.

305:12 Gender also is a quality, not of God, but a characteristic of mortal mind. The verity that God's image is not

a creator, though he reflects the creation of Mind, God, 305:15 constitutes the underlying reality of reflection. "Then

answered Jesus and said unto them: Verily, verily I say

unto you, the Son can do nothing of himself, but what he 305:18 seeth the Father do: for what things soever He doeth,

these also doeth the Son likewise."

Inverted images

The inverted images presented by the senses, the de-305:21 flections of matter as opposed to the Science of spiritual reflection, are all unlike Spirit, God. In

the illusion of life that is here to-day and 305:24 gone to-morrow, man would be wholly mortal, were

it not that Love, the divine Principle that obtains in

divine Science, destroys all error and brings immor-305:27 tality to light. Because man is the reflection of his

Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not 305:30 divine.

Jewish traditions

The Sadducees reasoned falsely about the resurrection, but not so blindly as the Pharisees, who believed 306:1 error to be as immortal as Truth. The Pharisees thought

that they could raise the spiritual from the material. They 306:3 would first make life result in death, and then

resort to death to reproduce spiritual life.

Jesus taught them how death was to be overcome by 306:6 spiritual Life, and demonstrated this beyond cavil.

Divinity not childless

Life demonstrates Life. The immortality of Soul makes

man immortal. If God, who is Life, were parted for a 306:9 moment from His reflection, man, during that

moment there would be no divinity reflected.

The Ego would be unexpressed, and the Father would be 306:12 childless, - no Father.

If Life or Soul and its representative, man, unite for

a period and then are separated as by a law of divorce to 306:15 be brought together again at some uncertain future time

and in a manner unknown, - and this is the general

religious opinion of mankind, - we are left without a 306:18 rational proof of immortality. But man cannot be separated for an instant from God, if man reflects God.

Thus Science proves man's existence to be intact.

Thought-forms

306:21 The myriad forms of mortal thought, made manifest

as matter, are not more distinct nor real to the material senses than are the Soul-created forms 306:24 to spiritual sense, which cognizes Life as permanent. Undisturbed amid the jarring testimony of the

material senses, Science, still enthroned, is unfolding 306:27 to mortals the immutable, harmonious, divine Principle,

- is unfolding Life and the universe, ever present and

eternal.

306:30 God's man, spiritually created, is not material and mortal.

The serpent's whisper

The parent of all human discord was the Adam-dream, 307:1 the deep sleep, in which originated the delusion that life

and intelligence proceeded from and passed into matter. 307:3 This pantheistic error, or so-called *serpent*, insists still upon the opposite of Truth, saying,

“Ye shall be as gods;” that is, I will make error as real 307:6 and eternal as Truth.

Evil still affirms itself to be mind, and declares that

there is more than one intelligence or God. It says: 307:9 “There shall be lords and gods many. I declare that God

makes evil minds and evil spirits, and that I aid Him.

Truth shall change sides and be unlike Spirit. I will 307:12 put spirit into what I call matter, and matter shall seem

to have life as much as God, Spirit, who *is* the only life.”

Bad results from error

This error has proved itself to be error. Its life is found 307:15 to be not Life, but only a transient, false sense of an existence which ends in death. Error charges

its lie to Truth and says: “The Lord knows 307:18 it. He has made man immortal and material, out of matter instead of Spirit.” Thus error partakes of its own

nature and utters its own falsities. If we regard matter 307:21 as intelligent, and Mind as both good and evil, every sin

or supposed material pain and pleasure seems normal,

a part of God’s creation, and so weighs against our course 307:24 Spiritward.

Higher statutes

Truth has no beginning. The divine Mind is the Soul

of man, and gives man dominion over all things. Man 307:27 was not created from a material basis, nor

bidden to obey material laws which Spirit never

made; his province is in spiritual statutes, in the higher 307:30 law of Mind.

The great question

Above error’s awful din, blackness, and chaos, the voice

of Truth still calls: “Adam, where art thou? Conscious-308:1 ness, where art thou? Art thou dwelling in the belief

that mind is in matter, and that evil is mind, or art thou 308:3 in the living faith that there is and can be but

one God, and keeping His commandment?”

Until the lesson is learned that God is the only Mind gov-308:6 erving man, mortal belief will be afraid as it was in the

beginning, and will hide from the demand, “Where art

thou?” This awful demand, “Adam, where art thou?” 308:9 is met by the admission from the head, heart, stomach,

blood, nerves, etc.: “Lo, here I am, looking for happiness

and life in the body, but finding only an illusion, a blend-308:12 ing of false claims, false pleasure, pain, sin, sickness, and

death.”

The Soul-inspired patriarchs heard the voice of Truth, 308:15 and talked with God as consciously as man talks with man.

Wrestling of Jacob

Jacob was *alone*, wrestling with error, - struggling

with a mortal sense of life, substance, and intelligence 308:18 as existent in matter with its false pleasures

and pains, - when an angel, a message from

Truth and Love, appeared to him and smote the sinew, 308:21 or strength, of his error, till he saw its unreality; and

Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said 308:24 the spiritual evangel: “Let me go, for the day breaketh;”

that is, the light of Truth and Love dawns upon thee.

But the patriarch, perceiving his error and his need 308:27 of help, did not loosen his hold upon this glorious light

until his nature was transformed. When Jacob was

asked, “What is thy name?” he straightway answered; 308:30 and then his name was changed to Israel, for “as a prince”

had he prevailed and had “power with God and with

men.” Then Jacob questioned his deliverer, “Tell me, 309:1 I pray thee, *thy* name;” but this appellation was withheld,

for the messenger was not a corporeal being, but a name-309:3 less, incorporeal impartation of divine Love to man, which,

to use the word of the Psalmist, *restored* his Soul, - gave

him the spiritual sense of being and rebuked his material 309:6 sense.

Israel the new name

The result of Jacob’s struggle thus appeared. He had conquered material error with the understanding of Spirit 309:9 and of spiritual power. This changed the man.

He was no longer called Jacob, but Israel, -

a prince of God, or a soldier of God, who had fought 309:12 a good fight. He

was to become the father of those, who

through earnest striving followed his demonstration of the

power of Spirit over the material senses; and the children 309:15 of earth who followed his example were to be called the

children of Israel, until the Messiah should rename them.

If these children should go astray, and forget that Life 309:18 is God, good, and that good is not in elements which are

not spiritual, - thus losing the divine power which heals

the sick and sinning, - they were to be brought back 309:21 through great tribulation, to be renamed in Christian

Science and led to deny material sense, or mind in matter,

even as the gospel teaches.

Life never structural

309:24 The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to

have an intelligence separate from his Maker. 309:27 It is a self-evident error to suppose that there

can be such a reality as organic animal or vegetable life,

when such so-called life always ends in death. Life is 309:30 never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its

own formations.

Thought seen as substance

310:1 The artist is not in his painting. The picture is the

artist's thought objectified. The human belief fancies 310:3 that it delineates thought on matter, but what

is matter? Did it exist prior to thought?

Matter is made up of supposititious mortal mind-force; 310:6 but all might is divine Mind. Thought will finally be

understood and seen in all form, substance, and color, but

without material accompaniments. The potter is not in 310:9 the clay; else the clay would have power over the potter.

God is His own infinite Mind, and expresses all.

The central intelligence

Day may decline and shadows fall, but darkness flees 310:12 when the earth has again turned upon its axis. The sun

is not affected by the revolution of the earth.

So Science reveals Soul as God, untouched 310:15 by sin and death, - as the central life and intelligence

around which circle harmoniously all things in the systems of Mind.

Soul imperishable

310:18 Soul changeth not. We are commonly taught that there

is a human soul which sins and is spiritually lost, - that

soul may be lost, and yet be immortal. If 310:21 Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die. 310:24 Sin is the element of self-destruction, and spiritual death

is oblivion. If there was sin in Soul, the annihilation of

Spirit would be inevitable. The only Life is Spirit, and 310:27 if Spirit should lose Life as God, good, then Spirit, which

has no other existence, would be annihilated.

Mind is God, and God is not seen by material sense, 310:30 because Mind is Spirit, which material sense cannot discern. There is neither growth, maturity, nor decay in

Soul. These changes are the mutations of material sense, 311:1 the varying clouds of mortal belief, which hide the truth

of being.

311:3 What we term mortal mind or carnal mind, dependent

on matter for manifestation, is not Mind. God is Mind:

all that Mind, God, is, or hath made, is good, and He 311:6 made all. Hence evil is not made and is not real.

Sin only of the flesh

Soul is immortal because it is Spirit, which has no element of self-destruction. is man lost spiritually? No, 311:9 he can only lose a sense material. All sin is

of the flesh. It cannot be spiritual. Sin exists

here or hereafter only so long as the illusion of mind in 311:12 matter remains. It is a sense of sin, and not a sinful soul,

which is lost. Evil is destroyed by the sense of good.

Soul impeccable

Through false estimates of soul as dwelling in sense 311:15 and of mind as dwelling in matter, belief strays into a

sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal 311:18 dream of life and substance as existent in matter, and is

directly opposite to the immortal reality of being. So long

as we believe that soul can sin or that immortal Soul is in 311:21 mortal body, we can never understand the Science of being. When humanity does understand this Science, it

will become the law of Life to man, - even the higher law 311:24 of Soul, which prevails over material sense through harmony and immortality.

The objects cognized by the physical senses have not 311:27 the reality of substance. They are only what mortal

belief calls them. Matter, sin, and mortality lose all

supposed consciousness or claim to life or existence, as 311:30 mortals lay off a false sense of life, substance, and intelligence. but the spiritual, eternal man is not touched by

these phases of mortality.

Sense-dreams

312:1 How true it is that whatever is learned through material

sense must be lost because such so-called knowledge is 312:3 reversed by the spiritual facts of being in

Science. That which material sense calls

intangible, is found to be substance. What to material 312:6 sense seems substance, becomes nothingness, as the sense—

dream vanishes and reality appears.

The senses regard a corpse, not as man, but simply as 312:9 matter. People say, “Man is dead;” but this death is

the departure of a mortal’s mind, not of matter. The

matter is still there. The belief of that mortal that he 312:12 must die occasioned his departure; yet you say that

matter has caused his death.

Vain ecstasies

People go into ecstasies over the sense of a corporeal 312:15 Jehovah, though with scarcely a spark of love in their

hearts; yet God *is* love, and without Love,

God, immortality cannot appear. Mortals try 312:18 to believe without understanding Truth; yet God *is*

Truth. Mortals claim that death is inevitable; but man's eternal Principle is ever-present life. Mortals believe in 312:21 a finite personal God; while God is infinite Love, which must be unlimited.

Man-made theories

Our theories are based on finite premises, which can-312:24 not penetrate beyond matter. A personal sense of God

and of man's capabilities necessarily limits

faith and hinders spiritual understanding. It 312:27 divides faith and understanding between matter and Spirit,

the finite and the infinite, and so turns away from the

intelligent and divine healing Principle to the inanimate 312:30 drug.

The one anointed

Jesus' spiritual origin and his demonstration of divine

Principle richly endowed him and entitled him to sonship 313:1 in Science. He was the son of a virgin. The term

Christ Jesus, or Jesus the Christ (to give the full and 313:3 proper translation of the Greek), may be rendered "Jesus the anointed," Jesus the God—

crowned or the divinely royal man, as it is said of him in 313:6 the first chapter of Hebrews: -

Therefore God, even thy God, hath anointed thee

With the oil of gladness above thy fellows.

313:9 With this agrees another passage in the same chapter,

which refers to the Son as “the brightness of His [God’s]

glory, and the express [expressed] image of His person 313:12 [infinite Mind].” It is noteworthy that the phrase “express image” in the Common Version is, in the Greek

Testament, *character*. Using this word in its higher meaning, we may assume that the author of this remarkable

epistle regarded Christ as the Son of God, the royal

reflection of the infinite; and the cause given for the ex-313:18 altation of Jesus, Mary’s son, was that he “loved righteousness and hated iniquity.” The passage is made

even clearer in the translation of the late George R. 313:21 Noyes, D.D.:
“Who, being a brightness from His glory,

and an image of His being.”

Jesus the Scientist

Jesus of Nazareth was the most scientific man that 313:24 ever trod the globe. He plunged beneath the material

surface of things, and found the spiritual

cause. To accommodate himself to immature ideas of spiritual power, - for spirituality was pos

sessed only in a limited degree even by his disciples, -

Jesus called the body, which by spiritual power he 313:30 raised from the grave, “flesh and bones.” To show

that the substance of himself was Spirit and the body 314:1 no more perfect because of death and no less material

until the ascension (his further spiritual exaltation), 314:3 Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual

sense had quenched all earthly yearnings. Thus he found 314:6 the eternal Ego, and proved that he and the Father were

inseparable as God and His reflection or spiritual man.

Our Master gained the solution of being, demonstrating 314:9 the existence of but one Mind without a second or equal.

The bodily resurrection

The Jews, who sought to kill this man of God, showed

plainly that their material views were the parents of their 314:12 wicked deeds. When Jesus spoke of reproducing his body, - knowing, as he did, that

Mind was the builder, - and said, “Destroy this temple, 314:15 and in three days I will raise it up,” they thought that he

meant their material temple instead of his body. To such

materialists, the real man seemed a spectre, unseen and 314:18 unfamiliar, and the body, which they laid in a sepulchre,

seemed to be substance. This materialism lost sight of

the true Jesus; but the faithful Mary saw him, and he 314:21 presented to her, more than ever before, the true idea of

Life and substance.

Opposition of materialists

Because of mortals' material and sinful belief, the 314:24 spiritual Jesus was imperceptible to them. The higher

his demonstration of divine Science carried

the problem of being, and the more dis-314:27 tinctly he uttered the demands of its divine Principle,

Truth and Love, the more odious he became to sinners

and to those who, depending on doctrines and material 314:30 laws to save them from sin and sickness, were submissive to death as being in supposed accord with the

inevitable law of life. Jesus proved them wrong by 315:1 his resurrection, and said: "Whosoever liveth and believeth in me shall never die."

Hebrew theology

315:3 That saying of our Master, "I and my Father are one,"

separated him from the scholastic theology of the rabbis.

His better understanding of God was a rebuke 315:6 to them. He knew of but one Mind and laid

no claim to any other. He knew that the Ego was Mind

instead of body and that matter, sin, and evil were not 315:9 Mind; and his understanding of this divine Science

brought upon him the anathemas of the age.

The true sonship

The opposite and false views of the people hid from 315:12 their sense Christ's sonship with God. They could not

discern his spiritual existence. Their carnal

minds were at enmity with it. Their thoughts 315:15 were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of

God we lose sight of through sin, which beclouds the spir-315:18 itual sense of Truth; and we realize this likeness only

when we subdue sin and prove man's heritage, the liberty

of the sons of God.

Immaculate conception

315:21 Jesus' spiritual origin and understanding enabled him

to demonstrate the facts of being, - to prove irrefutably

how spiritual Truth destroys material error, 315:24 heals sickness, and overcomes death. The

divine conception of Jesus pointed to this truth and presented an illustration of creation. The history of Jesus 315:27 shows him to have been more spiritual than all other

earthly personalities.

Jesus as mediator

Wearing in part a human form (that is, as it seemed 315:30 to mortal view), being conceived by a human mother,

Jesus was the mediator between Spirit and the flesh,

between Truth and error. Explaining and demonstrating the way of divine Science, he became the way of

salvation to all who accepted his word. From him mortals may learn how to escape from evil. The

real man being linked by Science to his Maker,

mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to

God, and to recognize the divine sonship. Christ, Truth,

was demonstrated through Jesus to prove the power of Spirit over the flesh, - to show that Truth is made

manifest by its effects upon the human mind and body,

healing sickness and destroying sin.

Spiritual government

316:12 Jesus represented Christ, the true idea of God. Hence

the warfare between this spiritual idea and perfunctory

religion, between spiritual clear-sightedness 316:15 and the blindness of popular belief, which led

to the conclusion that the spiritual idea could be killed

by crucifying the flesh. The Christ-idea, or the Christ-316:18 man, rose higher to human view because of the crucifixion,

and thus proved that truth was the master of death.

Christ presents the indestructible man, whom Spirit cre-316:21 ates, constitutes, and governs. Christ illustrates that

blending with God, his divine Principle, which gives man dominion over all the earth.

Deadness in sin

316:24 The spiritual idea of God, as presented by Jesus, was

scourged in person, and its Principle was rejected. That

man was accounted a criminal who could 316:27 prove God's divine power by healing the

sick, casting out evils, spiritualizing materialistic beliefs,

and raising the dead, - those dead in trespasses and 316:30 sins, satisfied with the flesh, resting on the basis of matter, blind to the possibilities of Spirit and its correlative truth. 317:1 Jesus uttered things which had been "secret from the

foundation of the world," - since material knowledge 317:3 usurped the throne of the creative divine Principle, insisted

on the might of matter, the force of falsity, the insignificance of spirit, and proclaimed an anthropomorphic God.

The cup of Jesus

317:6 Whosoever lives most the life of Jesus in this age

and declares best the power of Christian Science, will

drink of his Master's cup. Resistance to 317:9 Truth will haunt his steps, and he will incur the hatred of sinners, till "wisdom is justified of

her children." These blessed benedictions rest upon 317:12 Jesus' followers: "If the world hate you, ye know that

it hated me before it hated you;" "Lo, I am with you

always," - that is, not only in all time, but in *all ways* 317:15 and conditions.

The individuality of man is no less tangible because

it is spiritual and because his life is not at the mercy of 317:18 matter. The understanding of his spiritual individuality

makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord 317:21 and Master presented himself to his disciples after his

resurrection from the grave, as the self-same Jesus whom

they had loved before the tragedy on Calvary.

Material skepticism

317:24 To the materialistic Thomas, looking for the ideal

Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, 317:27 more than to Soul, for an earnest of immortality, - to him Jesus furnished the proof that he was

unchanged by the crucifixion. To this dull and doubt-317:30 ing disciple Jesus remained a fleshly reality, so long as

the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real 318:1 to Thomas. For him to believe in matter was no task,

but for him to conceive of the substantiality of Spirit - 318:3 to know that nothing can efface Mind and immortality, in

which Spirit reigns - was more difficult.

What the senses originate

Corporeal senses define diseases as realities; but the 318:6 Scriptures declare that God made all, even while the corporeal senses are saying that matter causes

disease and the divine Mind cannot or will 318:9 not heal it. The material senses originate and

support all that is material, untrue, selfish, or debased.

They would put soul into soil, life into limbo, and doom 318:12 all things to decay. We must silence this lie of material

sense with the truth of spiritual sense. We must cause

the error to cease that brought the belief of sin and death 318:15 and would efface the pure sense of omnipotence.

Sickness as discord

Is the sick man sinful above all others? No! but

so far as he is discordant, he is not the image of God. 318:18 Weary of their material beliefs, from which

comes so much suffering, invalids grow more

spiritual, as the error - or belief that life is in matter - 318:21 yields to the reality of spiritual Life.

The Science of Mind denies the error of sensation in

matter, and heals with Truth. Medical science treats 318:24 disease as though disease were real, therefore right, and

attempts to heal it with matter. If disease is right it is

wrong to heal it. Material methods are temporary, and 318:27 are not adapted to elevate mankind.

The governor is not subjected to the governed. In

Science man is governed by God, divine Principle, as 318:30 numbers are controlled and proved by His laws. Intelligence does not originate in numbers, but is manifested

through them. The body does not include soul, but man-319:1 infests mortality, a false sense of soul. The delusion that

there is life in matter has no kinship with the Life supernal.

Unscientific introspection

319:3 Science depicts disease as error, as matter *versus*

Mind, and error reversed as subserving the facts of

health. To calculate one's life-prospects 319:6 from a material basis, would infringe upon

spiritual law and misguide human hope. Having faith

in the divine Principle of Health and spiritually under-319:9 standing God, sustains man under all circumstances;

whereas the lower appeal to the general faith in material

means (commonly called nature) must yield to the all-319:12 might of infinite Spirit.

Throughout the infinite cycles of eternal existence,

Spirit and matter neither concur in man nor in the universe.

God the only Mind

319:15 The varied doctrines and theories which presuppose

life and intelligence to exist in matter are so many ancient

and modern mythologies. Mystery, miracle, 319:18 sin, and death will disappear when it becomes

fairly understood that the divine Mind controls man and

man has no Mind but God.

Scriptures misinterpreted

319:21 The divine Science taught in the original language

of the Bible came through inspiration, and needs inspiration to be understood. Hence the misappre-319:24 hension of the spiritual meaning of the Bible,

and the misinterpretation of the Word in

some instances by uninspired writers, who only wrote 319:27 down what an inspired teacher had said. A misplaced

word changes the sense and misstates the Science of

the Scriptures, as, for instance, to name Love as merely 319:30 an attribute of God; but we can by special and proper

capitalization speak of the love of Love, meaning by that

what the beloved disciple meant in one of his epistles, 320:1 when he said, "God is love." Likewise we can speak of

the truth of Truth and of the life of Life, for Christ plainly 320:3 declared, "I am the way, the truth, and the life."

Interior meaning

Metaphors abound in the Bible, and names are often

expressive of spiritual ideas. The most distinguished 320:6 theologians in Europe and America agree that

the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: 320:9 "The spiritual interpretation of Scripture must rest

upon both the literal and moral;" and in the learned

article on Noah in the same work, the familiar text, 320:12 Genesis vi. 3, "And the Lord said, My spirit shall not

always strive with man, for that he also is flesh," is quoted

as follows, from the original Hebrew: "And Jehovah 320:15 said, My spirit shall not forever rule [or be humbled] in

men, seeing that they are [or, in their error they are]

but flesh.” Here the original text declares plainly the 320:18 spiritual fact of being, even man’s eternal and harmonious existence as image, idea, instead of matter (however transcendental such a thought appears), and avers 320:21 that this fact is not forever to be humbled by the belief

that man is flesh and matter, for according to that error
man is mortal.

Job, on the resurrection

320:24 The one important interpretation of Scripture is the

spiritual. For example, the text, “In my flesh shall I

see God,” gives a profound idea of the di-320:27 vine power to heal the ills of the flesh, and

encourages mortals to hope in Him who healeth all our

diseases; whereas this passage is continually quoted 320:30 as if Job intended to declare that even if disease and

worms destroyed his body, yet in the latter days he should

stand in celestial perfection before Elohim, still clad 321:1 in material flesh, - an interpretation which is just the opposite of the true, as may be seen by studying the book 321:3 of Job. As Paul says, in his first epistle to the Corinthians, “Flesh and blood cannot inherit the kingdom of

God.”

Fear of the serpent overcome

321:6 The Hebrew Lawgiver, slow of speech, despaired of

making the people understand what should be revealed

to him. When, led by wisdom to cast down his 321:9 rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and

handle the serpent, and then Moses' fear departed. In 321:12 this incident was seen the actuality of Science. Matter

was shown to be a belief only. The serpent, evil, under

wisdom's bidding, was destroyed through understanding 321:15 divine Science, and this proof was a staff upon which to

lean. The illusion of Moses lost its power to alarm him,

when he discovered that what he apparently saw was really 321:18 but a phase of mortal belief.

Leprosy healed

It was scientifically demonstrated that leprosy was a

creation of mortal mind and not a condition of matter, 321:21 when Moses first put his hand into his bosom

and drew it forth white as snow with the dread

disease, and presently restored his hand to its natural con-321:24 dition by the same simple process. God had lessened

Moses' fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: 321:27 "It shall come to pass, if they will not believe thee, neither

hearken to the voice of the first sign, that they will believe

the voice of the latter sign." And so it was in the coming 321:30 centuries, when the Science of being was demonstrated

by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle 322:1 serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind.

Standpoints changed

322:3 When understanding changes the standpoints of life and

intelligence from a material to a spiritual basis, we shall

gain the reality of Life, the control of Soul over 322:6 sense, and we shall perceive Christianity, or

Truth, in its divine Principle. This must be the climax

before harmonious and immortal man is obtained and his 322:9 capabilities revealed. It is highly important - in view

of the immense work to be accomplished before this recognition of divine Science can come - to turn our thoughts 322:12 towards divine Principle, that finite belief may be prepared to relinquish its error.

Saving the inebriate

Man's wisdom finds no satisfaction in sin, since God 322:15 has sentenced sin to suffer. The necromancy of yesterday foreshadowed the mesmerism and hypnotism of to-day. The drunkard thinks he enjoys 322:18 drunkenness, and you cannot make the inebriate leave

his besottedness, until his physical sense of pleasure yields

to a higher sense. Then he turns from his cups, as 322:21 the startled dreamer

who wakens from an incubus in—

curred through the pains of distorted sense. A man who

likes to do wrong - finding pleasure in it and refraining 322:24 from it only through fear of consequences - is neither

a temperate man nor a reliable religionist.

Uses of suffering

The sharp experiences of belief in the supposititious life 322:27 of matter, as well as our disappointments and ceaseless

woes, turn us like tired children to the arms

of divine Love. Then we begin to learn Life 322:30 in divine Science. Without this process of weaning,

“Canst thou by searching find out God?” It is easier

to desire Truth than to rid one’s self of error. Mortals 323:1 may seek the understanding of Christian Science, but they

will not be able to glean from Christian Science the facts 323:3 of being without striving for them. This strife consists

in the endeavor to forsake error of every kind and to possess no other consciousness but good.

A bright outlook

323:6 Through the wholesome chastisements of Love, we

are helped onward in the march towards righteousness,

peace, and purity, which are the landmarks 323:9 of Science. Beholding the infinite tasks of

truth, we pause, - wait on God. Then we push onward,

until boundless thought walks enraptured, and conception 323:12 is winged to reach the divine glory.

Need and supply

In order to apprehend more, we must put into practice what we already know. We must recollect that 323:15 Truth is demonstrable when understood, and

that good is not understood until demonstrated.

If “faithful over a few things,” we shall be made rulers 323:18 over many; but the one unused talent decays and is lost.

When the sick or the sinning awake to realize their need

of what they have not, they will be receptive of divine 323:21 Science, which gravitates towards Soul and away from

material sense, removes thought from the body, and elevates even mortal mind to the contemplation of some-323:24 thing better than disease or sin. The true idea of God

gives the true understanding of Life and Love, robs the

grave of victory, takes away all sin and the delusion that 323:27 there are other minds, and destroys mortality.

Childlike receptivity

The effects of Christian Science are not so much seen
as felt. It is the “still, small voice” of Truth 323:30 uttering itself. We are
either turning away
from this utterance, or we are listening to it and going
up higher. Willingness to become as a little child and 324:1 to leave the old for
the new, renders thought receptive of
the advanced idea. Gladness to leave the false landmarks 324:3 and joy to see
them disappear, - this disposition helps
to precipitate the ultimate harmony. The purification
of sense and self is a proof of progress. “Blessed are the 324:6 pure in heart:
for they shall see God.”

Narrow pathway

Unless the harmony and immortality of man are becoming more apparent, we
are not gaining the true idea 324:9 of God; and the body will reflect what
governs it, whether it be Truth or error,

understanding or belief, Spirit or matter. Therefore 324:12 “acquaint now
thyself with Him, and be at peace.”

Be watchful, sober, and vigilant. The way is straight
and narrow, which leads to the understanding that God 324:15 is the only Life.
It is a warfare with the flesh, in which
we must conquer sin, sickness, and death, either here
or hereafter, - certainly before we can reach the goal 324:18 of Spirit, or life in
God.

Paul's enlightenment

Paul was not at first a disciple of Jesus but a persecutor of Jesus' followers. When the truth first appeared 324:21 to him in Science, Paul was made blind,

and his blindness was felt; but spiritual

light soon enabled him to follow the example and teach-324:24 ings of Jesus, healing the sick and preaching Christianity throughout Asia Minor, Greece, and even in imperial

Rome.

324:27 Paul writes, "If Christ [Truth] be not risen, then is

our preaching vain." That is, if the idea of the supremacy of Spirit, which is the true conception of being, 324:30 come not to your thought, you cannot be benefited by

what I say.

Abiding in Life

Jesus said substantially, "He that believeth in me 325:1 shall not see death." That is, he who perceives the

true idea of Life loses his belief in death. He who has 325:3 the true idea of good loses all sense of evil,

and by reason of this is being ushered into the

undying realities of Spirit. Such a one abideth in Life, - 325:6 life obtained not of the body incapable of supporting life,

but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

Indestructible being

In Colossians (iii. 4) Paul writes: "When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory."

When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, "hid with Christ in God," - with Truth in divine Love, where human sense hath not seen man.

Consecration required

Paul had a clear sense of the demands of Truth upon mortals physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But he, who is begotten of the beliefs of the

flesh and serves them, can never reach in this world the

divine heights of our Lord. The time cometh when 325:27 the spiritual origin of man, the divine Science which

ushered Jesus into human presence, will be understood and demonstrated.

325:30 When first spoken in any age, Truth, like the light,

“shineth in darkness, and the darkness comprehended

it not.” A false sense of life, substance, and mind 326:1 hides the divine possibilities, and conceals scientific

demonstration.

Loving God supremely

326:3 If we wish to follow Christ, Truth, it must be in the

way of God’s appointing. Jesus said, “He that believeth

on me, the works that I do shall he do also.” 326:6 He, who would reach the source and find the

divine remedy for every ill, must not try to climb the hill

of Science by some other road. All nature teaches God’s 326:9 love to man, but man cannot love God supremely and set

his whole affections on spiritual things, while loving the

material or trusting in it more than in the spiritual.

326:12 We must forsake the foundation of material systems,

however time-honored, if we would gain the Christ as

our only Saviour. Not partially, but fully, the great 326:15 healer of mortal

mind is the healer of the body.

The purpose and motive to live aright can be gained

now. This point won, you have started as you should. 326:18 You have begun at the numeration-table of Christian

Science, and nothing but wrong intention can hinder your

advancement. Working and praying with true motives, 326:21 your Father will open the way. "Who did hinder you,

that ye should not obey the truth?"

Conversion of Saul

Saul of Tarsus beheld the way - the Christ, or Truth 326:24 - only when his uncertain sense of right yielded to a

spiritual sense, which is always right. Then

the man was changed. Thought assumed a 326:27 nobler outlook, and his life became more spiritual. He

learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in hu-326:30 mility he took the new name of Paul. He beheld for the

first time the true idea of Love, and learned a lesson in

divine Science.

327:1 Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for 327:3 good according to Science, which reveals the immortal

fact that neither pleasure nor pain, appetite nor passion,
can exist in or of matter, while divine Mind can and does 327:6 destroy the
false beliefs of pleasure, pain, or fear and all
the sinful appetites of the human mind.

Image of the beast

What a pitiful sight is malice, finding pleasure in re-327:9 venge! Evil is
sometimes a man's highest conception

of right, until his grasp on good grows stronger.

Then he loses pleasure in wickedness, and it 327:12 becomes his torment. The
way to escape the misery of

sin is to cease sinning. There is no other way. Sin is

the image of the beast to be effaced by the sweat of agony. 327:15 It is a moral
madness which rushes forth to clamor with

midnight and tempest.

Peremptory demands

To the physical senses, the strict demands of Christian 327:18 Science seem
peremptory; but mortals are hastening to learn that Life is God, good, and that

evil has in reality neither place nor power in the human or 327:21 the divine
economy.

Moral courage

Fear of punishment never made man truly honest.

Moral courage is requisite to meet the wrong and to 327:24 proclaim the right. But how shall we reform the man who has more animal than

moral courage, and who has not the true idea of good? 327:27 Through human consciousness, convince the mortal of

his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let 327:30 that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will

learn the nothingness of the pleasures of human sense 328:1 and the grandeur and bliss of a spiritual sense, which

silences the material or corporeal. Then he not only will 328:3 be saved, but *is* saved.

Final destruction of error

Mortals suppose that they can live without goodness,

when God is good and the only real Life. What is the 328:6 result? Understanding little about the divine

Principle which saves and heals, mortals get

rid of sin, sickness, and death only in belief. These errors 328:9 are not thus really destroyed, and must therefore cling

to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human 328:12 delusions about Him and reveals the grand realities of

His allness.

Promise perpetual

This understanding of man's power, when he is 328:15 equipped by God, has sadly disappeared from Christian

history. For centuries it has been dormant, a

lost element of Christianity. Our missionaries 328:18 carry the Bible to India, but can it be said that they

explain it practically, as Jesus did, when hundreds of

persons die there annually from serpent-bites? Under-328:21 standing spiritual law and knowing that there is no material law, Jesus said: "These signs shall follow them that

believe, ... they shall take up serpents, and if they 328:24 drink any deadly thing, it shall not hurt them. They

shall lay hands on the sick, and they shall recover." It

were well had Christendom believed and obeyed this 328:27 sacred saying.

Jesus' promise is perpetual. Had it been given only

to his immediate disciples, the Scriptural passage would 328:30 read you, not *they*. The purpose of his great life-work

extends through time and includes universal humanity.

Its Principle is infinite, reaching beyond the pale of a 329:1 single period or of a limited following. As time moves

on, the healing elements of pure Christianity will be fairly 329:3 dealt with; they will be sought and taught, and will glow

in all the grandeur of universal goodness.

Imitation of Jesus

A little leaven leavens the whole lump. A little under-329:6 standing of Christian Science proves the truth of all that

I say of it. Because you cannot walk on the

water and raise the dead, you have no right to 329:9 question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for 329:12 us. In Science we can use only what we understand. We

must prove our faith by demonstration.

One should not tarry in the storm if the body is freez-329:15 ing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their

occasion. To be discouraged, is to resemble a pupil in 329:18 addition, who attempts to solve a problem of Euclid, and

denies the rule of the problem because he fails in his first effort.

Error destroyed, not pardoned

329:21 There is no hypocrisy in Science. Principle is imperative. You cannot

mock it by human will. Science is a

divine demand, not a human. Always right, 329:24 its divine Principle never repents, but maintains the claim of Truth by quenching error.

The pardon of divine mercy is the destruction of error. If 329:27 men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual

and be at peace; but the deeper the error into which mor-329:30 tal mind is plunged, the more intense the opposition to

spirituality, till error yields to Truth.

The hopeful outlook

Human resistance to divine Science weakens in pro-330:1 portion as mortals give up error for Truth and the understanding of being supersedes mere belief. Until the 330:3 author of this book learned the vastness of

Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished 330:6 sanguine hopes that Christian Science would meet with

immiediate and universal acceptance.

When the following platform is understood and the 330:9 letter and the spirit bear witness, the infallibility of divine

metaphysics will be demonstrated.

The deific supremacy

I. God is infinite, the only Life, substance, Spirit, or 330:12 Soul, the only intelligence of the universe, including man.

Eye hath neither seen God nor His image and

likeness. Neither God nor the perfect man 330:15 can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a

knowledge of it is left either to human conjecture or to the 330:18 revelation of divine Science.

The deific definitions

II. God is what the Scriptures declare Him to be, -

Life, Truth, Love. Spirit is divine Principle, and divine 330:21 Principle is Love, and Love is Mind, and

Mind is not both good and bad, for God is

Mind; therefore there is in reality one Mind only, be-330:24 cause there is one God.

Evil obsolete

III. The notion that both evil and good are real is a

delusion of material sense, which Science annihilates. 330:27 Evil is nothing, no thing, mind, nor power.

As manifested by mankind it stands for a lie,
nothing claiming to be something, - for lust, dishonesty, 330:30 selfishness,
envy, hypocrisy, slander, hate, theft, adultery,
murder, dementia, insanity, inanity, devil, hell, with all
the etceteras that word includes.

Life the creator

331:1 IV. God is divine Life, and Life is no more confined

to the forms which reflect it than substance is in its 331:3 shadow. If life were
in mortal man or material things, it would be subject to their limitations and
would end in death. Life is Mind, the creator 331:6 reflected in His creations. If
He dwelt within what He

creates, God would not be reflected but absorbed, and the

Science of being would be forever lost through a mortal 331:9 sense, which
falsely testifies to a beginning and an

end.

Allness of Spirit

V. The Scriptures imply that God is All-in-all. From 331:12 this it follows that
nothing possesses reality nor existence

except the divine Mind and His ideas. The

Scriptures also declare that God is Spirit. 331:15 Therefore in Spirit all is
harmony, and there can be no

discord; all is Life, and there is no death. Everything
in God's universe expresses Him.

The universal cause

331:18 VI. God is individual, incorporeal. He is divine Principle, Love, the
universal cause, the only creator, and

there is no other self-existence. He is all-331:21 inclusive, and is reflected by
all that is real

and eternal and by nothing else. He fills all space, and

it is impossible to conceive of such omnipresence and in-331:24 dividuality
except as infinite Spirit or Mind. Hence all

is Spirit and spiritual.

Divine trinity

VII. Life, Truth, and Love constitute the triune Person 331:27 called God, -
that is, the triply divine Principle, Love.

They represent a trinity in unity, three in

one, - the same in essence, though multi-331:30 form in office: God the
Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy
Comforter.

These three express in divine Science the threefold, essen-332:1 tial nature of
the infinite. They also indicate the divine

Principle of scientific being, the intelligent relation of God 332:3 to man and
the universe.

Father-Mother

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. 332:6 As the apostle expressed it in words which he

quoted with approbation from a classic poet:

“For we are also His offspring.”

The Son of God

332:9 IX. Jesus was born of Mary. Christ is the true idea

voicing good, the divine message from God to men speaking to the human consciousness. The Christ 332:12 is incorporeal, spiritual, - yea, the divine

image and likeness, dispelling the illusions of the senses;

the Way, the Truth, and the Life, healing the sick and 332:15 casting out evils, destroying sin, disease, and death. As

Paul says: “There is one God, and one mediator between

God and men, the man Christ Jesus.” The corporeal 332:18 man Jesus was human.

Holy Ghost or Comforter

X. Jesus demonstrated Christ; he proved that Christ

is the divine idea of God - the Holy Ghost, 332:21 or Comforter, revealing the divine Principle,

Love, and leading into all truth.

Christ Jesus

XI. Jesus was the son of a virgin. He was appointed 332:24 to speak God's word and to appear to mortals in such

a form of humanity as they could understand

as well as perceive. Mary's conception of 332:27 him was spiritual, for only purity could reflect Truth

and Love, which were plainly incarnate in the good and

pure Christ Jesus. He expressed the highest type of 332:30 divinity, which a fleshly form could express in that age.

Into the real and ideal man the fleshly element cannot

enter. Thus it is that Christ illustrates the coincidence, 333:1 or spiritual agreement, between God and man in His

image.

Messiah or Christ

333:3 XII. The word *Christ* is not properly a synonym for

Jesus, though it is commonly so used. Jesus was a human

name, which belonged to him in common with 333:6 other Hebrew boys and men, for it is identical

with the name Joshua, the renowned Hebrew leader. On

the other hand, Christ is not a name so much as the divine 333:9 title of Jesus. Christ expresses God's spiritual, eternal

nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and 333:12 demonstrated in the life of which Christ Jesus was the

embodiment. The proper name of our Master in the

Greek was Jesus the Christ; but Christ Jesus better sig-333:15 nifies the Godlike.

The divine Principle and idea

XIII. The advent of Jesus of Nazareth marked the

first century of the Christian era, but the Christ is 333:18 without beginning of years or end of days.

Throughout all generations both before and

after the Christian era, the Christ, as the spirit-333:21 ual idea, - the reflection of God, - has come with some

measure of power and grace to all prepared to receive

Christ, Truth. Abraham, Jacob, Moses, and the prophets 333:24 caught glorious glimpses of the Messiah, or Christ, which

baptized these seers in the divine nature, the essence of

Love. The divine image, idea, or Christ was, is, and 333:27 ever will be inseparable from the divine Principle, God.

Jesus referred to this unity of his spiritual identity thus:

“Before Abraham was, I am;” “I and my Father are 333:30 one;” “My Father is greater than I.” The one Spirit

includes all identities.

Spiritual oneness

XIV. By these sayings Jesus meant, not that the hu-334:1 man Jesus was or is eternal, but that the divine idea or

Christ was and is so and therefore antedated Abraham; 334:3 not that the corporeal Jesus was one with the

Father, but that the spiritual idea, Christ,

dwells forever in the bosom of the Father, God, from 334:6 which it illumines heaven and earth; not that the Father

is greater than Spirit, which is God, but greater, infinitely

greater, than the fleshly Jesus, whose earthly career was 334:9 brief.

The Son’s duality

XV. The invisible Christ was imperceptible to the

so-called personal senses, whereas Jesus appeared as a 334:12 bodily existence. This dual personality of the

unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest 334:15 in flesh, continued until the Master’s ascension, when

the human, material concept, or Jesus, disappeared,
while the spiritual self, or Christ, continues to exist in 334:18 the eternal order
of divine Science, taking away the sins
of the world, as the Christ has always done, even before
the human Jesus was incarnate to mortal eyes.

Eternity of the Christ

334:21 XVI. This was “the Lamb slain from the foundation

of the world,” - slain, that is, according to the testimony of the corporeal
senses, but undying in 334:24 the deific Mind. The Revelator represents the

Son of man as saying (Revelation i. 17, 18): “I am the

first and the last: I am he that liveth, and was dead 334:27 [not understood];
and, behold, I am alive for evermore,

[Science has explained me].” This is a mystical statement of the eternity of the
Christ, and is also a reference 334:30 to the human sense of Jesus crucified.

Infinite Spirit

XVII. Spirit being God, there is but one Spirit, for

there can be but one infinite and therefore one God. 335:1 There are neither
spirits many nor gods many. There

is no evil in Spirit, because God is Spirit. The theory, 335:3 that Spirit is
distinct from matter but must

pass through it, or into it, to be individualized,

would reduce God to dependency on matter, and establish 335:6 a basis for pantheism.

The only substance

XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in 335:9 Spirit out of which matter could be made,

for, as the Bible declares, without the Logos,

the AEon or Word of God, “was not anything made 335:12 that was made.” Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and

eternal are substantial. Things material and temporal 335:15 are insubstantial.

Soul and Spirit one

XIX. Soul and Spirit being one, God and Soul are

one, and this one never included in a limited mind or a 335:18 limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit

is more than all else. Because Soul is immortal, it does 335:21 not exist in mortality. Soul must be incorporeal to be

Spirit, for Spirit is not finite. Only by losing the false

sense of Soul can we gain the eternal unfolding of Life as 335:24 immortality brought to light.

The one divine Mind

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. 335:27 Reality is spiritual, harmonious, immutable,

immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, 335:30 and mortality are the suppositional antipodes of Spirit,

and must be contradictions of reality.

The divine Ego

XXI. The Ego is deathless and limitless, for limits 336:1 would imply and impose ignorance. Mind is the I AM,

or infinity. Mind never enters the finite. Intelligence 336:3 never passes into non-intelligence, or matter.

Good never enters into evil the unlimited into

the limited, the eternal into the temporal, nor the im-336:6 mortal into mortality. The divine Ego, or individuality,

is reflected in all spiritual individuality from the infinitesimal to the infinite.

The real manhood

336:9 XXII. Immortal man was and is God's image or idea,

even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that 336:12 Mind. He has been forever in the eternal

Mind, God; but infinite Mind can never be in man, but
is reflected by man. The spiritual man's consciousness 336:15 and
individuality are reflections of God. They are the
emanations of Him who is Life, Truth, and Love. Immortal man is not and
never was material, but always 336:18 spiritual and eternal.

Indivisibility of the infinite

XXIII. God is indivisible. A portion of God could
not enter man; neither could God's fulness be reflected 336:21 by a single
man, else God would be manifestly
finite, lose the deific character, and become
less than God. Allness is the measure of the infinite, and 336:24 nothing less
can express God.

God the parent Mind

XXIV. God, the divine Principle of man, and man in
God's likeness are inseparable, harmonious, and eternal. 336:27 The Science
of being furnishes the rule of perfection, and brings immortality to light. God
and man are not the same, but in the order of divine Science, 336:30 God and
man coexist and are eternal. God is the
parent Mind, and man is God's spiritual offspring.

Man reflects the perfect God

XXV. God is individual and personal in a scientific 337:1 sense, but not in any anthropomorphic sense. Therefore

man, reflecting God, cannot lose his individuality; but as 337:3 material sensation, or a soul in the body, blind

mortals do lose sight of spiritual individuality.

Material personality is not realism; it is not 337:6 the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness,

man must harmonize with his Principle, divine Love; the 337:9 Son must be in accord with the Father, in conformity with

Christ. According to divine Science, man is in a degree

as perfect as the Mind that forms him. The truth of be-337:12 ing makes man harmonious and immortal, while error is

mortal and discordant.

Purity the path to perfection

XXVI. Christian Science demonstrates that none but 337:15 the pure in heart can see God, as the gospel

teaches. In proportion to his purity is man

perfect; and perfection is the order of celestial 337:18 being which demonstrates Life in Christ, Life's spiritual

ideal.

True idea of man

XXVII. The true idea of man, as the reflection of the 337:21 invisible God, is as incomprehensible to the limited senses

as is man's infinite Principle. The visible universe and material man are the poor counter-337:24 feits of the invisible universe and spiritual man. Eternal

things (verities) are God's thoughts as they exist in the

spiritual realm of the real. Temporal things are the 337:27 thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal.

Truth demonstrated

XXVIII. Subject sickness, sin, and death to the rule 337:30 of health and holiness in Christian Science,

and you ascertain that this Science is demonstrably true, for it heals the sick and sinning as no 338:1 other system can. Christian Science, rightly understood, leads to eternal harmony. It brings to light the 338:3 only living and true God and man as made in His likeness; whereas the opposite belief - that man originates

in matter and has beginning and end, that he is both 338:6 soul and body, both good and evil, both spiritual and

material - terminates in discord and mortality, in the

error which must be destroyed by Truth. The mortality 338:9 of material man proves that error has been ingrafted

into the premises and conclusions of material and mortal

humanity.

Adam not ideal man

338:12 XXIX. The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*.

Divide the name Adam into two syllables, 338:15 and it reads, *a dam*, or obstruction. This

suggests the thought of something fluid, of mortal mind

in solution. It further suggests the thought of that 338:18 "darkness ... upon the face of the deep," when matter or dust was deemed the agent of Deity in creating

man, - when matter, as that which is accursed, stood 338:21 opposed to Spirit. Here *a dam* is not a mere play upon

words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle 338:24 which the serpent, sin, would impose between man and

his creator. The dissection and definition of words,

aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and

from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth "for man's sake." 338:30 From this it follows that Adam was not the ideal man

for whom the earth was blessed. The ideal man was

revealed in due time, and was known as Christ Jesus.

Divine pardon

339:1 XXX. The destruction of sin is the divine method of

pardon. Divine Life destroys death, Truth destroys 339:3 error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness.

Does not God's pardon, destroying any one sin, prophesy 339:6 and involve the final destruction of all sin?

Evil not produced by God

XXXI. Since God is All, there is no room for His

unlikeness. God, Spirit, alone created all, and called it 339:9 good. Therefore evil, being contrary to good,

is unreal, and cannot be the product of God.

A sinner can receive no encouragement from the fact that 339:12 Science demonstrates the unreality of evil, for the sinner

would make a reality of sin, - would make that real

which is unreal, and thus heap up "wrath against the 339:15 day of wrath." He is joining in a conspiracy against

himself, - against his own awakening to the awful unreality by which he has been deceived. Only those, who 339:18 repent of sin and forsake the unreal, can fully understand

the unreality of evil.

Basis of health and immortality

XXXII. As the mythology of pagan Rome has yielded 339:21 to a more spiritual idea of Deity, so will our material

theories yield to spiritual ideas, until the finite

gives place to the infinite, sickness to health, 339:24 sin to holiness, and God's kingdom comes "in

earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is 339:27 the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin

through Science, is to divest sin of any supposed mind 339:30 or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by

denying its verity. Our various theories will never lose 340:1 their imaginary power for good or evil, until we lose our

faith in them and make life its own proof of harmony 340:3 and God.

This text in the book of Ecclesiastes conveys the

Christian Science thought, especially when the word 340:6 *duty*, which is not in the original, is omitted: "Let

us hear the conclusion of the whole matter: Fear God,

and keep His commandments: for this is the whole 340:9 duty of man." In other words: Let us hear the conclusion of the whole matter: love God and keep His

commandments: for this is the whole of man in His 340:12 image and likeness. Divine Love is infinite. Therefore

all that really exists is in and of God, and manifests His

love.

340:15 “Thou shalt have no other gods before me.” (Exodus

xx. 3.) The First Commandment is my favorite text.

It demonstrates Christian Science. It inculcates the tri-340:18 unity of God, Spirit, Mind; it signifies that man shall

have no other spirit or mind but God, eternal good, and

that all men shall have one Mind. The divine Principle 340:21 of the First Commandment bases the Science of being, by

which man demonstrates health, holiness, and life eternal.

One infinite God, good, unifies men and nations; con-340:24 stitutes the brotherhood of man; ends wars; fulfils the

Scripture, “Love thy neighbor as thyself;” annihilates

pagan and Christian idolatry, - whatever is wrong in 340:27 social, civil, criminal, political, and religious codes;

equalizes the sexes; annuls the curse on man, and leaves

nothing that can sin, suffer, be punished or destroyed.

CHAPTER XI - SOME OBJECTIONS ANSWERED

And because I tell you the truth, ye believe me not.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? - JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. - PAUL.

341:1 THE strictures on this volume would condemn to

oblivion the truth, which is raising up thousands 341:3 from helplessness to strength and elevating them from

a theoretical to a practical Christianity. These criticisms

are generally based on detached sentences or clauses sep-341:6 arated from their context. Even the Scriptures, which

grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage. Jesus 341:9 said, "Blessed are the pure in heart: for they shall see

God" [Truth].

Supported by facts

In Christian Science mere opinion is valueless. Proof 341:12 is essential to a due estimate of this subject. Sneers at

the application of the word/ Science /to Christianity cannot prevent that from being scien-341:15 tific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof.

The facts are so absolute and numerous in support of 341:18 Christian Science, that misrepresentation and denuncia-342:1 tion cannot overthrow it. Paul alludes to “doubtful disputations.” The hour has struck when proof and demon-342:3 stration, instead of opinion and dogma, are summoned to

the support of Christianity, “making wise the simple.”

Commands of Jesus

In the result of some unqualified condemnations of 342:6 scientific Mind-healing, one may see with sorrow the sad

effects on the sick of denying Truth. He that

decries this Science does it presumptuously, 342:9 in the face of Bible history and in defiance of the direct

command of Jesus, “Go ye into all the world, and preach

the gospel,” to which command was added the promise 342:12 that his students should cast out evils and heal the sick.

He bade the seventy disciples, as well as the twelve,

heal the sick in any town where they should be hospitably 342:15 received.

Christianity scientific

If Christianity is not scientific, and Science is not of

God, then there is no invariable law, and truth becomes 342:18 an accident.
Shall it be denied that a system

which works according to the Scriptures has

Scriptural authority?

Argument of good works

342:21 Christian Science awakens the sinner, reclaims the

infidel, and raises from the couch of pain the helpless

invalid. It speaks to the dumb the words of 342:24 Truth, and they answer
with rejoicing. It

causes the deaf to hear, the lame to walk, and the blind

to see. Who would be the first to disown the Christli-342:27 ness of good
works, when our Master says, "By their

fruits ye shall know them"?

If Christian Scientists were teaching or practising 342:30 pharmacy or
obstetrics according to the common theories, no denunciations would follow
them, even if their

treatment resulted in the death of a patient. The people 343:1 are taught in
such cases to say, Amen. Shall I then be

smitten for healing and for teaching Truth as the Prin-343:3 ciple of healing,
and for proving my word by my deed?

James said: “Show me thy faith without thy works, and I will show thee my faith by my works.”

Personal experience

343:6 Is not finite mind ignorant of God’s method? This

makes it doubly unfair to impugn and misrepresent the

facts, although, without this cross-bearing, 343:9 one might not be able to say with the apostle,

“None of these things move me.” The sick, the halt,

and the blind look up to Christian Science with blessings, 343:12 and Truth will not be forever hidden by unjust parody

from the quickened sense of the people.

Proof from miracles

Jesus strips all disguise from error, when his teachings 343:15 are fully understood. By parable and argument he explains the impossibility of good producing evil;

and he also scientifically demonstrates this great 343:18 fact, proving by what are wrongly called miracles, that

sin, sickness, and death are beliefs - illusive errors -

which he could and did destroy. 343:21 It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its

acceptance, while Christendom generally demands so 343:24 much less.

Example of the disciples

Anciently those apostles who were Jesus' students,
as well as Paul who was not one of his students, healed 343:27 the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! 343:30 Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic.

Strong position

344:1 It is objected to Christian Science that it claims God

as the only absolute Life and Soul, and man to be His 344:3 idea, - that is, His image. It should be

added that this is claimed to represent the

normal, healthful, and sinless condition of man in divine 344:6 Science, and that this claim is made because the Scriptures say that God has created man in His own image

and after His likeness. Is it sacrilegious to assume that 344:9 God's likeness is not found in matter, sin, sickness, and

death?

Efficacy may be attested

Were it more fully understood that Truth heals and 344:12 that error causes disease, the opponents of a demonstrable

Science would perhaps mercifully withhold

their misrepresentations, which harm the sick; 344:15 and until the enemies of Christian Science test its efficacy

according to the rules which disclose its merits or de—

merits, it would be just to observe the Scriptural precept, 344:18 “Judge not.”

The one divine method

There are various methods of treating disease, which

are not included in the commonly accepted systems; but 344:21 there is only one which should be presented

to the whole world, and that is the Christian

Science which Jesus preached and practised and left to us 344:24 as his rich legacy.

Why should one refuse to investigate this method

of treating disease? Why support the popular systems 344:27 of medicine, when the physician may perchance be an

infidel and may lose ninety-and-nine patients, while

Christian Science cures its hundred? Is it because 344:30 allopathy and homoeopathy are more fashionable and less spiritual?

Omnipotence set forth

In the Bible the word /Spirit /is so commonly applied 345:1 to Deity, that Spirit and God are often regarded as synonymous terms; and it is thus they are uniformly used 345:3 and understood in Christian Science. As it

is evident that the likeness of Spirit cannot be

material, does it not follow that God cannot be in His 345:6 unlikeness and work through drugs to heal the sick?

When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the 345:9 sick.

Contradictions not found

It is sometimes said, in criticising Christian Science,

that the mind which contradicts itself neither knows 345:12 itself nor what it is saying. It is indeed no

small matter to know one's self; but in this

volume of mine there are no contradictory 345:15 statements, - at least none which are apparent to those

who understand its propositions well enough to pass

judgment upon them. One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible

evidence that one does understand this Science.

345:21 Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able

to discern the distinction (made by Christian Science) 345:24 between God's man, made in His image, and the sinning

race of Adam.

The apostle says: "For if a man think himself to be 345:27 something, when he is nothing, he deceiveth himself."

This thought of human, material nothingness, which

Science inculcates, enrages the carnal mind and is the 345:30 main cause of the carnal mind's antagonism.

God's idea the ideal man

It is not the purpose of Christian Science to "educate

the idea of God, or treat it for disease," as is alleged 346:1 by one critic. I regret that such criticism confounds *man*

with Adam. When man is spoken of as made in God's 346:3 image, it is not sinful and sickly mortal man

who is referred to, but the ideal man, reflecting

God's likeness.

Nothingness of error

346:6 It is sometimes said that Christian Science teaches the

nothingness of sin, sickness, and death, and then teaches

how this nothingness is to be saved and healed. 346:9 The nothingness of nothing is plain; but we

need to understand that error is nothing, and that its

nothingness is not saved, but must be demonstrated in 346:12 order to prove the somethingness - yea, the allness -

of Truth. It is self-evident that we are harmonious only

as we cease to manifest evil or the belief that we suffer 346:15 from the sins of others. Disbelief in error destroys error,

and leads to the discernment of Truth. There are no

vacuums. How then can this demonstration be “fraught 346:18 with falsities painful to behold”?

Truth antidotes error

We treat error through the understanding of Truth,

because Truth is error’s antidote. If a dream ceases, it 346:21 is self-destroyed, and the terror is over. When

a sufferer is convinced that there is no reality

in his belief of pain, - because matter has no sensation, 346:24 hence pain in matter is a false belief, - how can he suffer

longer? Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? 346:27 Yet, in your concept, the tooth, the operation, and the forceps are unchanged.

Serving two masters

Material beliefs must be expelled to make room for 346:30 spiritual understanding. We cannot serve both

God and mammon at the same time; but is

not this what frail mortals are trying to do? Paul says: 347:1 “The flesh lusteth against the Spirit, and the Spirit against

the flesh.” Who is ready to admit this?

347:3 It is said by one critic, that to verify this wonderful

philosophy Christian Science declares that whatever is

mortal or discordant has no origin, existence, nor real-347:6 ness. Nothing really has Life but God, who is infinite

Life; hence all is Life, and death has no dominion. This

writer infers that if anything needs to be doctored, it 347:9 must be the one God, or Mind. Had he stated his syllogism correctly, the conclusion would be that there is nothing left to be doctored.

Essential element of Christianity

347:12 Critics should consider that the so-called mortal man

is not the reality of man. Then they would behold the

signs of Christ's coming. Christ, as the spir-347:15 itual or true idea of God, comes now as of

old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which 347:18 is restoring an essential element of Christianity, -

namely, apostolic, divine healing? No; it is the Science

of Christianity which is restoring it, and is the light 347:21 shining in darkness, which the darkness comprehends

not.

If Christian Science takes away the popular gods, - 347:24 sin, sickness, and death, - it is Christ, Truth, who destroys these evils, and so proves their nothingness.

The dream that matter and error are something 347:27 must yield to reason and revelation. Then mortals

will behold the nothingness of sickness and sin, and

sin and sickness will disappear from consciousness. 347:30 The harmonious will appear real, and the inharmonious unreal. These critics will then see that error

is indeed the nothingness, which they chide us for 348:1 naming nothing and which we desire neither to honor

nor to fear.

348:3 Medical theories virtually admit the nothingness of

hallucinations, even while treating them as disease; and

who objects to this? Ought we not, then, to approve 348:6 any cure, which is effected by making the disease appear

to be - what it really is - an illusion?

All disease a delusion

Here is the difficulty: it is not generally understood how 348:9 one disease can be just as much a delusion as another. It

is a pity that the medical faculty and clergy

have not learned this, for Jesus established 348:12 this foundational fact, when devils, delusions, were cast

out and the dumb spake.

Elimination of sickness

Are we irreverent towards sin, or imputing too much 348:15 power to God, when we ascribe to Him almighty Life

and Love? I deny His cooperation with evil,

because I desire to have no faith in evil or in 348:18 any power but God, good. Is it not well to eliminate from

so-called mortal mind that which, so long as it remains in

mortal mind, will show itself in forms of sin, sickness, and 348:21 death? Instead of tenaciously defending the supposed

rights of disease, while complaining of the suffering, disease brings, would it

not be well to abandon the defence, 348:24 especially when by so doing our own condition can be improved and that of other persons as well?

Full fruitage yet to come

I have never supposed the world would immediately 348:27 witness the full fruitage of Christian Science, or that sin,

disease, and death would not be believed for

an indefinite time; but this I do aver, that, 348:30 as a result of teaching Christian Science, ethics and

temperance have received all impulse, health has been

restored, and longevity increased. If such are the pres-349:1 ent fruits, what will the harvest be, when this Science is

more generally understood?

Law and gospel

349:3 As Paul asked of the unfaithful in ancient days, so

the rabbis of the present day ask concerning our healing and teaching, "Through breaking the law, 349:6 dishonorest thou God?" We have the gospel,

however, and our Master annulled material law by healing contrary to it. We propose to follow the Master's 349:9 example. We should subordinate material law to spiritual law. Two essential points of Christian Science are,

that neither Life nor man dies, and that God is not the 349:12 author of sickness.

Language inadequate

The chief difficulty in conveying the teachings of divine

Science accurately to human thought lies in this, that like 349:15 all other languages, English is inadequate to

the expression of spiritual conceptions and

propositions, because one is obliged to use material terms 349:18 in dealing with spiritual ideas. The elucidation of Christian Science lies in its spiritual sense, and this sense must

be gained by its disciples in order to grasp the meaning of 349:21 this Science. Out of this condition grew the prophecy

concerning the Christian apostles, "They shall speak with

new tongues."

349:24 Speaking of the things of Spirit while dwelling on

a material plane, material terms must be generally employed. Mortal thought does not at once catch the 349:27 higher meaning, and can do so only as thought is educated up to spiritual apprehension. To a certain extent

this is equally true of all learning, even that which is 349:30 wholly material.

Substance spiritual

In Christian Science, substance is understood to be

Spirit, while the opponents of Christian Science believe 350:1 substance to be matter. They think of matter as something and almost the only thing, and of the things which 350:3 pertain to Spirit as next to nothing, or as very

far removed from daily experience. Christian
Science takes exactly the opposite view.

Both words and works

350:6 To understand all our Master's sayings as recorded

in the New Testament, sayings infinitely important,

his followers must grow into that stature of 350:9 manhood in Christ Jesus
which enables them

to interpret his spiritual meaning. Then they know

how Truth casts out error and heals the sick. His 350:12 words were the
offspring of his deeds, both of which

must be understood. Unless the works are comprehended which his words
explained, the words are 350:15 blind.

The Master often refused to explain his words, because

it was difficult in a material age to apprehend spiritual 350:18 Truth. He said:
"This people's heart is waxed gross,

and their ears are dull of hearing, and their eyes they

have closed; lest at any time they should see with their 350:21 eyes, and hear
with their ears, and should understand

with their heart, and should be converted, and I should

heal them."

The divine life-link

350:24 “The Word was made flesh.” Divine Truth must be

known by its effects on the body as well as on the mind,

before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, - that life-link forming the connection through

which the real reaches the unreal, Soul rebukes sense, and 350:30 Truth destroys error.

Truth a present help

In Jewish worship the Word was materially explained,

and the spiritual sense was scarcely perceived. The 351:1 religion which sprang from half-hidden Israelitish history

was pedantic and void of healing power. When we lose 351:3 faith in God’s power to heal, we distrust the

divine Principle which demonstrates Christian

Science, and then we cannot heal the sick. Neither can 351:6 we heal through the help of Spirit, if we plant ourselves

on a material basis.

The author became a member of the orthodox Congregational Church in early years. Later she learned

that her own prayers failed to heal her as did the prayers

of her devout parents and the church; but when the 351:12 spiritual sense of the creed was discerned in the Science

of Christianity, this spiritual sense was a/ present help/. It

was the living, palpitating presence of Christ, Truth, which 351:15 healed the sick.

Fatal premises

We cannot bring out the practical proof of Christianity,

which Jesus required, while error seems as potent and 351:18 real to us as Truth, and while we make a personal devil and an anthropomorphic God our

starting-points, - especially if we consider Satan as a 351:21 being coequal in power with Deity, if not superior to Him.

Because such starting-points are neither spiritual nor

scientific, they cannot work out the Spirit-rule of Christian 351:24 healing, which proves the nothingness of error, discord,

by demonstrating the all-inclusiveness of harmonious

Truth.

Fruitless worship

351:27 The Israelites centred their thoughts on the material

in their attempted worship of the spiritual. To them

matter was substance, and Spirit was shadow. 351:30 They thought to worship Spirit from a material standpoint, but this was impossible. They might

appeal to Jehovah, but their prayer brought down no 352:1 proof that it was heard, because they did not sufficiently

understand God to be able to demonstrate His power 352:3 to heal, - to make harmony the reality and discord the

unreality.

Spirit the tangible

Our Master declared that his material body was not 352:6 spirit, evidently considering it a mortal and material belief of flesh and bones, whereas the Jews took

a diametrically opposite view. To Jesus, not 352:9 materiality, but spirituality, was the reality of man's existence, while to the rabbis the spiritual was the intangible and uncertain, if not the unreal.

Ghosts not realities

352:12 Would a mother say to her child, who is frightened at

imaginary ghosts and sick in consequence of the fear:

“I know that ghosts are real. They exist, 352:15 and are to be feared; but you must not be

afraid of them”?

Children, like adults, *ought* to fear a reality which 352:18 can harm them and which they do not understand, for

at any moment they may become its helpless victims;

but instead of increasing children's fears by declaring 352:21 ghosts to be real, merciless, and powerful, thus water—

ing the very roots of childish timidity, children should

be assured that their fears are groundless, that ghosts 352:24 are not realities, but traditional beliefs, erroneous and

man-made.

In short, children should be told not to believe in ghosts, 352:27 because there are no such things. If belief in their reality

is destroyed, terror of ghosts will depart and health be restored. The objects of alarm will then vanish into nothingness, no longer seeming worthy of fear or honor. To

accomplish a good result, it is certainly not irrational to

tell the truth about ghosts.

The real and the unreal

353:1 The Christianly scientific real is the sensuous unreal.

Sin, disease, whatever seems real to material sense, is un-353:3 real in divine Science. The physical senses

and Science have ever been antagonistic, and

they will so continue, till the testimony of the physical 353:6 senses yields entirely to Christian Science.

How can a Christian, having the stronger evidence of

Truth which contradicts the evidence of error, think of 353:9 the latter as real or true, either in the form of sickness or

of sin? All must admit that Christ is “the way, the

truth, and the life,” and that omnipotent Truth certainly 353:12 does destroy error.

Superstition obsolete

The age has not wholly outlived the sense of ghostly

beliefs. It still holds them more or less. Time has not 353:15 yet reached eternity, immortality, complete

reality. All the real is eternal. Perfection

underlies reality. Without perfection, nothing is wholly 353:18 real. All things will continue to disappear, until perfection appears and reality is reached. We must give up

the spectral at all points. We must not continue to admit 353:21 the somethingness of superstition, but we must yield up

all belief in it and be wise. When we learn that error

is not real, we shall be ready for progress, “forgetting 353:24 those things which are behind.”

The grave does not banish the ghost of materiality.

So long as there are supposed limits to Mind, and those 353:27 limits are human, so long will ghosts seem to continue.

Mind is limitless. It never was material. The true idea

of being is spiritual and immortal, and from this it follows 353:30 that whatever is laid off is the ghost, some unreal belief.

Mortal beliefs can neither demonstrate Christianity nor apprehend the reality of Life.

Christian warfare

354:1 Are the protests of Christian Science against the notion

that there can be material life, substance, or mind “utter 354:3 falsities and absurdities,” as some aver? Why

then do Christians try to obey the Scriptures

and war against “the world, the flesh, and the devil”? 354:6 Why do they invoke the divine aid to enable them to leave

all for Christ, Truth? Why do they use this phraseology,

and yet deny Christian Science, when it teaches precisely 354:9 this thought? The words of divine Science find their

immortality in deeds, for their Principle heals the sick

and spiritualizes humanity.

Healing omitted

354:12 On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their

Master’s religion can heal the sick. Surely 354:15 it is not enough to cleave to barren and desul—

tory dogmas, derived from the traditions of the elders who

thereunto have set their seals.

Scientific consistency

354:18 Consistency is seen in example more than in precept.

Inconsistency is shown by words without deeds, which are like clouds without rain. If our words 354:21 fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with 354:24 the dawn Truth will waken men spiritually to hear and to speak the new tongue.

Sin should become unreal to every one. It is in itself 354:27 inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.

Spiritual meaning

354:30 The opponents of divine Science must be

charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should 355:1 gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.

Practical arguments

355:3 The charge of inconsistency in Christianly scientific

methods of dealing with sin and disease is met by something practical, - namely, the proof of the 355:6 utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal.

355:9 As for sin and disease, Christian Science says, in the

language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature 355:12 be heard no more, and let the harmonious and true sense of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-355:15 ories regarding Christian healing? One, according to

the commands of our Master, heals the sick. The other, popular religion, declines to admit that Christ's religion 355:18 has exercised any systematic healing power since the first century.

Conditions of criticism

The statement that the teachings of Christian Sci-355:21 ence in this work are

“absolutely false, and the most

egregious fallacies ever offered for acceptance,” is an opinion wholly due to a misapprehension both of the divine Principle and practice of

Christian Science and to a consequent inability to demonstrate this Science. Without this understanding, no one is capable of impartial or correct criticism, because demonstration and spiritual understanding are God’s immortal

keynotes, proved to be such by our Master and evidenced by the sick who are cured and by the sinners who are

reformed.

Weakness of material theories

Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so

antagonistic that the material thought must become spiritualized before the spiritual fact is attained.

So-called material existence affords no evidence

theories of spiritual existence and immortality. Sin, sickness, and death do not prove man’s entity or immortality. Discord can never establish the facts of harmony.

Matter is not the vestibule of Spirit.

Irreconcilable differences

Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of material things, he spoke of flesh and Spirit

as the two opposites, - as error and Truth, not contributing in any way to each other's happiness and existence. 356:15 Jesus knew, "It is the spirit that quickeneth; the flesh

profiteth nothing."

Copartnership impossible

There is neither a present nor an eternal copartner-356:18 ship between error and Truth, between flesh and Spirit.

God is as incapable of producing sin, sickness, and death as He is of experiencing these 356:21 errors. How then is it possible for Him to create man

subject to this triad of errors, - man who is made in the

divine likeness?

356:24 Does God create a material man out of Himself, Spirit?

Does evil proceed from good? Does divine Love commit a fraud on humanity by making man inclined to sin, 356:27 and then punishing him for it? Would any one call it

wise and good to create the primitive, and then punish its

derivative?

Two infinite creators absurd

356:30 Does subsequent follow its antecedent? It does.

Was there original self-creative sin? Then there must

have been more than one creator, more than one God. 357:1 In common

justice, we must admit that God will not

punish man for doing what He created man 357:3 capable of doing, and knew from the outset

that man would do. God is “of purer eyes

than to behold evil.” We sustain Truth, not by accept-357:6 ing, but by rejecting a lie.

Jesus said of personified evil, that it was “a liar, and

the father of it.” Truth creates neither a lie, a capacity 357:9 to lie, nor a liar. If mankind would relinquish the belief

that God makes sickness, sin, and death, or makes man

capable of suffering on account of this malevolent triad, 357:12 the foundations of error would be sapped and error’s destruction ensured; but if we theoretically endow mortals

with the creativeness and authority of Deity, how dare we 357:15 attempt to destroy what He hath made, or even to deny

that God made man evil and made evil good?

Anthropomorphism

History teaches that the popular and false notions 357:18 about the Divine Being and character have originated

in the human mind. As there is in reality but

one God, one Mind, wrong notions about God 357:21 must have originated in a false supposition, not in immortal Truth, and they are fading out. They are false

claims, which will eventually disappear, according to the 357:24 vision of St. John in the Apocalypse.

One supremacy

If what opposes God is real, there must be two

powers, and God is not supreme and infinite. Can 357:27 Deity be almighty, if another mighty and

self-creative cause exists and sways mankind? Has the Father “Life in Himself,” as the Scrip-357:30 tures say, and, if so, can Life, or God, dwell in evil and

create it? Can matter drive Life, Spirit, hence, and so

defeat omnipotence?

Matter impotent

358:1 Is the woodman’s axe, which destroys a tree’s so-called

life, superior to omnipotence? Can a leaden bullet de-358:3 prive a man of Life, - that is, of God, who is

man’s Life? If God is at the mercy of matter,

then matter is omnipotent. Such doctrines are “confu-358:6 sion worse confounded.” If two statements directly contradict each other and one is true, the other must be false.

Is Science thus contradictory?

Scientific and Biblical facts

358:9 Christian Science, understood, coincides with the

Scriptures, and sustains logically and demonstratively

every point it presents. Otherwise it would 358:12 not be Science, and could not present its

proofs. Christian Science is neither made up of contradictory aphorisms nor of the inventions of those who scoff 358:15 at God. It presents the calm and clear verdict of Truth

against error, uttered and illustrated by the prophets,

by Jesus, by his apostles, as is recorded throughout the 358:18 Scriptures.

Why are the words of Jesus more frequently cited

for our instruction than are his remarkable works? Is 358:21 it not because there are few who have gained a true

knowledge of the great import to Christianity of those

works?

Personal confidence

358:24 Sometimes it is said; “Rest assured that whatever

effect Christian Scientists may have on the sick, comes

through rousing within the sick a belief 358:27 that in the removal of disease these healers

have wonderful power, derived from the Holy Ghost.”

Is it likely that church-members have more faith in 358:30 some Christian Scientist, whom they have perhaps

never seen and against whom they have been warned,

than they have in their own accredited and orthodox 359:1 pastors, whom they have seen and have been taught

to love and to trust?

359:3 Let any clergyman try to cure his friends by their

faith in him. Will that faith heal them? Yet Scientists will take the same cases, and cures will follow. 359:6 Is this because the patients have more faith in the Scientist than in their pastor? I have healed infidels whose

only objection to this method was, that I as a Chris-359:9 tian Scientist believed in the Holy Spirit, while they, the

patients, did not.

Even though you aver that the material senses are 359:12 indispensable to man's existence or entity, you must

change the human concept of life, and must at length

know yourself spiritually and scientifically. The evi-359:15 dence of the existence of Spirit, Soul, is palpable only to

spiritual sense, and is not apparent to the material senses,

which cognize only that which is the opposite of Spirit.

359:18 True Christianity is to be honored wherever found,

but when shall we arrive at the goal which that word

implies? From Puritan parents, the discov-359:21 erer of Christian Science early received her

religious education. In childhood, she often listened

with joy to these words, falling from the lips of her 359:24 saintly mother, “God is able to raise you up from sickness;” and she pondered the meaning of that Scripture

she so often quotes: “And these signs shall follow them 359:27 that believe; ... they shall lay hands on the sick,

and they shall recover.”

Two different artists

A Christian Scientist and an opponent are like two 359:30 artists. One says: “I have spiritual ideals,

indestructible and glorious. When others see

them as I do, in their true light and loveliness, - and 360:1 know that these ideals are real and eternal because drawn

from Truth, - they will find that nothing is lost, and all 360:3 is won, by a right estimate of what is real.”

The other artist replies: “You wrong my experience.

I have no mind-ideals except those which are both mental 360:6 and material. It is true that materiality renders these

ideals imperfect and destructible; yet I would not exchange mine for thine, for mine give me such personal 360:9 pleasure, and they are not so shockingly transcendental.

They require less self-abnegation, and keep Soul well out

of sight. Moreover, I have no notion of losing my old 360:12 doctrines or human opinions.”

Choose ye to-day

Dear reader, which mind-picture or externalized thought

shall be real to you, - the material or the spiritual? 360:15 Both you cannot have. You are bringing out

your own ideal. This ideal is either temporal

or eternal. Either Spirit or matter is your model. If you 360:18 try to have two models, then you practically have none.

Like a pendulum in a clock, you will be thrown back and

forth, striking the ribs of matter and swinging between the 360:21 real and the unreal.

Hear the wisdom of Job, as given in the excellent translation of the late Rev. George R. Noyes, D.D.: - 360:24 Shall mortal man be more just than God?

Shall man be more pure than his Maker?

Behold, He putteth no trust in His ministering spirits, 360:27 And His angels He chargeth with frailty.

Of old, the Jews put to death the Galilean Prophet,

the best Christian on earth, for the truth he spoke and 360:30 demonstrated, while to-day, Jew and Christian can unite

in doctrine and denomination on the very basis of Jesus'

words and works. The Jew believes that the Messiah or 361:1 Christ has not yet come; the Christian believes that

Christ is God. Here Christian Science intervenes, ex-361:3 plains these doctrinal points, cancels the disagreement,

and settles the question. Christ, as the true spiritual idea,

is the ideal of God now and forever, here and everywhere. 361:6 The Jew who believes in the First Commandment is a

monotheist; he has one omnipresent God. Thus the Jew

unites with the Christian's doctrine that God is come and

is present now and forever. The Christian who believes

in the First Commandment is a monotheist. This he

virtually unites with the Jew's belief in one God, and 361:12 recognizes that Jesus Christ is not God, as Jesus himself

declared, but is the Son of God. This declaration of

Jesus, understood, conflicts not at all with another of his 361:15 sayings: "I and my Father are one," - that is, one in

quality, not in quantity. As a drop of water is one with

the ocean, a ray of light one with the sun, even so God 361:18 and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have

our being."

361:21 I have revised *Science and Health* only to give a

clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of 361:24 divine Science, however limited,

must be correct in order

to be Science and subject to demonstration. A germ of infinite Truth, though least in the kingdom of heaven is the 361:27 higher hope on earth, but it will be rejected and reviled

until God prepares the soil for the seed. That which

when sown bears immortal fruit, enriches mankind only 361:30 when it is understood, - hence the many readings given

the Scriptures, and the requisite revisions of /Science and

Health with Key to the Scriptures/.

CHAPTER XII - CHRISTIAN SCIENCE PRACTICE

Why art thou cast down, O my soul [sense]?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise Him,

Who is the health of my countenance and my God. - PSALMS.

And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. - JESUS.

A gospel narrative

362:1 IT is related in the seventh chapter of Luke's Gospel

that Jesus was once the honored guest of a certain 362:3 Pharisee, by name Simon, though he was quite unlike

Simon the disciple. While they were at meat, an unusual incident occurred, as if to interrupt the scene 362:6 of Oriental festivity. A "strange woman"

came in. Heedless of the fact that she was debarred from

such a place and such society, especially under the stern 362:9 rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-caste

Brahman, this woman (Mary Magdalene, as she has 362:12 since been called) approached Jesus. According to the

custom of those days, he reclined on a couch with his

head towards the table and his bare feet away from it. 362:15 It was therefore easy for the Magdalen to come behind 363:1 the couch and reach his feet. She bore an alabaster jar

containing costly and fragrant oil, - sandal oil perhaps, 363:3 which is in such common use in the East. Breaking

the sealed jar, she perfumed Jesus' feet with the oil,

wiping them with her long hair, which hung loosely 363:6 about her shoulders, as was customary with women of her

grade.

Parable of the creditor

Did Jesus spurn the woman? Did he repel her adora-363:9 tion? No! He regarded her compassionately. Nor was

this all. Knowing what those around him

were saying in their hearts, especially his host, 363:12 - that they were wondering why, being a prophet, the

exalted guest did not at once detect the woman's immoral

status and bid her depart, - knowing this, Jesus rebuked 363:15 them with a short story or parable. He described two

debtors, one for a large sum and one for a smaller, who

were released from their obligations by their common 363:18 creditor. “Which of them will love him most?” was the

Master’s question to Simon the Pharisee; and Simon replied, “He to whom he forgave most.” Jesus approved 363:21 the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman,

“Thy sins are forgiven.”

Divine insight

363:24 Why did he thus summarize her debt to divine Love?

Had she repented and reformed, and did his insight

detect this unspoken moral uprising? She 363:27 bathed his feet with her tears before she

anointed them with the oil. In the absence of other

proofs, was her grief sufficient evidence to warrant the 363:30 expectation of her repentance, reformation, and growth

in wisdom? Certainly there was encouragement in the

mere fact that she was showing her affection for a man 364:1 of undoubted goodness and purity, who has since been

rightfully regarded as the best man that ever trod this 364:3 planet. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it

not, to lay down his mortal existence in behalf of all 364:6 sinners, that through his word and works they might be

redeemed from sensuality and sin.

Penitence or hospitality

Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of

the Magdalen? This query Jesus answered

by rebuking self-righteousness and declaring the absolution of the penitent. He even said that this

poor woman had done what his rich entertainer had neglected to do, - wash and anoint his guest's feet, a special sign of Oriental courtesy.

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through

material conservatism and for personal homage? Jesus

told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through

the Messiah. If Christian Scientists are like Simon,

then it must be said of them also that they *love* little.

Genuine repentance

On the other hand, do they show their regard for

Truth, or Christ, by their genuine repentance, by their broken hearts,

expressed by meekness and

human affection, as did this woman? If

so, then it may be said of them, as Jesus said of the 364:30 unwelcome visitor, that they indeed love much, because

much is forgiven them.

Compassion requisite

Did the careless doctor, the nurse, the cook, and the 365:1 brusque business visitor sympathetically know the thorns

they plant in the pillow of the sick and the heavenly 365:3 homesick looking away from earth, - Oh, did

they know! - this knowledge would do much

more towards healing the sick and preparing their helpers 365:6 for the "midnight call," than all cries of "Lord, Lord!"

The benign thought of Jesus, finding utterance in such

words as "Take no thought for your life," would heal 365:9 the sick, and so enable them to rise above the supposed

necessity for physical thought-taking and doctoring;

but if the unselfish affections be lacking, and common 365:12 sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from

the outstretched arm of righteousness?

Speedy healing

365:15 If the Scientist reaches his patient through divine

Love, the healing work will be accomplished at one

visit, and the disease will vanish into its native 365:18 nothingness like dew before the morning sunshine. If the Scientist has enough Christly affection to

win his own pardon, and such commendation as the Mag-365:21 dalen gained from Jesus, then he is Christian enough to

practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual 365:24 intent.

Truth desecrated

If hypocrisy, stolidity, inhumanity, or vice finds its

way into the chambers of disease through the would-be 365:27 healer, it would, if it were possible, convert

into a den of thieves the temple of the Holy

Ghost, - the patient's spiritual power to resuscitate him-365:30 self. The unchristian practitioner is not giving to mind

or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as peace, 366:1 patience in tribulation, and a priceless sense of the dear

Father's loving-kindness.

Moral evils to be cast out

366:3 In order to cure his patient, the metaphysician

must first cast moral evils out of himself and thus

attain the spiritual freedom which will enable him to cast physical evils out of his

patient; but heal he cannot, while his own spiritual

barrenness debars him from giving drink to the thirsty 366:9 and hinders him from reaching his patient's thought, -

yea, while mental penury chills his faith and understanding.

The true physician

366:12 The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the

apostolic warrant for asking: "He that loveth 366:15 not his brother whom he hath seen, how can

he love God whom he hath not seen?" Not having this

spiritual affection, the physician lacks faith in the divine 366:18 Mind and has not that recognition of infinite Love which

alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels 366:21 of bigoted pedantry.

Source of calmness

The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the 366:24 unveiling of sin in his own thoughts. The

sick are terrified by their sick beliefs, and

sinners should be affrighted by their sinful beliefs; but 366:27 the Christian Scientist will be calm in the presence of

both sin and disease, knowing, as he does, that Life is

God and God is All.

Genuine healing

366:30 If we would open their prison doors for the sick, we

must first learn to bind up the broken-hearted. If we

would heal by the Spirit, we must not hide the talent 367:1 of spiritual healing under the napkin of its form, nor

bury the *morale* of Christian Science in the grave-clothes 367:3 of its letter. The tender word and Christian

encouragement of an invalid, pitiful patience

with his fears and the removal of them, are better than 367:6 hecatombs of gushing theories, stereotyped borrowed

speeches, and the doling of arguments, which are but so

many parodies on legitimate Christian Science, aflame 367:9 with divine Love.

Gratitude and humility

This is what is meant by seeking Truth, Christ, not

“for the loaves and fishes,” nor, like the Pharisee, with 367:12 the arrogance of rank and display of scholar—

ship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and 367:15 the perfume of *gratitude*, with tears of repentance and

with those hairs all numbered by the Father.

The salt of the earth

A Christian Scientist occupies the place at this period 367:18 of which Jesus spoke to his disciples, when he said: “Ye

are the salt of the earth.” “Ye are the light

of the world. A city that is set on an hill can-367:21 not be hid.” Let us watch, work, and pray that this salt

lose not its saltness, and that this light be not hid, but

radiate and glow into noontide glory.

367:24 The infinite Truth of the Christ-cure has come to this

age through a “still, small voice,” through silent utterances and divine anointing which quicken and increase 367:27 the beneficial effects of Christianity. I long to see the

consummation of my hope, namely, the student’s higher

attainments in this line of light.

Real and counterfeit

367:30 Because Truth is infinite, error should be known as

nothing. Because Truth is omnipotent in goodness,

error, Truth's opposite, has no might. Evil is but the 368:1 counterpoise of nothingness. The greatest wrong is

but a supposititious opposite of the highest right. The 368:3 confidence inspired by Science lies in the fact

that Truth is real and error is unreal. Error

is a coward before Truth. Divine Science insists that 368:6 time will prove all this. Both truth and error have come

nearer than ever before to the apprehension of mortals,

and truth will become still clearer as error is self-368:9 destroyed.

Results of faith in Truth

Against the fatal beliefs that error is as real as Truth,

that evil is equal in power to good if not superior, and that 368:12 discord is as normal as harmony, even the hope

of freedom from the bondage of sickness and

sin has little inspiration to nerve endeavor. When we 368:15 come to have more faith in the truth of being than we have

in error, more faith in Spirit than in matter, more faith

in living than in dying, more faith in God than in man, 368:18 then no material suppositions can prevent us from healing

the sick and destroying error.

Life independent of matter

That Life is not contingent on bodily conditions is 368:21 proved, when we learn that life and man survive this

body. Neither evil, disease, nor death can be

spiritual, and the material belief in them dis-368:24 appears in the ratio of one's spiritual growth. Because

matter has no consciousness or Ego, it cannot act; its

conditions are illusions, and these false conditions are the 368:27 source of all seeming sickness. Admit the existence of

matter, and you admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of

matter, and you can destroy the belief in material conditions. When fear disappears, the foundation of disease

is gone. Once let the mental physician believe in the 369:1 reality of matter, and he is liable to admit also the reality

of all discordant conditions, and this hinders his de-369:3 stroying them. Thus he is unfitted for the successful

treatment of disease.

Man's entity

In proportion as matter loses to human sense all en-369:6 tity as man, in that proportion does man become its

master. He enters into a diviner sense of the

facts, and comprehends the theology of Jesus 369:9 as demonstrated in healing the sick, raising the dead,

and walking over the wave. All these deeds manifested

Jesus' control over the belief that matter is substance, 369:12 that it can be the arbiter of life or the constructor of any

form of existence.

The Christ treatment

We never read that Luke or Paul made a reality of 369:15 disease in order to discover some means of healing it.

Jesus never asked if disease were acute or

chronic, and he never recommended atten-369:18 tion to laws of health, never give drugs, never prayed

to know if God were willing that a man should live. He

understood man, whose life is God, to be immortal, and 369:21 knew that man has not two lives, one to be destroyed and

the other to be made indestructible.

Matter not medicine

The prophylactic and therapeutic (that is, the prevent-369:24 ive and curative) arts belong emphatically to Christian

Science, as would be readily seen, if psychology,

or the Science of Spirit, God, was understood. 369:27 Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the

advantages of Mind and immortality?

No healing in sin

369:30 No man is physically healed in wilful error or by it,

any more than he is morally saved in or by sin. It is

error even to murmur or to be angry over sin. To be 370:1 every whit whole, man must be better spiritually as well

as physically. To be immortal, we must forsake the 370:3 mortal sense of things, turn from the lie of false

belief to Truth, and gather the facts of being

from the divine Mind. The body improves under the 370:6 same regimen which spiritualizes the thought; and if

health is not made manifest under this regimen, this

proves that fear is governing the body. This is the law 370:9 of cause and effect, or like producing like.

Like curing like

Homoeopathy furnishes the evidence to the senses, that

symptoms, which might be produced by a certain drug, 370:12 are removed

by using the same drug which

might cause the symptoms. This confirms

my theory that faith in the drug is the sole factor in the 370:15 cure. The effect, which mortal mind produces through

one belief, it removes through an opposite belief, but it

uses the same medicine in both cases. 370:18 The moral and spiritual facts of health, whispered

into thought, produce very direct and marked effects on

the body. A physical diagnosis of disease - since mortal mind must be the cause of disease - tends to induce

disease.

Transient potency of drugs

According to both medical testimony and individual 370:24 experience, a drug may eventually lose its supposed power

and do no more for the patient. Hygienic

treatment also loses its efficacy. Quackery 370:27 likewise fails at length to inspire the credulity

of the sick, and then they cease to improve. These lessons are useful. They should naturally and genuinely 370:30 change our basis from sensation to Christian Science,

from error to Truth, from matter to Spirit.

Diagnosis of matter

Physicians examine the pulse, tongue, lungs, to dis-371:1 cover the condition of matter, when in fact all is

Mind. The body is the substratum of mortal mind, 371:3 and this so-called mind must finally yield

to the mandate of immortal Mind.

Ghost-stories inducing fear

Disquisitions on disease have a mental effect similar 371:6 to that produced on children by telling ghost-stories in

the dark. By those uninstructed in Christian

Science, nothing is really understood of material 371:9 existence. Mortals are believed to be here without their

consent and to be removed as involuntarily, not knowing

why nor when. As frightened children look everywhere 371:12 for the imaginary ghost, so sick humanity sees danger in

every direction, and looks for relief in all ways except the

right one. Darkness induces fear. The adult, in bond-371:15 age to his beliefs, no more comprehends his real being

than does the child; and the adult must be taken out of

his darkness, before he can get rid of the illusive suffer-371:18 ings which throng the gloaming. The way in divine

Science is the only way out of this condition.

Mind imparts purity, health, and beauty

I would not transform the infant at once into a 371:21 man, nor would I keep the suckling a lifelong babe.

No impossible thing do I ask when urging

the claims of Christian Science; but because 371:24 this teaching is in advance of the age, we

should not deny our need of its spiritual unfoldment.

Mankind will improve through Science and Christi-371:27 anity. The necessity for uplifting the race is father to

the fact that Mind can do it; for Mind can impart

purity instead of impurity, strength instead of weak-371:30 ness, and health instead of disease. Truth is an alterative in the entire system, and can make it “every whit

whole.”

Brain not intelligent

372:1 Remember, brain is not mind. Matter cannot be sick,

and Mind is immortal. The mortal body is only an erro-372:3 neous mortal belief of mind in matter. What

you call matter was originally error in solution, elementary mortal mind, - likened by Milton to 372:6 “chaos and old night.” One theory about this mortal

mind is, that its sensations can reproduce man, can form
blood, flesh, and bones. The Science of being, in which 372:9 all is divine
Mind, or God and His idea, would be clearer
in this age, but for the belief that matter is the medium
of man, or that man can enter his own embodied thought, 372:12 bind himself
with his own beliefs, and then call his bonds
material and name them divine law.

Veritable success

When man demonstrates Christian Science absolutely, 372:15 he will be
perfect. He can neither sin, suffer, be subject
to matter, nor disobey the law of God. Therefore he will be as the angels in
heaven. Christian Science and Christianity are one. How, then, in
Christianity any more than in Christian Science, can we
believe in the reality and power of both Truth and error, 372:21 Spirit and
matter, and hope to succeed with contraries?

Matter is not self-sustaining. Its false supports fail one
after another. Matter succeeds for a period only by 372:24 falsely parading in
the vestments of law.

Recognition of benefits

“Whosoever shall deny me before men, him will I also

deny before my Father which is in heaven.” In Christian Science, a denial of Truth is fatal, while

a just acknowledgment of Truth and of what

it has done for us is an effectual help. If pride, superstition, or any error prevents the honest recognition of

benefits received, this will be a hindrance to the recovery

of the sick and the success of the student.

Disease far more docile than iniquity

373:1 If we are Christians on all moral questions, but are in

darkness as to the physical exemption which Christianity includes, then we must have more faith

in God on this subject and be more alive to

His promises. It is easier to cure the most malignant disease than it is to cure sin. The author has

raised up the dying, partly because they were willing to

be restored, while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin. Under all

modes of pathological treatment, the sick recover more

rapidly from disease than does the sinner from his sin. 373:12 Healing is easier than teaching, if the teaching is faithfully

done.

Love frees from fear

The fear of disease and the love of sin are the sources 373:15 of man's enslavement. "The fear of the Lord

is the beginning of wisdom," but the Scriptures

also declare, through the exalted thought of John, that 373:18 "perfect Love casteth out fear."

The fear occasioned by ignorance can be cured; but

to remove the effects of fear produced by sin, you must 373:21 rise above both fear and sin. Disease is expressed not

so much by the lips as in the functions of the body. Establish the scientific sense of health, and you relieve the 373:24 oppressed organ. The inflammation, decomposition, or

deposit will abate, and the disabled organ will resume its

healthy functions.

Mind circulates blood

373:27 When the blood rushes madly through the veins or

languidly creeps along its frozen channels, we call these

conditions disease. This is a misconception. 373:30 Mortal mind is producing the propulsion or the

languor, and we prove this to be so when by mental means

the circulation is changed, and returns to that standard 374:1 which mortal mind has decided upon as essential for

health. Anodynes, counter-irritants, and depletion never 374:3 reduce inflammation scientifically, but the truth of being,

whispered into the ear of mortal mind, will bring relief.

Mind can destroy all ills

Hatred and its effects on the body are removed by 374:6 Love. Because mortal mind seems to be conscious, the

sick say: “How can my mind cause a disease

I never thought of and knew nothing about, 374:9 until it appeared on my body?” The author has answered this question in her explanation of disease as originating in human belief before it is consciously apparent 374:12 on the body, which is in fact the objective state of mortal

mind, though it is called matter. This mortal blindness

and its sharp consequences show our need of divine meta-374:15 physics. Through immortal Mind, or Truth, we can

destroy all ills which proceed from mortal mind.

Ignorance of the cause or approach of disease is no 374:18 argument against the mental origin of disease. You confess to ignorance of the future and incapacity to preserve

your own existence, and this belief helps rather than 374:21 hinders disease. Such a state of mind induces sickness.

It is like walking in darkness on the edge of a precipice.

You cannot forget the belief of danger, and your steps 374:24 are less firm because of your fear, and ignorance of mental

cause and effect.

Temperature is mental

Heat and cold are products of mortal mind. The body, 374:27 when bereft of mortal mind, at first cools, and afterwards it is resolved into its primitive mortal

elements. Nothing that lives ever dies, and 374:30 *vice versa*. Mortal mind produces animal heat, and then

expels it through the abandonment of a belief, or increases it to the point of self-destruction. Hence it is 375:1 mortal mind, not matter, which says, "I die."
Heat

would pass from the body as painlessly as gas dissipates 375:3 into the air when it evaporates but for the belief that inflammation and pain must accompany the separation of

heat from the body.

Science *versus* hypnotism

375:6 Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and

fever disappear. The old-school physician 375:9 proves this when his patient says, "I am better,"

but the patient believes that matter, not mind,

has helped him. The Christian Scientist demonstrates 375:12 that divine Mind heals, while the hypnotist dispossesses

the patient of his individuality in order to control him.

No person is benefited by yielding his mentality to any 375:15 mental despotism or malpractice. All unscientific mental

practice is erroneous and powerless, and should be understood and so rendered fruitless. The genuine Christian 375:18 Scientist is adding to his patient's mental and moral power,

and is increasing his patient's spirituality while restoring

him physically through divine Love.

Cure for palsy

375:21 Palsy is a belief that matter governs mortals, and can

paralyze the body, making certain portions of

it motionless. Destroy the belief, show mortal 375:24 mind that muscles have no power to be lost, for Mind is

supreme, and you cure the palsy.

Latent fear diagnosed

Consumptive patients always show great hopeful-375:27 ness and courage, even when they are supposed to be in

hopeless danger. This state of mind seems

anomalous except to the expert in Christian 375:30 Science. This mental state is not understood, simply

because it is a stage of fear so excessive that it amounts

to fortitude. The belief in consumption presents to mor-376:1 tal thought a

hopeless state, an image more terrifying than

that of most other diseases. The patient turns involuntarily from the contemplation of it, but though unacknowledged, the latent fear and the despair of recovery remain

in thought.

Insidious concepts

376:6 Just so is it with the greatest sin. It is the most subtle,

and does its work almost self-deceived. The diseases

deemed dangerous sometimes come from the 376:9 most hidden, undefined, and insidious beliefs.

The pallid invalid, whom you declare to be wasting away

with consumption of the blood, should be told that blood 376:12 never gave life and can never take it away, - that Life is

Spirit, and that there is more life and immortality in one

good motive and act, than in all the blood which ever 376:15 flowed through mortal veins and simulated a corporeal

sense of life.

Remedy for fever

If the body is material, it cannot, for that very reason, 376:18 suffer with a fever. Because the so-called material body

is a mental concept and governed by mortal

mind, it manifests only what that so-called 376:21 mind expresses. Therefore the efficient remedy is to

destroy the patient's false belief by both silently and audibly arguing the true facts in regard to harmonious 376:24 being, - representing man as healthy instead of diseased,

and showing that it is impossible for matter to suffer, to

feel pain or heat, to be thirsty or sick. Destroy fear, 376:27 and you end fever. Some people, mistaught as to Mind-science, inquire when it will be safe to check a fever.

Know that in Science you cannot check a fever after ad-376:30 mitting that it must have its course. To fear and admit

the power of disease, is to paralyze mental and scientific

demonstration.

377:1 If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought 377:3 governs this liability. If grief causes suffering, convince

the sufferer that affliction is often the source of joy, and

that he should rejoice always in ever-present Love.

Climate harmless

377:6 Invalids flee to tropical climates in order to save their

lives, but they come back no better than when they went

away. Then is the time to cure them through 377:9 Christian Science, and prove that they can

be healthy in all climates, when their fear of climate is

exterminated.

Mind governs body

377:12 Through different states of mind, the body becomes

suddenly weak or abnormally strong, showing mortal

mind to be the producer of strength or weak-377:15 ness. A sudden joy or grief has caused what

is termed instantaneous death. Because a belief originates unseen, the mental state should be continually 377:18 watched that it may not produce blindly its bad effects.

The author never knew a patient who did not recover

when the belief of the disease had gone. Remove the 377:21 leading error or governing fear of this lower so-called mind,

and you remove the cause of all disease as well as the morbid or excited action of any organ. You also remove in 377:24 this way what are termed organic diseases as readily as

functional difficulties.

The cause of all so-called disease is mental, a mortal 377:27 fear, a mistaken belief or conviction of the necessity and

power of ill-health; also a fear that Mind is helpless to

defend the life of man and incompetent to control it. With-377:30 out this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in

disease, as well as the fear of disease, which associates sick-378:1 ness with certain circumstances and causes the two to

appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer.

The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth.

Disease is less than mind, and Mind can control it.

Latent power

Without the so-called human mind, there can be no inflammatory nor torpid action of the system. Remove

the error, and you destroy its effects. By

looking a tiger fearlessly in the eye, Sir Charles Napier sent it cowering back into the jungle. An animal may infuriate another by looking it in the eye, and

both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes the beast to

retreat in terror. This latter occurrence represents the

power of Truth over error, - the might of intelligence exercised over mortal beliefs to destroy them; whereas

hypnotism and hygienic drilling and drugging, adopted

to cure matter, is represented by two material erroneous bases.

Disease powerless

Disease is not an intelligence to dispute the empire of

Mind or to dethrone Mind and take the government into 378:24 its own hands. Sickness is not a God-given,

nor a self-constituted material power, which

copers astutely with Mind and finally conquers it. God 378:27 never endowed matter with power to disable Life or to

chill harmony with a long and cold night of discord.

Such a power, without the divine permission, is incon-378:30 ceivable; and if such a power could be divinely directed,

it would manifest less wisdom than we usually find displayed in human governments.

Jurisdiction of Mind

379:1 If disease can attack and control the body without

the consent of mortals, sin can do the same, for both 379:3 are errors, announced as partners in the beginning. The Christian Scientist finds only

effects, where the ordinary physician looks for causes. 379:6 The real jurisdiction of the world is in Mind, controlling

every effect and recognizing all causation as vested in

divine Mind.

Power of imagination

379:9 A felon, on whom certain English students experimented, fancied himself bleeding to death, and died because of that belief, when only a stream of 379:12 warm water was trickling over his arm. Had

he known his sense of bleeding was an illusion, he would
have risen above the false belief. Let the despairing in-379:15 valid,
inspecting the hue of her blood on a cambric hand—
kerchief, think of the experiment of those Oxford boys,
who caused the death of a man, when not a drop of his 379:18 blood was shed.
Then let her learn the opposite statement of life as taught in Christian Science,
and she will
understand that she is not dying on account of the state of 379:21 her blood,
but is suffering from her belief that blood is
destroying her life. The so-called vital current does not
affect the invalid's health, but her belief produces the 379:24 very results she
dreads.

Fevers the effect of fear

Fevers are errors of various types. The quickened
pulse, coated tongue, febrile heat, dry skin, pain in the 379:27 head and limbs,
are pictures drawn on the
body by a mortal mind. The images, held in
this disturbed mind, frighten conscious thought. Unless 379:30 the fever-
picture, drawn by millions of mortals and imaged on the body through the belief
that mind is in matter
and discord is as real as harmony, is destroyed through 380:1 Science, it may
rest at length on some receptive thought,
and become a fever case, which ends in a belief called 380:3 death, which
belief must be finally conquered by eternal

Life. Truth is always the victor. Sickness and sin fall
by their own weight. Truth is the rock of ages, the head-380:6 stone of the
corner, “but on whomsoever it shall fall, it
will grind him to powder.”

Misdirected contention

Contending for the evidence or indulging the demands 380:9 of sin, disease,
or death, we virtually contend against
the control of Mind over body, and deny the
power of Mind to heal. This false method 380:12 is as though the defendant
should argue for the plaintiff
in favor of a decision which the defendant knows will
be turned against himself.

Benefits of metaphysics

380:15 The physical effects of fear illustrate its illusion. Gaz—
ing at a chained lion, crouched for a spring, should not
terrify a man. The body is affected only with 380:18 the belief of disease
produced by a so-called
mind ignorant of the truth which chains disease. Nothing but the power of
Truth can prevent the fear of 380:21 error, and prove man’s dominion over error.

A higher discovery

Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to 380:24 prove that the divine Mind produces in man

health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, 380:27 until it reaches its culmination of scientific statement and

proof. Nothing is more disheartening than to believe

that there is a power opposite to God, or good, and that 380:30 God endows this opposing power with strength to be used

against Himself, against Life, health, harmony.

Ignorance of our rights

Every law of matter or the body, supposed to govern 381:1 man, is rendered null and void by the law of Life, God.

Ignorant of our God-given rights, we submit to unjust 381:3 decrees, and the bias of education enforces

this slavery. Be no more willing to suffer the

illusion that you are sick or that some disease is develop-381:6 ing in the system, than you are to yield to a sinful temptation on the ground that sin has its necessities.

No laws of matter

When infringing some supposed law, you say that 381:9 there is danger. This fear is the danger and induces the

physical effects. We cannot in reality suffer

from breaking anything except a moral or 381:12 spiritual law. The so-called laws of mortal belief are

destroyed by the understanding that Soul is immortal,

and that mortal mind cannot legislate the times, periods, 381:15 and types of disease, with which mortals die. God is the

lawmaker, but He is not the author of barbarous codes.

In infinite Life and Love there is no sickness, sin, nor 381:18 death, and the Scriptures declare that we live, move, and

have our being in the infinite God.

God-given dominion

Think less of the enactments of mortal mind, and you 381:21 will sooner grasp man's God-given dominion. You must

understand your way out of human theories

relating to health, or you will never believe 381:24 that you are quite free from some ailment. The harmony and immortality of man will never be reached

without the understanding that Mind is not in matter. 381:27 Let us banish sickness as an outlaw, and abide by the

rule of perpetual harmony, - God's law. It is man's

moral right to annul an unjust sentence, a sentence never 381:30 inflicted by divine authority.

Begin rightly

Christ Jesus overruled the error which would impose

penalties for transgressions of the physical laws of 382:1 health; he annulled supposed laws of matter, opposed

to the harmonies of Spirit, lacking divine au-382:3 thority and having only human approval for

their sanction.

Hygiene excessive

If half the attention given to hygiene were given to the 382:6 study of Christian Science and to the spiritualization of

thought, this alone would usher in the millen—

inium. Constant bathing and rubbing to alter 382:9 the secretions or to remove unhealthy exhalations from

the cuticle receive a useful rebuke from Jesus' precept,

“Take no thought ... for the body.” We must beware 382:12 of making clean merely the outside of the platter.

Blissful ignorance

He, who is ignorant of what is termed hygienic law, is more receptive of spiritual power and of faith in one 382:15 God, than is the devotee of supposed hygienic law, who comes to teach the so-called ignorant one. Must we not then consider the so-called law 382:18 of matter a canon “more honored in the breach than the observance”? A patient thoroughly booked in medical theories is more difficult to heal through Mind than 382:21 one who is not. This verifies the saying of our Master:

“Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.”

382:24 One whom I rescued from seeming spiritual oblivion,

in which the senses had engulfed him, wrote to me: “I

should have died, but for the glorious Principle you teach, 382:27 - supporting the power of Mind over the body and showing me the nothingness of the so-called pleasures and pains

of sense. The treatises I had read and the medicines I 382:30 had taken only abandoned me to more hopeless suffering

and despair. Adherence to hygiene was useless. Mortal

mind needed to be set right. The ailment was not bodily, 383:1 but mental, and I was cured when I learned my way in

Christian Science.”

A clean mind and body

383:3 We need a clean body and a clean mind, - a body

rendered pure by Mind as well as washed by water.

One says: "I take good care of my body." 383:6 To do this, the pure and exalting influence of

the divine Mind on the body is requisite, and the Christian

Scientist takes the best care of his body when he leaves 383:9 it most out of his thought, and, like the Apostle Paul, is

"willing rather to be absent from the body, and to be present with the Lord."

383:12 A hint may be taken from the emigrant, whose filth

does not affect his happiness, because mind and body

rest on the same basis. To the mind equally gross, dirt 383:15 gives no uneasiness. It is the native element of such a

mind, which is symbolized, and not chafed, by its surroundings; but impurity and uncleanness, which do 383:18 not trouble the gross, could not be borne by the refined.

This shows that the mind must be clean to keep the body

in proper condition.

Beliefs illusive

383:21 The tobacco-user, eating or smoking poison for half a

century, sometimes tells you that the weed preserves

his health, but does this make it so? Does his 383:24 assertion prove the use of tobacco to be a salu—

bricious habit, and man to be the better for it? Such instances only prove the illusive physical effect of a false 383:27 belief, confirming the Scriptural conclusion concerning a

man, "As he thinketh in his heart, so is he."

The movement-cure - pinching and pounding the poor 383:30 body, to make it sensibly well when it ought to be insensibly so - is another medical mistake, resulting from

the common notion that health depends on inert matter 384:1 instead of on Mind. Can matter, or what is termed

matter, either feel or act without mind?

Corporeal penalties

384:3 We should relieve our minds from the depressing thought

that we have transgressed a material law and must of

necessity pay the penalty. Let us reassure 384:6 ourselves with the law of Love. God never

punishes man for doing right, for honest labor, or for

deeds of kindness, though they expose him to fatigue, 384:9 cold, heat, contagion. If man seems to incur the penalty

through matter, this is but a belief of mortal mind, not

an enactment of wisdom, and man has only to enter his 384:12 protest against this belief in order to annul it. Through

this action of thought and its results upon the body, the

student will prove to himself, by small beginnings, the 384:15 grand verities of Christian Science.

Not matter, but Mind

If exposure to a draught of air while in a state of perspiration is followed by chills, dry cough, influenza, 384:18 congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such 384:21 symptoms are not apt to follow exposure; but if you believe in laws of matter and their fatal effects when transgressed, you are not fit to conduct your own case or 384:24 to destroy the bad effects of your belief. When the fear subsides and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other 384:27 disease will ever result from exposure to the weather. In Science this is an established fact which all the evidence before the senses can never overrule.

Benefit of philanthropy

384:30 Sickness, sin, and death must at length quail before the divine rights of intelligence, and then the power of Mind over the entire functions and organs of the 385:1 human system will be acknowledged. It is proverbial that Florence Nightingale and other philanthropists en-385:3 gaged in humane labors have been able to undergo without sinking fatigues and exposures which ordinary people could

not endure. The ex-385:6 planation lies in the support which they derived from the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and en-385:9 durance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds. Let us remember that the eternal law of right, 385:12 though it can never annul the law which makes sin its own executioner, exempts man from all penalties but those due for wrong-doing.

Honest toil has no penalty

385:15 Constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering. Whatever it is your duty to do, 385:18 you can do without harm to yourself. If you

sprain the muscles or wound the flesh, your

remedy is at hand. Mind decides whether or not the 385:21 flesh shall be discolored, painful, swollen, and inflamed.

Our sleep and food

You say that you have not slept well or have overeaten.

You are a law unto yourself. Saying this and believing 385:24 it, you will suffer in proportion to your belief

and fear. Your sufferings are not the penalty

for having broken a law of matter, for it is a law of mortal 385:27 mind which you have disobeyed. You say or think, because you have partaken of salt fish, that you must be

thirsty, and you are thirsty accordingly, while the oppo-385:30 site belief would produce the opposite result.

Doubtful evidence

Any supposed information, coming from the body or

from inert matter as if either were intelligent, is an illu-386:1 sion of mortal mind, - one of its dreams. Realize that

the evidence of the senses is not to be accepted 386:3 in the case of sickness, any more than it is in

the case of sin.

Climate and belief

Expose the body to certain temperatures, and belief 386:6 says that you may catch cold and have catarrh; but no

such result occurs without mind to demand

it and produce it. So long as mortals declare 386:9 that certain states of the atmosphere produce catarrh,

fever, rheumatism, or consumption, those effects will

follow, - not because of the climate, but on account of 386:12 the belief. The author has in too many instances healed

disease through the action of Truth on the minds of mortals, and the corresponding effects of Truth on the body, 386:15 not to know that this is so.

Erroneous despatch

A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that the friend's 386:18 real death would bring. You think that your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief, and 386:21 you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause 386:24 for grief, and divine wisdom will then be understood. Error, not Truth, produces all the suffering on earth.

Mourning causeless

If a Christian Scientist had said, while you were labor-386:27 ing under the influence of the belief of grief, "Your sorrow is without cause," you would not have understood him, although the correctness of 386:30 the assertion might afterwards be proved to you. So, when our friends pass from our sight and we lament,

that lamentation is needless and causeless. We shall 387:1 perceive this to be true when we grow into the understanding of Life, and know that there is no death.

Mind heals brain-disease

387:3 Because mortal mind is kept active, must it pay the

penalty in a softened brain? Who dares to say that actual

Mind can be overworked? When we reach 387:6 our limits of mental endurance, we conclude

that intellectual labor has been carried sufficiently far;

but when we realize that immortal Mind is ever active, 387:9 and that spiritual energies can neither wear out nor can

so-called material law trespass upon God-given powers

and resources, we are able to rest in Truth, refreshed by 387:12 the assurances of immortality, opposed to mortality.

Right never punishable

Our thinkers do not die early because they faithfully

perform the natural functions of being. If printers and 387:15 authors have the shortest span of earthly existence, it is not because they occupy the most

important posts and perform the most vital functions in 387:18 society. That man does not pay the severest penalty

who does the most good. By adhering to the realities of

eternal existence, - instead of reading disquisitions on 387:21 the inconsistent supposition that death comes in obedience

to the law of life, and that God punishes man for doing

good, - one cannot suffer as the result of any labor of 387:24 love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all

things discordant.

Christian history

387:27 The history of Christianity furnishes sublime proofs

of the supporting influence and protecting power bestowed

on man by his heavenly Father, omnipotent 387:30 Mind, who gives man faith and understanding

whereby to defend himself, not only from temptation, but

from bodily suffering.

388:1 The Christian martyrs were prophets of Christian

Science. Through the uplifting and consecrating power 388:3 of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain.

Stolidity, which is a resisting state of mortal mind, suffers 388:6 less, only because it knows less of material law.

The Apostle John testified to the divine basis of Christian Science, when dire inflictions failed to destroy his 388:9 body. Idolaters, believing in more than one mind, had

“gods many,” and thought that they could kill the body
with matter, independently of mind.

Sustenance spiritual

388:12 Admit the common hypothesis that food is the nutriment of life, and the
follows the necessity for another

admission in the opposite direction, - that 388:15 food has power to destroy
Life, God, through

a deficiency or an excess, a quality or a quantity. This

is a specimen of the ambiguous nature of all material 388:18 health-theories.
They are self-contradictory and self-destructive, constituting a “kingdom divided
against itself,”

which is “brought to desolation.” If food was prepared 388:21 by Jesus for his
disciples, it cannot destroy life.

God sustains man

The fact is, food does not affect the absolute Life of

man, and this becomes self-evident, when we learn that 388:24 God is our
Life. Because sin and sickness are

not qualities of Soul, or Life, we have hope in

immortality; but it would be foolish to venture beyond 388:27 our present
understanding, foolish to stop eating until

we gain perfection and a clear comprehension of the living

Spirit. In that perfect day of understanding, we shall 388:30 neither eat to live nor live to eat.

Diet and digestion

If mortals think that food disturbs the harmonious

functions of mind and body, either the food or this thought 389:1 must be dispensed with, for the penalty is coupled with

the belief. Which shall it be? If this decision be left 389:3 to Christian Science, it will be given in behalf

of the control of Mind over this belief and every

erroneous belief, or material condition. The less we 389:6 know or think about hygiene, the less we are predisposed

to sickness. Recollect that it is not the nerves, not matter, but mortal mind, which reports food as undigested. 389:9 Matter does not inform you of bodily derangements; it

is supposed to do so. This pseudo-mental testimony can

be destroyed only by the better results of Mind's oppo-389:12 site evidence.

Scripture rebukes

Our dietetic theories first admit that food sustains the

life of man, and then discuss the certainty that food can 389:15 kill man. This false reasoning is rebuked in

Scripture by the metaphors about the fount

and stream, the tree and its fruit, and the kingdom divided against itself. If God has, as prevalent theories

maintain, instituted laws that food shall support human

life, He cannot annul these regulations by an opposite law that food shall be inimical to existence.

Ancient confusion

Materialists contradict their own statements. Their

belief in material laws and in penalties for their infraction is the ancient error that there is fraternity

between pain and pleasure, good and evil, God

and Satan. This belief totters to its falling before the battle-axe of Science.

A case of convulsions, produced by indigestion, came

under my observation. In her belief the woman had chronic liver-complaint, and was then suffering from a

complication of symptoms connected with this belief. I

cured her in a few minutes. One instant she spoke sparingly of herself. The next minute she said, "My

food is all digested, and I should like something more to eat."

Ultimate harmony

We cannot deny that Life is self-sustained, and we

should never deny the everlasting harmony of Soul, sim-390:6 ply because, to the mortal senses, there is seeming discord. It is our ignorance of God, the

divine Principle, which produces apparent discord, and 390:9 the right understanding of Him restores harmony. Truth

will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

Unnecessary prostration

390:12 When the first symptoms of disease appear, dispute the

testimony of the material senses with divine Science. Let

your higher sense of justice destroy the false 390:15 process of mortal opinions which you name

law, and then you will not be confined to a sick-room nor

laid upon a bed of suffering in payment of the last far-390:18 thing, the last penalty demanded by error. "Agree with

thine adversary quickly, whiles thou art in the way with

him." Suffer no claim of sin or of sickness to grow upon 390:21 the thought. Dismiss it with an abiding conviction that

it is illegitimate, because you know that God is no more

the author of sickness than He is of sin. You have no 390:24 law of His to support the necessity either of sin or sickness, but you have divine authority for

denying that necessity and healing the sick.

Treatment of disease

390:27 “Agree to disagree” with approaching symptoms of

chronic or acute disease, whether it is cancer, consumption, or smallpox. Meet the incipient stages 390:30 of disease with as powerful mental opposition as a legislator would employ to defeat the passage of

an inhuman law. Rise in the conscious strength of the 391:1 spirit of Truth to overthrow the plea of mortal mind,

alias matter, arrayed against the supremacy of Spirit. 391:3 Blot out the images of mortal thought and its beliefs in

sickness and sin. Then, when thou art delivered to the

judgment of Truth, Christ, the judge will say, “Thou 391:6 art whole!”

Righteous rebellion

Instead of blind and calm submission to the incipient

or advanced stages of disease, rise in rebellion against 391:9 them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and in this way 391:12 you can prevent the development of pain in the body.

No law of God hinders this result. It is error to suffer

for aught but your own sins. Christ, or Truth, will de-391:15 stroy all other supposed suffering, and real suffering for

your own sins will cease in proportion as the sin ceases.

Contradict error

Justice is the moral signification of law. Injustice declares the absence of law. When the body is supposed

to say, "I am sick," never plead guilty. Since

matter cannot talk, it must be mortal mind 391:21 which speaks; therefore meet the intimation with a protest. If you say, "I am sick," you plead guilty. Then

your adversary will deliver you to the judge (mortal 391:24 mind), and the judge will sentence you. Disease has

no intelligence to declare itself something and announce

its name. Mortal mind alone sentences itself. Therefore 391:27 make your own terms with sickness, and be just to yourself

and to others.

Sin to be overcome

Mentally contradict every complaint from the body, 391:30 and rise to the true consciousness of Life as

Love, - as all that is pure, and bearing the

fruits of Spirit. Fear is the fountain of sickness, 392:1 and you master fear and sin through divine Mind; hence

it is through divine Mind that you overcome disease. 392:3 Only while fear or sin remains can it bring forth death.

To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, 392:6 which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to 392:9 take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

Illusions about nerves

The physical affirmation of disease should always be 392:12 met with the mental negation. Whatever benefit is produced on the body, must be expressed mentally, and thought should be held fast to this 392:15 ideal. If you believe in inflamed and weak nerves, you

are liable to an attack from that source. You will call it

neuralgia, but we call it a belief. If you think that con-392:18 sumption is hereditary in your family, you are liable to

the development of that thought in the form of what is

termed pulmonary disease, unless Science shows you 392:21 otherwise. If you decide that climate or atmosphere is

unhealthy, it will be so to you. Your decisions will master you, whichever direction they take.

Guarding the door

392:24 Reverse the case. Stand porter at the door of thought.

Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office 392:30 as porter and shut out these unhealthy thoughts and fears.

Exclude from mortal mind the offending errors; then the body cannot suffer from them. The issues of pain or 393:1 pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance.

The strength of Spirit

The body seems to be self-acting, only because mortal mind is ignorant of itself, of its own actions, and of their 393:6 results, - ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter. Mind is the 393:9 master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. 393:12 Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on 393:15 man.

No pain in matter

Be firm in your understanding that the divine Mind

governs, and that in Science man reflects God's govern-393:18 ment. Have no fear that matter can ache,

swell, and be inflamed as the result of a law

of any kind, when it is self-evident that matter can have 393:21 no pain nor inflammation. Your body would suffer no

more from tension or wounds than the trunk of a tree

which you gash or the electric wire which you stretch, 393:24 were it not for mortal mind.

When Jesus declares that "the light of the body is the

eye," he certainly means that light depends upon Mind, 393:27 not upon the complex humors, lenses, muscles, the iris

and pupil, constituting the visual organism.

No real disease

Man is never sick, for Mind is not sick and matter 393:30 cannot be. A false belief is both the tempter

and the tempted, the sin and the sinner, the

disease and its cause. It is well to be calm in sickness; 394:1 to be hopeful is still better; but to understand that sickness is not real and that Truth can destroy its seeming 394:3 reality, is best of all, for this understanding is the universal and perfect remedy.

Recuperation mental

By conceding power to discord, a large majority of 394:6 doctors depress mental energy, which is the only real

recuperative power. Knowledge that we

can accomplish the good we hope for, stimulates 394:9 the system to act in the direction which Mind points

out. The admission that any bodily condition is beyond

the control of Mind disarms man, prevents him from 394:12 helping himself, and enthrones matter through error. To

those struggling with sickness, such admissions are discouraging, - as much so as would be the advice to a man 394:15 who is down in the world, that he should not try to rise

above his difficulties.

Experience has proved to the author the fallacy of 394:18 material systems in general, - that their theories are

sometimes pernicious, and that their denials are better

than their affirmations. Will you bid a man let evils 394:21 overcome him, assuring him that all misfortunes are from

God, against whom mortals should not contend? Will

you tell the sick that their condition is hopeless, unless it 394:24 can be aided by a drug or climate? Are material means

the only refuge from fatal chances? Is there no divine

permission to conquer discord of every kind with harmony, 394:27 with Truth and Love?

Arguing wrongly

We should remember that Life is God, and that God

is omnipotent. Not understanding Christian 394:30 Science, the sick usually have little faith in

it till they feel its beneficent influence. This shows

that faith is not the healer in such cases. The sick 395:1 unconsciously argue for suffering, instead of against it.

They admit its reality, whereas they should deny it. 395:3 They should plead in opposition to the testimony of the

deceitful senses, and maintain man's immortality and

eternal likeness to God.

Divine authority

395:6 Like the great Exemplar, the healer should speak to

disease as one having authority over it, leaving Soul to

master the false evidences of the corporeal 395:9 senses and to assert its claims over mortality and disease. The same Principle cures both sin and

sickness. When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in

material methods of healing, then sin, disease, and death will disappear.

Aids in sickness

395:15 Prayers, in which God is not asked to heal but is besought to take the patient to Himself, do not benefit the

sick. An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse

should be cheerful, orderly, punctual, patient, full of faith, - receptive to Truth and Love.

Mental quackery

395:21 It is mental quackery to make disease a reality - to

hold it as something seen and felt - and then to attempt

its cure through Mind. It is no less erroneous 395:24 to believe in the real existence of a tumor, a

cancer, or decayed lungs, while you argue against their

reality, than it is for your patient to feel these ills in 395:27 physical belief. Mental practice, which holds disease

as a reality, fastens disease on the patient, and it may

appear in a more alarming form.

Effacing images of disease

395:30 The knowledge that brain-lobes cannot kill a man nor

affect the functions of mind would prevent the brain from

becoming diseased, though a moral offence is indeed the 396:1 worst of diseases. One should never hold in mind

the thought of disease, but should efface from 396:3 thought all forms and types of disease, both for

one's own sake and for that of the patient.

Avoid talking disease

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never

startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, avoid speaking aloud the name of

the disease. Never say beforehand how much you have

to contend with in a case, nor encourage in the patient's 396:12 thought the expectation of growing worse before a crisis

is passed.

False testimony refuted

The refutation of the testimony of material sense is 396:15 not a difficult task in view of the conceded falsity of this

testimony. The refutation becomes arduous,

not because the testimony of sin or disease is 396:18 true, but solely on account of the tenacity of belief in its

truth, due to the force of education and the overwhelming weight of opinions on the wrong side, - all teaching 396:21 that the body suffers, as if matter could have sensation.

Healthful explanation

At the right time explain to the sick the power which

their beliefs exercise over their bodies. Give them divine 396:24 and wholesome understanding, with which to

combat their erroneous sense, and so efface the

images of sickness from mortal mind. Keep distinctly in 396:27 thought that man is the offspring of God, not of man;

that man is spiritual, not material; that Soul is Spirit,

outside of matter, never in it, never giving the body life 396:30 and sensation. It breaks the dream of disease to understand that sickness is formed by the human mind, not by

matter nor by the divine Mind.

Misleading methods

397:1 By not perceiving vital metaphysical points, not seeing

how mortal mind affects the body, - acting beneficially 397:3 or injuriously on the health, as well as on the

morals and the happiness of mortals, - we are

misled in our conclusions and methods. We throw the 397:6 mental influence on the wrong side, thereby actually injuring those whom we mean to bless.

Remedy for accidents

Suffering is no less a mental condition than is enjoy-397:9 ment. You cause bodily sufferings and increase them

by admitting their reality and continuance,

as directly as you enhance your joys by be-397:12 lieving them to be real and continuous. When an accident happens, you think or exclaim, "I am hurt!"

Your thought is more powerful than your words, more 397:15 powerful than the accident itself, to make the injury

real.

Now reverse the process. Declare that you are not hurt 397:18 and understand the reason why, and you will find the

ensuing good effects to be in exact proportion to your

disbelief in physics, and your fidelity to divine meta-397:21 physics, confidence in God as All, which the Scriptures

declare Him to be.

Independent mentality

To heal the sick, one must be familiar with the great 397:24 verities of being. Mortals are no more material in their

waking hours than when they act, walk, see,

hear, enjoy, or suffer in dreams. We can 397:27 never treat mortal mind and matter separately, because

they combine as one. Give up the belief that mind

is, even temporarily, compressed within the skull, and 397:30 you will quickly become more manly or womanly. You

will understand yourself and your Maker better than

before.

Naming maladies

398:1 Sometimes Jesus called a disease by name, as when he

said to the epileptic boy, “Thou dumb and deaf spirit, I 398:3 charge thee, come out of him, and enter no

more into him.” It is added that “the spirit

[error] cried, and rent him sore and came out of him, and 398:6 he was as one dead,” - clear evidence that the malady

was not material. These instances show the concessions

which Jesus was willing to make to the popular ignorance 398:9 of spiritual Life-laws. Often he gave no name to the

distemper he cured. To the synagogue ruler’s daughter,

whom they called dead but of whom he said, “she is not 398:12 dead, but sleepeth,” he simply said, “Damsel, I say unto

thee, arise!” To the sufferer with the withered hand

he said, “Stretch forth thine hand,” and it “was restored 398:15 whole, like as the other.”

The action of faith

Homoeopathic remedies, sometimes not containing a particle of medicine, are known to relieve the symptoms 398:18 of disease. What produces the change? It is

the faith of the doctor and the patient, which

reduces self-inflicted sufferings and produces a new effect 398:21 upon the body. In like manner destroy the illusion of

pleasure in intoxication, and the desire for strong drink

is gone. Appetite and disease reside in mortal mind, not 398:24 in matter.

So also faith, cooperating with a belief in the healing

effects of time and medication, will soothe fear and change 398:27 the belief of disease to a belief of health. Even a blind

faith removes bodily ailments for a season, but hypnotism

changes such ills into new and more difficult forms of dis-398:30 ease. The Science of Mind must come to the rescue,

to work a radical cure. Then we understand the process.

The great fact remains that evil is not mind. Evil has 399:1 no power, no intelligence, for God is good, and therefore

good is infinite, is All.

Corporeal combinations

399:3 You say that certain material combinations produce

disease; but if the material body causes disease, can

matter cure what matter has caused? Mortal 399:6 mind prescribes the drug, and administers it.

Mortal mind plans the exercise, and puts the body through

certain motions. No gastric gas accumulates, not a se-399:9 cretion nor combination can operate, apart from the

action of mortal thought, *alias* mortal mind.

Automatic mechanism

So-called mortal mind sends its despatches over its 399:12 body, but this so-called mind is both the service and

message of this telegraphy. Nerves are unable to talk, and matter can return no an-399:15 swer to immortal Mind. If Mind is the only actor, how

can mechanism be automatic? Mortal mind perpetuates

its own thought. It constructs a machine, manages it, 399:18 and then calls it material. A mill at work or the action

of a water-wheel is but a derivative from, and continua—

tion of, the primitive mortal mind. Without this force 399:21 the body is devoid of action, and this deadness shows

that so-called mortal life is mortal mind, not matter.

Mental strength

Scientifically speaking, there is no mortal mind out of 399:24 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 399:27 sensible. The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind.

Confirmation in a parable

Our Master asked: “How can one enter into a strong 399:30 man’s house and spoil his goods, except he first

bind the strong man?” In other words: How

can I heal the body, without beginning with so-called 400:1 mortal mind, which directly controls the body? When

disease is once destroyed in this so-called mind, the fear 400:3 of disease is gone, and therefore the disease is thoroughly cured. Mortal mind is “the strong man,” which

must be held in subjection before its influence upon health 400:6 and morals can be removed. This error conquered, we

can despoil “the strong man” of his goods, - namely, of sin and disease.

Eradicate error from thought

400:9 Mortals obtain the harmony of health, only as they

forsake discord, acknowledge the supremacy of divine

Mind, and abandon their material beliefs. 400:12 Eradicate the image of disease from the perturbed thought before it has taken tangible

shape in conscious thought, *alias* the body, and you pre-400:15 vent the development of disease. This task becomes easy,

if you understand that every disease is an error, and has

no character nor type, except what mortal mind assigns to 400:18 it. By lifting thought above error, or disease, and contending persistently for truth, you destroy error.

Mortal mind controlled

When we remove disease by addressing the disturbed 400:21 mind, giving no heed to the body, we prove that thought

alone creates the suffering. Mortal mind

rules all that is mortal. We see in the body 400:24 the images of this mind, even as in optics we see painted

on the retina the image which becomes visible to the

senses. The action of so-called mortal mind must be 400:27 destroyed by the

divine Mind to bring out the harmony

of being. Without divine control there is discord, manifest as sin, sickness, and death.

Mortal mind not a healer

400:30 The Scriptures plainly declare the baneful influence of

sinful thought on the body. Even our Master felt this.

It is recorded that in certain localities he did not many 401:1 mighty works “because of their unbelief” in Truth. Any

human error is its own enemy, and works against itself; 401:3 it does nothing in the right direction and much

in the wrong. If so-called mind is cherishing

evil passions and malicious purposes, it is not a healer, 401:6 but it engenders disease and death.

Effect of opposites

If faith in the truth of being, which you impart mentally while destroying error, causes chemicalization (as 401:9 when an alkali is destroying an acid), it is because the truth of being must transform the

error to the end of producing a higher manifestation. 401:12 This fermentation should not aggravate the disease, but

should be as painless to man as to a fluid, since matter

has no sensation and mortal mind only feels and sees 401:15 materially.

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal be-401:18 lief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

Medicine and brain

401:21 The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain 401:24 or body by applying the drug to either? Would the drug remove paralysis, affect organization, or restore will and action to cerebrum and cerebellum?

Skilful surgery

401:27 Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones 401:30 and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. 402:1 Christian Science is always the most skilful surgeon, but

surgery is the branch of its healing which will be last 402:3 acknowledged. However, it is but just to say that the

author has already in her possession well-authenticated

records of the cure, by herself and her students through 402:6 mental surgery alone, of broken bones, dislocated joints,

and spinal vertebrae.

Indestructible life of man

The time approaches when mortal mind will forsake 402:9 its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will 402:12 not interfere with spiritual facts. Man is indestructible

and eternal. Sometime it will be learned that mortal

mind constructs the mortal body with this mind's own 402:15 mortal materials. In Science, no breakage nor dislocation

can really occur. You say that accidents, injuries, and

disease kill man, but this is not true. The life of man is 402:18 Mind. The material body manifests only what mortal

mind believes, whether it be a broken bone, disease, or sin.

The evil of mesmerism

We say that one human mind can influence another and 402:21 in this way affect the body, but we rarely remember that

we govern our own bodies. The error, mesmerism - or hypnotism, to use the recent term 402:24 - illustrates the fact just stated. The operator would

make his subjects believe that they cannot act voluntarily

and handle themselves as they should do. If they yield 402:27 to this influence, it is because their belief is not better

instructed by spiritual understanding. Hence the proof

that hypnotism is not scientific; Science cannot produce 402:30 both disorder and order. The involuntary pleasure or

pain of the person under hypnotic control is proved to be

a belief without a real cause.

Wrong-doer should suffer

403:1 So the sick through their beliefs have induced their own

diseased conditions. The great difference between vol-403:3 untary and involuntary mesmerism is that voluntary mesmerism is induced consciously and

should and does cause the perpetrator to suffer, while self-403:6 mesmerism is induced unconsciously and by his mistake

a man is often instructed. In the first instance it is understood that the difficulty is a mental illusion, while in the 403:9 second it is believed that the misfortune is a material effect.

The human mind is employed to remove the illusion in

one case, but matter is appealed to in the other. In real-403:12 ity, both have their origin in the human mind, and can be

healed only by the divine Mind.

Error's power imaginary

You command the situation if you understand that 403:15 mortal existence is a state of self-deception and not the

truth of being. Mortal mind is constantly

producing on mortal body the results of false 403:18 opinions; and it will continue to do so, until mortal

error is deprived of its imaginary powers by Truth,

which sweeps away the gossamer web of mortal illusion. 403:21 The most Christian state is one of rectitude and spiritual understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from 403:24 dark forebodings regarding disease and then acquaint

your patient with it.

Disease-production

The mortal so-called mind produces all that is unlike 403:27 the immortal Mind. The human mind determines the

nature of a case, and the practitioner improves

or injures the case in proportion to the truth 403:30 or error which influences his conclusions. The mental

conception and development of disease are not understood by the patient, but the physician should be familiar 404:1 with mental action and its effect in order to judge the case

according to Christian Science.

Appetites to be abandoned

404:3 If a man is an inebriate, a slave to tobacco, or the special

servant of any one of the myriad forms of sin, meet and

destroy these errors with the truth of being, - 404:6 by exhibiting to the wrong-doer the suffering

which his submission to such habits brings, and by convincing him that there is no real pleasure in false appe-404:9 tites. A corrupt mind is manifested in a corrupt body.

Lust, malice, and all sorts of evil are diseased beliefs, and

you can destroy them only by destroying the wicked 404:12 motives which produce them. If the evil is over in the

repentant mortal mind, while its effects still remain on the

individual, you can remove this disorder as God's law is 404:15 fulfilled and reformation cancels the crime. The healthy

sinner is the hardened sinner.

Temperance reform

The temperance reform, felt all over our land, results 404:18 from metaphysical healing, which cuts down every tree

that brings not forth good fruit. This conviction, that there is no real pleasure in sin, 404:21 is one of the most important points in the theology of

Christian Science. Arouse the sinner to this new and

true view of sin, show him that sin confers no pleasure, 404:24 and this knowledge strengthens his moral courage and

increases his ability to master evil and to love good.

Sin or fear the root of sickness

Healing the sick and reforming the sinner are one and 404:27 the same thing in Christian Science. Both cures require

the same method and are inseparable in Truth.

Hatred, envy, dishonesty, fear, and so forth, 404:30 make a man sick, and neither material medicine nor Mind can help him permanently, even in body,

unless it makes him better mentally, and so delivers him 405:1 from his destroyers. The basic error is mortal mind.

Hatred inflames the brutal propensities. The indulgence 405:3 of evil motives and aims makes any man, who is above the

lowest type of manhood, a hopeless sufferer.

Mental conspirators

Christian Science commands man to master the pro-405:6 pendencies, - to hold hatred in abeyance with kindness,

to conquer lust with chastity, revenge with

charity, and to overcome deceit with hon-405:9 esty. Choke these errors in their early stages, if you

would not cherish an army of conspirators against

health, happiness, and success. They will deliver you 405:12 to the judge, the arbiter of truth against error. The

judge will deliver you to justice, and the sentence of

the moral law will be executed upon mortal mind and 405:15 body. Both will be manacled until the last farthing

is paid, - until you have balanced your account with

God. "Whatsoever a man soweth, that shall he also 405:18 reap." The good man finally can overcome his fear of

sin. This is sin's necessity, - to destroy itself. Immortal man demonstrates the government of God, good, 405:21 in which is no power to sin.

Cumulative repentance

It were better to be exposed to every plague on earth

than to endure the cumulative effects of a guilty con-405:24 science. The abiding consciousness of wrong-doing tends to destroy the ability to do right.

If sin is not regretted and is not lessening, then it is 405:27 hastening on to physical and moral doom. You are conquered by the moral penalties you incur and the ills they

bring. The pains of sinful sense are less harmful than its 405:30 pleasures. Belief in material suffering causes mortals to

retreat from their error, to flee from body to Spirit, and

to appeal to divine sources outside of themselves.

The leaves of healing

406:1 The Bible contains the recipe for all healing. “The

leaves of the tree were for the healing of the nations.” 406:3 Sin and sickness are both healed by the same

Principle. The tree is typical of man’s divine

Principle, which is equal to every emergency, offering 406:6 full salvation from sin, sickness, and death. Sin will

submit to Christian Science when, in place of modes and

forms, the power of God is understood and demonstrated 406:9 in the healing of mortals, both mind and body. “Perfect Love casteth out fear.”

Sickness will abate

The Science of being unveils the errors of sense, and 406:12 spiritual perception, aided by Science, reaches Truth.

Then error disappears. Sin and sickness will

abate and seem less real as we approach the 406:15 scientific period, in which mortal sense is subdued and

all that is unlike the true likeness disappears. The moral

man has no fear that he will commit a murder, and he 406:18 should be as fearless on the question of disease.

Resist to the end

Resist evil - error of every sort - and it will flee from

you. Error is opposed to Life. We can, and ultimately 406:21 shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life

over death, and good over evil, and this growth will go 406:24 on until we arrive at the fulness of God's idea, and no

more fear that we shall be sick and die. Inharmony of

any kind involves weakness and suffering, - a loss of 406:27 control over the body.

Morbid cravings

The depraved appetite for alcoholic drinks, tobacco,

tea, coffee, opium, is destroyed only by Mind's mastery 406:30 of the body. This normal control is gained

through divine strength and understanding.

There is no enjoyment in getting drunk, in becoming a 407:1 fool or an object of loathing; but there is a very sharp

remembrance of it, a suffering inconceivably terrible to 407:3 man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting.

Universal panacea

407:6 Man's enslavement to the most relentless masters -

passion, selfishness, envy, hatred, and revenge - is conquered only by a mighty struggle. Every 407:9 hour of delay makes the struggle more severe.

If man is not victorious over the passions, they crush

out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the

weakness of mortal mind, - strength from the immortal

and omnipotent Mind, - and lifting humanity above itself into purer desires, even into spiritual power and

good-will to man.

Let the slave of wrong desire learn the lessons of Christian Science, and he will get the better of that desire

and ascend a degree in the scale of health, happiness,

and existence.

Immortal memory

407:21 If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all

being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be

present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, 407:27 and brings the divine Mind, Life not death, into your

consciousness.

Sin a form of insanity

There are many species of insanity. All sin is insan-407:30 ity in different degrees. Sin is spared from

this classification, only because its method of

madness is in consonance with common mortal belief. 408:1 Every sort of sickness is error, - that is, sickness is

loss of harmony. This view is not altered by the fact 408:3 that sin is worse than sickness, and sickness is not acknowledged nor discovered to be error by many who are

sick.

408:6 There is a universal insanity of so-called health, which

mistakes fable for fact throughout the entire round of the

material senses, but this general craze cannot, in a scien-408:9 tific diagnosis, shield the individual case from the special

name of insanity. Those unfortunate people who are

committed to insane asylums are only so many distinctly 408:12 defined instances of the baneful effects of illusion on mortal minds and bodies.

Drugs and brain-lobes

The supposition that we can correct insanity by the use 408:15 of purgatives and narcotics is in itself a mild species of

insanity. Can drugs go of their own accord

to the brain and destroy the so-called inflam-408:18 mation of disordered functions, thus reaching mortal

mind through matter? Drugs do not affect a corpse, and

Truth does not distribute drugs through the blood, and 408:21 from them derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce

insanity as perceptibly as would congestion of the brain, 408:24 were it not that mortal mind thinks that the tarsal joint is

less intimately connected with the mind than is the brain.

Reverse the belief, and the results would be perceptibly 408:27 different.

Matter and animate error

The unconscious thought in the corporeal substratum of brain produces no effect, and that condition of 408:30 the body which we call sensation in matter

is unreal. Mortal mind is ignorant of itself, - ignorant of the errors it includes and of their 409:1 effects. Intelligent matter is an impossibility. You

may say: "But if disease obtains in matter, why do 409:3 you insist that disease is formed by mortal mind and

not by matter?" *Mortal mind* and body combine as

one, and the nearer matter approaches its final state-409:6 ment, - animate error called nerves, brain, mind, - the

more prolific it is likely to become in sin and disease—

beliefs.

Dictation of error

409:9 Unconscious mortal mind - *alias* matter, brain - cannot dictate terms to consciousness nor say, "I am sick."

The belief, that the unconscious substratum 409:12 of mortal mind, termed the body, suffers and

reports disease independently of this so-called conscious

mind, is the error which prevents mortals from knowing 409:15 how to govern their bodies.

So-called superiority

The so-called conscious mortal mind is believed to be

superior to its unconscious substratum, matter, and 409:18 the stronger never yields to the weaker, except through fear or choice. The animate

should be governed by God alone. The real man is 409:21 spiritual and immortal, but the mortal and imperfect

so-called "children of men" are counterfeits from the

beginning, to be laid aside for the pure reality. This 409:24 mortal is put off, and the new man or real man is put

on, in proportion as mortals realize the Science of man

and seek the true model.

Death no benefactor

409:27 We have no right to say that life depends on matter

now, but will not depend on it after death. We cannot

spend our days here in ignorance of the Science 409:30 of Life, and expect to find beyond the grave

a reward for this ignorance. Death will not make us

harmonious and immortal as a recompense for ignorance. 410:1 If here we give no heed to Christian Science, which is

spiritual and eternal, we shall not be ready for spiritual 410:3 Life hereafter.

Life eternal and present

“This is life eternal,” says Jesus, - *is*, not *shall be*;

and then he defines everlasting life as a present knowledge 410:6 of his Father and of himself, - the knowledge

of Love, Truth, and Life. “This is life eternal, that they might know Thee, the only true God, and 410:9 Jesus Christ, whom Thou hast sent.” The Scriptures

say, “Man shall not live by bread *alone*, but by every

word that proceedeth out of the mouth of God,” show-410:12 ing that Truth is the actual life of man; but mankind

objects to making this teaching practical.

Love casteth out fear

Every trial of our faith in God makes us stronger. 410:15 The more difficult seems the material condition to be

overcome by Spirit, the stronger should be our

faith and the purer our love. The Apostle 1 John 4:18 says: "There is no fear in Love, but perfect Love

casteth out fear... . He that feareth is not made perfect in Love." Here is a definite and inspired proclamation of Christian Science.

MENTAL TREATMENT ILLUSTRATED

Be not afraid

The Science of mental practice is susceptible of no 1 John 4:24 misuse. Selfishness does not appear in the practice of

Truth or Christian Science. If mental practice is abused or is used in any way except to 1 John 4:27 promote right thinking and doing, the power to heal

mentally will diminish, until the practitioner's healing

ability is wholly lost. Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!" 1 John 4:18 Said Job: "The thing which I greatly feared is come

upon me."

Naming diseases

1 John 4:18 My first discovery in the student's practice was this:

If the student silently called the disease by name, when

he argued against it, as a general rule the body 1 John 4:18 would respond more quickly, - just as a person replies more readily when his name is spoken; but

this was because the student was not perfectly attuned to 411:9 divine Science, and needed the arguments of truth for

reminders. If Spirit or the power of divine Love bear

witness to the truth, this is the ultimatum, the scientific 411:12 way, and the healing is instantaneous.

Evils cast out

It is recorded that once Jesus asked the name of a disease, - a disease which moderns would call *dementia*. 411:15 The demon, or evil, replied that his name was

Legion. Thereupon Jesus cast out the evil,

and the insane man was changed and straightway be-411:18 came whole. The Scripture seems to import that Jesus

caused the evil to be self-seen and so destroyed.

Fear as the foundation

The procuring cause and foundation of all sickness is 411:21 fear, ignorance, or sin. Disease is always induced by a

false sense mentally entertained, not destroyed.

Disease is an image of thought externalized. 411:24 The mental state is called a material state. Whatever

is cherished in mortal mind as the physical condition is

imaged forth on the body.

Unspoken pleading

411:27 Always begin your treatment by allaying the fear

of patients. Silently reassure them as to their exemption from disease and danger. Watch the re-411:30 sult of this simple rule of Christian Science,

and you will find that it alleviates the symptoms of every

disease. If you succeed in wholly removing the fear, 412:1 your patient is healed. The great fact that God lovingly

governs all, never punishing aught but sin, is your stand-412:3 point, from which to advance and destroy the human fear

of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet 412:6 the peculiar or general symptoms of the case you treat,

but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be 412:9 the victor.

Eloquent silence

You may call the disease by name when you mentally

deny it; but by naming it audibly, you are liable under 412:12 some circumstances to impress it upon the

thought. The power of Christian Science and

divine Love is omnipotent. It is indeed adequate to un-412:15 clasp the hold and to destroy disease, sin, and death.

Insistence requisite

To prevent disease or to cure it, the power of Truth,
of divine Spirit, must break the dream of the material 412:18 senses. To heal
by argument, find the type
of the ailment, get its name, and array your
mental plea against the physical. Argue at first men-412:21 tally, not audibly,
that the patient has no disease, and
conform the argument so as to destroy the evidence of
disease. Mentally insist that harmony is the fact, and 412:24 that sickness is a
temporal dream. Realize the presence
of health and the fact of harmonious being, until the
body corresponds with the normal conditions of health 412:27 and harmony.

The cure of infants

If the case is that of a young child or an infant, it needs
to be met mainly through the parent's thought, silently 412:30 or audibly on
the aforesaid basis of Christian
Science. The Scientist knows that there can
be no hereditary disease, since matter is not intelligent 413:1 and cannot
transmit good or evil intelligence to man, and

God, the only Mind, does not produce pain in matter. 413:3 The act of yielding one's thoughts to the undue contemplation of physical wants or conditions induces those very

conditions. A single requirement, beyond what is necessary to meet the simplest needs of the babe is harmful.

Mind regulates the condition of the stomach, bowels, and

food, the temperature of children and of men, and matter 413:9 does not. The wise or unwise views of parents and other

persons on these subjects produce good or bad effects on the health of children.

Ablutions for cleanliness

413:12 The daily ablutions of an infant are no more natural

nor necessary than would be the process of taking a fish

out of water every day and covering it with dirt 413:15 in order to make it thrive more vigorously in its

own element. "Cleanliness is next to godliness," but

washing should be only for the purpose of keeping the 413:18 body clean, and this can be effected without scrubbing the

whole surface daily. Water is not the natural habitat of

humanity. I insist on bodily cleanliness within and with-413:21 out. I am not patient with a speck of dirt; but in caring

for an infant one need not wash his little body all over each

day in order to keep it sweet as the new-blown flower.

Juvenile ailments

413:24 Giving drugs to infants, noticing every symptom of

flatulency, and constantly directing the mind to such

signs, - that mind being laden with illusions 413:27 about disease, health-laws, and death, - these

actions convey mental images to children's budding

thoughts, and often stamp them there, making it probable 413:30 at any time that such ills may be reproduced in the very

ailments feared. A child may have worms, if you say so,

or any other malady, timorously held in the beliefs con-414:1 cerning his body. Thus are laid the foundations of the

belief in disease and death, and thus are children educated 414:3 into discord.

Cure of insanity

The treatment of insanity is especially interesting.

However obstinate the case, it yields more readily than 414:6 do most diseases to the salutary action of

truth, which counteracts error. The arguments to be used in curing insanity are the same as in 414:9 other diseases: namely, the impossibility that matter,

brain, can control or derange mind, can suffer or cause

suffering; also the fact that truth and love will establish 414:12 a healthy state, guide and govern mortal mind or the

thought of the patient, and destroy all error, whether it is called dementia, hatred, or any other discord.

414:15 To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon, - not

until your patients are prepared for the explanation, - 414:18 lest you array the sick against their own interests by troubling and perplexing their thought. The Christian Scientist's argument rests on the Christianly scientific basis of 414:21 being. The Scripture declares, "The Lord He is God

[good]; there is none else beside Him." Even so, harmony

is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither

feels, suffers, nor enjoys. Hold these points strongly in

view. Keep in mind the verity of being, - that man is 414:27 the image and likeness of God, in whom all being is

painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is 414:30 blameworthy, unreal, and is not brought about by divine

Love.

Matter is not inflamed

Matter cannot be inflamed. Inflammation is fear, an 415:1 excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a 415:3 cause nor an effect. Mind in every case is the

eternal God, good. Sin, disease, and death

have no foundations in Truth. Inflammation as a mortal belief quickens

or impedes the action of the system,

because thought moves quickly or slowly, leaps or halts

when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought

does not reach. That is why opiates relieve inflammation. 415:12 They quiet the thought by inducing stupefaction and by

resorting to matter instead of to Mind. Opiates do not

remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master

an erroneous belief.

Truth calms the thought

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or

flushed cheek. In the same way thought increases or diminishes the secretions, the action 415:21 of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by

thought, represent the action of all the organs of the human system, including brain and viscera. To remove

the error producing disorder, you must calm and instruct

mortal mind with immortal Truth.

Effects of etherization

415:27 Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs

will vanish from consciousness. Indeed, the 415:30 whole frame will sink from sight along with

surrounding objects, leaving the pain standing forth as

distinctly as a mountain-peak, as if it were a separate 416:1 bodily member. At last the agony also vanishes. This

process shows the pain to be in the mind, for the inflam-416:3 mation is not suppressed; and the belief of pain will

presently return, unless the mental image occasioning

the pain be removed by recognizing the truth of being.

Sedatives valueless

416:6 A hypodermic injection of morphine is administered

to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any 416:9 pain. Yet any physician - allopathic, homoe—

opathic, botanic, eclectic - will tell you that the troublesome material cause is unremoved, and that when the 416:12 soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the belief

which occasions the pain has meanwhile been changed. 416:15 Where is the pain while the patient sleeps?

The so-called physical ego

The material body, which you call *me*, is mortal mind,

and this mind is material in sensation, even as the body, 416:18 which has originated from this material sense

and been developed according to it, is material. This materialism of parent and child is only in 416:21 mortal mind, as the dead body proves; for when the mortal has resigned his body to dust, the body is no longer the parent, even in appearance.

Evil thought depletes

416:24 The sick know nothing of the mental process by

which they are depleted, and next to nothing of the

metaphysical method by which they can be 416:27 healed. If they ask about their disease, tell

them only what is best for them to know. Assure them

that they think too much about their ailments, and 416:30 have already heard too much on that subject. Turn

their thoughts away from their bodies to higher objects. Teach them that their being is sustained by 417:1 Spirit, not by matter, and that they find health, peace, and harmony in God, divine Love.

Helpful encouragement

417:3 Give sick people credit for sometimes knowing more

than their doctors. Always support their trust in the

power of Mind to sustain the body. Never 417:6 tell the sick that they have more courage

than strength. Tell them rather, that their strength
is in proportion to their courage. If you make the sick 417:9 realize this great
truism, there will be no reaction from
over-exertion or from excited conditions. Maintain
the facts of Christian Science, - that Spirit is God, and 417:12 therefore cannot
be sick; that what is termed matter
cannot be sick; that all causation is Mind, acting
through spiritual law. Then hold your ground with 417:15 the unshaken
understanding of Truth and Love, and
you will win. When you silence the witness against your
plea, you destroy the evidence, for the disease disap-417:18 pears. The
evidence before the corporeal senses is not
the Science of immortal man.

Disease to be made unreal

To the Christian Science healer, sickness is a dream 417:21 from which the
patient needs to be awakened. Disease should not appear real to the physician,
since it is demonstrable that the way to 417:24 cure the patient is to make
disease unreal to him. To
do this, the physician must understand the unreality
of disease in Science.

417:27 Explain audibly to your patients, as soon as they can
bear it, the complete control which Mind holds over the

body. Show them how mortal mind seems to induce 417:30 disease by certain fears and false conclusions, and how

divine Mind can cure by opposite thoughts. Give your

patients an underlying understanding to support them 418:1 and to shield them from the baneful effects of their own

conclusions. Show them that the conquest over sickness, 418:3 as well as over sin, depends on mentally destroying all

belief in material pleasure or pain.

Christian pleading

Stick to the truth of being in contradistinction to the 418:6 error that life, substance, or intelligence can be in matter.

Plead with an honest conviction of truth and

a clear perception of the unchanging, unerr-418:9 ing, and certain effect of divine Science. Then, if your

fidelity is half equal to the truth of your plea, you will

heal the sick.

Truthful arguments

418:12 It must be clear to you that sickness is no more

the reality of being than is sin. This mortal dream

of sickness, sin, and death should cease 418:15 through Christian Science. Then one disease would be as readily destroyed as another. Whatever the belief

is, if arguments are used to destroy it, 418:18 the belief must be repudiated, and the negation must extend to the supposed disease and to whatever decides its

type and symptoms. Truth is affirmative, and confers 418:21 harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the

truthful arguments you employ, and especially by the 418:24 spirit of Truth and Love which you entertain, you will

heal the sick.

Morality required

Include moral as well as physical belief in your efforts 418:27 to destroy error. Cast out all manner of evil. "Preach

the gospel to every creature." Speak the

truth to every form of error. Tumors, ulcers, 418:30 tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which

flee before the light of Truth.

419:1 A moral question may hinder the recovery of the sick.

Lurking error, lust, envy, revenge, malice, or hate will 419:3 perpetuate or even create the belief in disease. Errors

of all sorts tend in this direction. Your true course is

to destroy the foe, and leave the field to God, Life, Truth, 419:6 and Love, remembering that God and His ideas alone

are real and harmonious.

Relapse unnecessary

If your patient from any cause suffers a relapse, meet 419:9 the cause mentally and courageously, knowing that

there can be no reaction in Truth. Neither

disease itself, sin, nor fear has the power to 419:12 cause disease or a relapse. Disease has no intelligence

with which to move itself about or to change itself from

one form to another. If disease moves, mind, not mat-419:15 ter, moves it; therefore be sure that you move it off.

Meet every adverse circumstance as its master. Observe mind instead of body, lest aught unfit for develop-419:18 ment enter thought. Think less of material conditions

and more of spiritual.

Conquer beliefs and fears

Mind produces all action. If the action proceeds from 419:21 Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A

relapse cannot in reality occur in mortals or 419:24 so-called mortal minds, for there is but one

Mind, one God. Never fear the mental malpractitioner,

the mental assassin, who, in attempting to rule mankind, 419:27 tramples upon

the divine Principle of metaphysics, for God

is the only power. To succeed in healing, you must conquer your own fears as well as those of your patients, and 419:30 rise into higher and holier consciousness.

True government of man

If it is found necessary to treat against relapse, know

that disease or its symptoms cannot change forms, nor 420:1 go from one part to another, for Truth destroys disease.

There is no metastasis, no stoppage of harmonious 420:3 action, no paralysis. Truth not error, Love

not hate, Spirit not matter, governs man. If

students do not readily heal themselves, they should 420:6 early call an experienced Christian Scientist to aid

them. If they are unwilling to do this for themselves,

they need only to know that error cannot produce this 420:9 unnatural reluctance.

Positive reassurance

Instruct the sick that they are not helpless victims,

for if they will only accept Truth, they can resist disease 420:12 and ward it off, as positively as they can the

temptation to sin. This fact of Christian Science should be explained to invalids when they are in a 420:15 fit mood to receive it, - when they will not array themselves against it, but are ready to become receptive to the

new idea. The fact that Truth overcomes both disease 420:18 and sin reassures depressed hope. It imparts a healthy

stimulus to the body, and regulates the system. It increases or diminishes the action, as the case may require, 420:21 better than any drug, alterative, or tonic.

Proper stimulus

Mind is the natural stimulus of the body, but erroneous belief, taken at its best, is not promotive of health 420:24 or happiness. Tell the sick that they can

meet disease fearlessly, if they only realize

that divine Love gives them all power over every physical 420:27 action and condition.

Awaken the patient

If it becomes necessary to startle mortal mind to break

its dream of suffering, vehemently tell your patient that 420:30 he must awake. Turn his gaze from the false

evidence of the senses to the harmonious facts

of Soul and immortal being. Tell him that he suffers 421:1 only as the insane suffer, from false beliefs. The only

difference is, that insanity implies belief in a diseased 421:3 brain, while

physical ailments (so-called) arise from the

belief that other portions of the body are deranged. Derangement, or *disarrangement*, is a word which conveys 421:6 the true definition of all human belief in ill-health, or disturbed harmony. Should you thus startle mortal mind

in order to remove its beliefs, afterwards make known 421:9 to the patient your motive for this shock, showing him

that it was to facilitate recovery.

How to treat a crisis

If a crisis occurs in your treatment, you must treat 421:12 the patient less for the disease and more for the mental

disturbance or fermentation, and subdue the

symptoms by removing the belief that this 421:15 chemicalization produces pain or disease. Insist vehemently on the great fact which covers the whole ground,

that God, Spirit, is all, and that there is none beside 421:18 Him. There is *no disease*. When the supposed suffering is gone from mortal mind, there can be no pain; and

when the fear is destroyed, the inflammation will sub-421:21 side. Calm the excitement sometimes induced by chemicalization, which is the alterative effect produced by

Truth upon error, and sometimes explain the symptoms 421:24 and their cause to the patient.

No perversion of Mind-science

It is no more Christianly scientific to see disease than

it is to experience it. If you would destroy the sense 421:27 of disease, you should not build it up by

wishing to see the forms it assumes or by

employing a single material application for 421:30 its relief. The perversion of Mind-science is like asserting that the products of eight multiplied by five, and

of seven by ten, are both forty, and that their combined 422:1 sum is fifty, and then calling the process mathematics.

Wiser than his persecutors, Jesus said: "If I by Beelze-422:3 bub cast out devils, by whom do your children cast them

out?"

Effect of this book

If the reader of this book observes a great stir through-422:6 out his whole system, and certain moral and physical

symptoms seem aggravated, these indications

are favorable. Continue to read, and the book 422:9 will become the physician, allaying the tremor which

Truth often brings to error when destroying it.

Disease neutralized

Patients, unfamiliar with the cause of this commotion 422:12 and ignorant that it is a favorable omen, may be alarmed.

If such be the case, explain to them the law

of this action. As when an acid and alkali 422:15 meet and bring out a third quality, so mental and moral

chemistry changes the material base of thought, giving

more spirituality to consciousness and causing it to depend 422:18 less on material evidence. These changes which go on

in mortal mind serve to reconstruct the body. Thus

Christian Science, by the alchemy of Spirit, destroys sin 422:21 and death.

Bone-healing by surgery

Let us suppose two parallel cases of bone-disease, both

similarly produced and attended by the same symptoms. 422:24 A surgeon is employed in one case, and a

Christian Scientist in the other. The surgeon, holding that matter forms its own conditions and 422:27 renders them fatal at certain points, entertains fears and

doubts as to the ultimate outcome of the injury. Not

holding the reins of government in his own hands, he 422:30 believes that something stronger than Mind - namely,

matter - governs the case. His treatment is therefore

tentative. This mental state invites defeat. The belief 423:1 that he has met his master in matter and may not be

able to mend the bone, increases his fear; yet this belief 423:3 should not be communicated to the patient, either verbally or otherwise, for this fear greatly diminishes the

tendency towards a favorable result. Remember that the 423:6 unexpressed belief oftentimes affects a sensitive patient

more strongly than the expressed thought.

Scientific corrective

The Christian Scientist, understanding scientifically 423:9 that all is Mind, commences with mental causation, the

truth of being, to destroy the error. This corrective is an alterative, reaching to every part 423:12 of the human system. According to Scripture, it searches

“the joints and marrow,” and it restores the harmony of man.

Coping with difficulties

423:15 The matter-physician deals with matter as both his foe

and his remedy. He regards the ailment as weakened or

strengthened according to the evidence which 423:18 matter presents. The metaphysician, making

Mind his basis of operation irrespective of matter and

regarding the truth and harmony of being as superior to 423:21 error and discord, has rendered himself strong, instead

of weak, to cope with the case; and he proportionately
strengthens his patient with the stimulus of courage and 423:24 conscious
power. Both Science and consciousness are
now at work in the economy of being according to the law
of Mind, which ultimately asserts its absolute supremacy.

Formation from thought

423:27 Ossification or any abnormal condition or derangement of the body is as
directly the action of mortal

mind as is dementia or insanity. Bones have 423:30 only the substance of
thought which forms

them. They are only phenomena of the mind of mortals. The so-called
substance of bone is formed first 424:1 by the parent's mind, through self-
division. Soon the

child becomes a separate, individualized mortal mind, 424:3 which takes
possession of itself and its own thoughts of

bones.

Accidents unknown to God

Accidents are unknown to God, or immortal Mind, 424:6 and we must leave
the mortal basis of belief

and unite with the one Mind, in order to

change the notion of chance to the proper sense 424:9 of God's unerring
direction and thus bring out harmony.

Opposing mentality

Under divine Providence there can be no accidents,
since there is no room for imperfection in perfection.

424:12 In medical practice objections would be raised if one

doctor should administer a drug to counteract the working of a remedy prescribed by another doctor. 424:15 It is equally important in metaphysical practice that the *minds* which surround your patient should

not act against your influence by continually expressing 424:18 such opinions as may alarm or discourage, - either by

giving antagonistic advice or through unspoken thoughts

resting on your patient. While it is certain that the 424:21 divine Mind can remove any obstacle, still you need the

ear of your auditor. It is not more difficult to make yourself heard mentally while others are thinking about your 424:24 patients or conversing with them, if you understand

Christian Science - the oneness and the allness of divine

Love; but it is well to be alone with God and the sick 424:27 when treating disease.

Mind removes scrofula

To prevent or to cure scrofula and other so-called hereditary diseases, you must destroy the belief in these ills 424:30 and the faith in the possibility of their

transmission. The patient may tell you that he

has a humor in the blood, a scrofulous diathesis. His 425:1 parents or some of his progenitors farther back have so

believed. Mortal mind, not matter, induces this con-425:3 clusion and its results. You will have humors, just so

long as you believe them to be safety-valves or to be ineradicable.

Nothing to consume

425:6 If the case to be mentally treated is consumption, take

up the leading points included (according to belief) in

this disease. Show that it is not inherited; 425:9 that inflammation, tubercles, hemorrhage, and

decomposition are beliefs, images of mortal thought superimposed upon the body; that they are not the truth 425:12 of man; that they should be treated as error and put out

of thought. Then these ills will disappear.

The lungs reformed

If the body is diseased, this is but one of the beliefs of 425:15 mortal mind. Mortal man will be less mortal, when he

learns that matter never sustained existence

and can never destroy God, who is man's Life. 425:18 When this is

understood, mankind will be more spiritual

and know that there is nothing to consume, since Spirit,

God, is All-in-all. What if the belief is consumption? 425:21 God is more to a man than his belief, and the less we acknowledge matter or its laws, the more immortality we

possess. Consciousness constructs a better body when 425:24 faith in matter has been conquered. Correct material

belief by spiritual understanding, and Spirit will form

you anew. You will never fear again except to offend 425:27 God, and you will never believe that heart or any portion of the body can destroy you.

Soundness maintained

If you have sound and capacious lungs and want 425:30 them to remain so, be always ready with the

mental protest against the opposite belief in

heredity. Discard all notions about lungs, tubercles, in-426:1 herited consumption, or disease arising from any circumstance, and you will find that mortal mind, when 426:3 instructed by Truth, yields to divine power, which steers

the body into health.

Our footsteps heavenward

The discoverer of Christian Science finds the path less 426:6 difficult when

she has the high goal always before her

thoughts, than when she counts her footsteps

in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The

struggle for Truth makes one strong instead of weak,

resting instead of wearying one. If the belief in death 426:12 were obliterated, and the understanding obtained that

there is no death, this would be a "tree of life," known

by its fruits. Man should renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation. When

it is learned that disease cannot destroy life, and that 426:18 mortals are not saved from sin or sickness by death, this

understanding will quicken into newness of life. It will

master either a desire to die or a dread of the grave, 426:21 and thus destroy the great fear that besets mortal

existence.

Christian standard

The relinquishment of all faith in death and also of 426:24 the fear of its sting would raise the standard of health

and morals far beyond its present elevation,

and would enable us to hold the banner of 426:27 Christianity aloft with unflinching faith in God, in Life

eternal. Sin brought death, and death will disappear

with the disappearance of sin. Man is immortal, and 426:30 the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

Life not contingent on matter

427:1 If it is true that man lives, this fact can never change

in Science to the opposite belief that man dies. Life is 427:3 the law of Soul, even the law of the spirit of

Truth, and Soul is never without its representative. Man's individual being can no more 427:6 die nor disappear in unconsciousness than can Soul, for

both are immortal. If man believes in death now, he

must disbelieve in it when learning that there is no reality 427:9 in death, since the truth of being is deathless. The belief that existence is contingent on matter must be met

and mastered by Science, before Life can be understood 427:12 and harmony obtained.

Mortality vanquished

Death is but another phase of the dream that existence can be material. Nothing can interfere with the 427:15 harmony of being nor end the existence of

man in Science. Man is the same after as

before a bone is broken or the body guillotined. If man 427:18 is never to overcome death, why do the Scriptures say,

“The last enemy that shall be destroyed is death”? The tenor of the Word shows that we shall obtain the victory 427:21 over death in proportion as we overcome sin. The great difficulty lies in ignorance of what God is. God, Life, Truth, and Love make man undying. Immortal Mind, 427:24 governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.

No death nor inaction

Called to the bed of death, what material remedy has 427:27 man when all such remedies have failed? Spirit is his last resort, but it should have been his first and only resort. The dream of death must 427:30 be mastered by Mind here or hereafter. Thought will waken from its own material declaration, “I am dead,” to catch this trumpet-word of Truth, “There 428:1 is no death, no inaction, diseased action, overaction, nor reaction.”

Vision opening

428:3 Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus’ way resolves the dark

visions of material sense into harmony and 428:6 immortality. Man’s privilege

at this supreme

moment is to prove the words of our Master: “If a man

keep my saying, he shall never see death.” To divest 428:9 thought of false trusts and material evidences in order

that the spiritual facts of being may appear, - this is

the great attainment by means of which we shall sweep 428:12 away the false and give place to the true. Thus we may

establish in truth the temple, or body, “whose builder

and maker is God.”

Intelligent consecration

428:15 We should consecrate existence, not “to the unknown

God” whom we “ignorantly worship,” but to the eternal

builder, the everlasting Father, to the Life 428:18 which mortal sense cannot impair nor mortal

belief destroy. We must realize the ability of mental

might to offset human misconceptions and to replace them 428:21 with the life which is spiritual, not material.

The present immortality

The great spiritual fact must be brought out that man

is, not *shall be*, perfect and immortal. We must hold 428:24 forever the

consciousness of existence, and

sooner or later, through Christ and Christian

Science, we must master sin and death. The evidence 428:27 of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being

are admitted.

Careful guidance

428:30 The author has healed hopeless organic disease, and

raised the dying to life and health through the understanding of God as the only Life. It is a sin to believe 429:1 that aught can overpower omnipotent and eternal Life,

and this Life must be brought to light by the understand-429:3 ing that there is no death, as well as by other

graces of Spirit. We must begin, however,

with the more simple demonstrations of control, and 429:6 the sooner we begin the better. The final demonstration

takes time for its accomplishment. When walking, we

are guided by the eye. We look before our feet, and if 429:9 we are wise, we look beyond a single step in the line of

spiritual advancement.

Clay replying to the potter

The corpse, deserted by thought, is cold and decays, 429:12 but it never suffers. Science declares that man is subject to Mind. Mortal mind affirms that mind

is subordinate to the body, that the body is 429:15 dying, that it must be buried and decomposed

into dust; but mortal mind's affirmation is not true.

Mortals waken from the dream of death with bodies un-429:18 seen by those who think that they bury the body.

Continuity of existence

If man did not exist before the material organization

began, he could not exist after the body is disintegrated. 429:21 If we live after death and are immortal, we

must have lived before birth, for if Life ever

had any beginning, it must also have an ending, even ac-429:24 cording to the calculations of natural science. Do you

believe this? No! Do you understand it? No! This

is why you doubt the statement and do not demonstrate 429:27 the facts it involves. We must have faith in all the sayings of our Master, though they are not included in the

teachings of the schools, and are not understood gener-429:30 ally by our ethical instructors.

Life all-inclusive

Jesus said (John viii. 51), "If a man keep my saying,
he shall never see death." That statement is not confined to spiritual
life, but includes all the phenomena of
existence. Jesus demonstrated this, healing the dying 430:3 and raising the
dead. Mortal mind must part
with error, must put off itself with its deeds,
and immortal manhood, the Christ ideal, will appear. 430:6 Faith should
enlarge its borders and strengthen its base
by resting upon Spirit instead of matter. When man
gives up his belief in death, he will advance more rapidly 430:9 towards God,
Life, and Love. Belief in sickness and
death, as certainly as belief in sin, tends to shut out the
true sense of Life and health. When will mankind wake 430:12 to this great
fact in Science?

I here present to my readers an allegory illustrative
of the law of divine Mind and of the supposed laws of matter and
hygiene, an allegory in which the plea of Christian
Science heals the sick.

A mental court case

Suppose a mental case to be on trial, as cases are tried 430:18 in court. A man

is charged with having committed liver-complaint. The patient feels ill, ruminates,

and the trial commences. Personal Sense is 430:21 the plaintiff. Mortal Man is the defendant. False Belief

is the attorney for Personal Sense. Mortal Minds, Materia Medica, Anatomy, Physiology, Hypnotism, Envy, 430:24 Greed and Ingratitude, constitute the jury. The court—

room is filled with interested spectators, and Judge

Medicine is on the bench. 430:27 The evidence for the prosecution being called for, a

witness testifies thus: -

I represent Health-laws. I was present on certain nights 430:30 when the prisoner, or patient, watched with a sick friend.

Although I have the superintendence of human affairs, I

was personally abused on those occasions. I was told that 431:1 I must remain silent until called for at this trial, when I

would be allowed to testify in the case. Notwithstanding 431:3 my rules to the contrary, the prisoner watched with the sick

every night in the week. When the sick mortal was thirsty,

the prisoner gave him drink. During all this time the pris-431:6 oner attended to his daily labors, partaking of food at ir—

regular intervals, sometimes going to sleep immediately

after a heavy meal. At last he committed liver-complaint, 431:9 which I considered criminal, inasmuch as this offence is

deemed punishable with death. Therefore I arrested Mortal Man in behalf of

the state (namely, the body) and cast 431:12 him into prison.

At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to prevent his punishment. The struggle on their part was long. Materia

Medica held out the longest, but at length all these assistants—

assistants resigned to me, Health-laws, and I succeeded in getting Mortal Man into close confinement until I should

release him.

The next witness is called:-

431:21 I am Coated Tongue. I am covered with a foul fur,

placed on me the night of the liver-attack. Morbid Secretion hypnotized the prisoner and took control of his mind, 431:24 making him despondent.

Another witness takes the stand and testifies:-

I am Sallow Skin. I have been dry, hot, and chilled by 431:27 turns since the night of the liver-attack. I have lost my

healthy hue and become unsightly, although nothing on my

part has occasioned this change. I practise daily ablutions 431:30 and perform my functions as usual, but I am robbed of my

good looks.

432:1 The next witness testifies: -

I am Nerve, the State Commissioner for Mortal Man. 432:3 I am intimately acquainted with the plaintiff, Personal

Sense, and know him to be truthful and upright, whereas

Mortal Man, the prisoner at the bar, is capable of false-432:6 hood. I was witness to the crime of liver-complaint. I

knew the prisoner would commit it, for I convey messages

from my residence in matter, alias brain, to body.

432:9 Another witness is called for by the Court of Error

and says: -

I am Mortality, Governor of the Province of Body, in 432:12 which Mortal Man resides. In this province there is a statute regarding disease, - namely, that he upon whose person disease is found shall be treated as a criminal and 432:15 punished with death.

The Judge asks if by doing good to his neighbor, it is

possible for man to become diseased, transgress the laws, 432:18 and merit punishment, and Governor Mortality replies in

the affirmative.

Another witness takes the stand and testifies: -

432:21 I am Death. I was called for, shortly after the report of

the crime, by the officer of the Board of Health, who protested that the

prisoner had abused him, and that my presence was required to confirm his testimony. One of the

prisoner's friends, Materia Medica, was present when I

arrived, endeavoring to assist the prisoner to escape from the hands of justice, *alias* nature's so-called law; but my

appearance with a message from the Board of Health

changed the purpose of Materia Medica, and he decided once that the prisoner should die.

Judge Medicine charges the jury

433:1 The testimony for the plaintiff, Personal Sense, being

closed, Judge Medicine arises, and with great solemnity 433:3 addresses the jury of Mortal Minds. He analyzes

the offence, reviews the testimony, and

explains the law relating to liver-complaint. 433:6 His conclusion is, that laws of nature render disease

homicidal. In compliance with a stern duty, his Honor,

Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian suggestions of Christian Science. The jury must regard in such

cases only the evidence of Personal Sense against Mortal Man. 433:12

As the Judge proceeds, the prisoner grows restless. His

sallow face blanches with fear, and a look of despair and death settles upon it. The case is given to the jury. A

brief consultation ensues, and the jury returns a verdict of “Guilty of liver-complaint in the first degree.”

Mortal Man sentenced

433:18 Judge Medicine then proceeds to pronounce the solemn

sentence of death upon the prisoner. Because he has

loved his neighbor as himself, Mortal Man has 433:21 been guilty of benevolence in the first degree,

and this has led him into the commission of the second

crime, liver-complaint, which material laws condemn as 433:24 homicide. For this crime Mortal Man is sentenced to

be tortured until he is dead. “May God have mercy on

your soul,” is the Judge’s solemn peroration.

433:27 The prisoner is then remanded to his cell (sick-bed),

and Scholastic Theology is sent for to prepare the frightened sense of Life, God, - which sense must be immortal, 433:30 - for *death*.

Appeal to a higher tribunal

Ah! but Christ, Truth, the spirit of Life and the

friend of Mortal Man, can open wide those prison doors 434:1 and set the captive free. Swift on the wings of divine

Love, there comes a despatch: “Delay the execution; 434:3 the prisoner is not

guilty.” Consternation fills

the prison-yard. Some exclaim, “It is contrary to law and justice.” Others say, 434:6 “The law of Christ supersedes *our* laws; let us follow

Christ.”

Counsel for defence

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian

Science is allowed to appear as counsel for

the unfortunate prisoner. Witnesses, judges 434:12 and jurors, who were at the previous Court of Error,

are now summoned to appear before the bar of Justice

and eternal Truth.

434:15 When the case for Mortal Man *versus* Personal Sense

is opened, Mortal Man’s counsel regards the prisoner

with the utmost tenderness. The counsel’s earnest, 434:18 solemn eyes, kindling with hope and triumph, look upward. Then Christian Science turns suddenly to the

supreme tribunal, and opens the argument for the 434:21 defence: -

The prisoner at the bar has been unjustly sentenced.

His trial was a tragedy, and is morally illegal. Mortal 434:24 Man has had no proper counsel in the case. All the test—

mony has been on the side of Personal Sense, and we shall

unearth this foul conspiracy against the liberty and life of 434:27 Man. The only valid testimony in the case shows the

alleged crime never to have been committed. The prisoner is not proved “worthy of death, or of bonds.”

434:30 Your Honor, the lower court has sentenced Mortal Man

to die, but God made Man immortal and amenable to

Spirit only. Denying justice to the body, that court com-435:1 mended man’s immortal Spirit to heavenly mercy, - Spirit

which is God Himself and Man’s only lawgiver! Who or 435:3 what has sinned? Has the body or has Mortal Mind

committed a criminal deed? Counsellor False Belief has

argued that the body should die, while Reverend Theology 435:6 would console conscious Mortal Mind, which alone is capable of sin and suffering. The body committed no offence.

Mortal Man, in obedience to higher law, helped his fellow-435:9 man, an act which should result in good to himself as well

as to others.

The law of our Supreme Court decrees that whosoever 435:12 *sinneth* shall die; but good deeds are immortal, bringing

joy instead of grief, pleasure instead of pain, and life

instead of death. If liver-complaint was committed by 435:15 trampling on Laws of Health, this was a good deed, for the

agent of those laws is an outlaw, a destroyer of Mortal

Man's liberty and rights. Laws of Health should be sentenced to die.

Watching beside the couch of pain in the exercise of a

love that "is the fulfilling of the law," - doing "unto others as ye would that they should do unto you," - this

is no infringement of law, for no demand, human or divine,

renders it just to punish a man for acting justly. If mortal man sins, our Supreme Judge in equity decides what penalty

is due for the sin, and Mortal Man can suffer only for his

sin. For naught else can he be punished, according to the law of Spirit, God.

Then what jurisdiction had his Honor, Judge Medicine,

in this case? To him I might say, in Bible language, "Sit thou to judge ... after the law, and commandest ...

to be smitten contrary to the law?" The only jurisdiction

to which the prisoner can submit is that of Truth, Life, and Love. If they condemn him not, neither shall Judge Medicine condemn him; and I ask that the prisoner be restored

to the liberty of which he has been unjustly deprived.

436:1 The principal witness (the officer of the Health-laws)

deposed that he was an eye-witness to the good deeds for which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent

disappeared, to reappear however at the trial as a witness against Mortal

Man and in the interest of Personal Sense,

a murderer. Your Supreme Court must find the prisoner on the night of the alleged offence to have been acting 436:9 within the limits of the divine law, and in obedience

thereto. Upon this statute hangs all the law and testimony.

Giving a cup of cold water in Christ's name, is a Christian 436:12 service. Laying down his life for a good deed, Mortal Man

should find it again. Such acts bear their own justification, and are under the protection of the Most High.

436:15 Prior to the night of his arrest, the prisoner summoned

two professed friends, Materia Medica and Physiology, to

prevent his committing liver-complaint, and thus save him 436:18 from arrest. But they brought with them Fear, the sheriff,

to precipitate the result which they were called to prevent.

It was Fear who handcuffed Mortal Man and would now 436:21 punish him. You have left Mortal Man no alternative.

He must obey your law, fear its consequences, and be punished for his fear. His friends struggled hard to rescue the 436:24 prisoner from the penalty they considered justly due, but

they were compelled to let him be taken into custody, tried,

and condemned. Thereupon Judge Medicine sat in judg-436:27 ment on the case, and substantially charged the jury, twelve

Mortal Minds, to find the prisoner guilty. His Honor sentenced Mortal Man to die for the very deeds which the di-436:30 vine law compels man to commit. Thus the Court of Error

construed obedience to the law of divine Love as disobedience to the law of

Life. Claiming to protect Mortal Man 436:33 in right-doing, that court pronounced a sentence of death

for doing right.

One of the principal witnesses, Nerve, testified that he 437:1 was a ruler of Body, in which province Mortal Man resides.

He also testified that he was on intimate terms with the 437:3 plaintiff, and knew Personal Sense to be truthful; that he

knew Man, and that Man was made in the image of God,

but was a criminal. This is a foul aspersion on man's 437:6 Maker. It blots the fair escutcheon of omnipotence. It indicates malice aforethought, a determination to condemn

Man in the interest of Personal Sense. At the bar of Truth, 437:9 in the presence of divine Justice, before the Judge of our

higher tribunal, the Supreme Court of Spirit, and before

its jurors, the Spiritual Senses, I proclaim this witness, 437:12 Nerve, to be destitute of intelligence and truth and to be

a false witness.

Man self-destroyed; the testimony of matter respected; 437:15 Spirit not allowed a hearing; Soul a criminal though

recommended to mercy; the helpless innocent body tortured, - these are the terrible records of your Court of 437:18 Error, and I ask that the Supreme Court of Spirit reverse

this decision.

Here the opposing counsel, False Belief, called Christian Science to order for contempt of court. Various

notables - Materia Medica, Anatomy, Physiology, Scholastic Theology, and Jurisprudence - rose to the question of expelling Christian Science from the bar, for such

high-handed illegality. They declared that Christian Science was overthrowing the judicial proceedings of a regularly constituted court.

But Judge Justice of the Supreme Court of Spirit overruled their motions on the ground that unjust usages were not allowed at the bar of Truth, which ranks above

the lower Court of Error.

The attorney, Christian Science, then read from the supreme statute-book, the Bible, certain extracts on the Rights of Man, remarking, that the Bible was better authority than Blackstone: -

438:3 Let us make man in our image, after our likeness; and

let them have dominion.

Behold, I give unto you power ... over all the power of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to be a perjurer. Instead of being a ruler in the Province

of Body, in which Mortal Man was reported to reside,

Nerve was an insubordinate citizen, putting in false 438:12 claims to office and bearing false witness against Man.

Turning suddenly to Personal Sense, by this time silent,

Christian Science continued: -

438:15 I ask your arrest in the name of Almighty God on three

distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and life of man.

438:18 Then Christian Science continued:

Another witness, equally inadequate, said that on the

night of the crime a garment of foul fur was spread over 438:21 him by Morbid Secretion, while the facts in the case show

that this fur is a foreign substance, imported by False Belief, the attorney for Personal Sense, who is in partnership 438:24 with Error and smuggles Error's goods into market without the inspection of Soul's government officers. When

the Court of Truth summoned Furred Tongue for examina-438:27 tion, he disappeared and was never heard of more.

Morbid Secretion is not an importer or dealer in fur, but

we have heard Materia Medica explain how this fur is 438:30 manufactured, and we know Morbid Secretion to be on

friendly terms with the firm of Personal Sense, Error, & 439:1 Co., receiving pay from them and introducing their goods

into the market. Also, be it known that False Belief, the 439:3 counsel for the

plaintiff, Personal Sense, is a buyer for this

firm. He manufactures for it, keeps a furnishing store,
and advertises largely for his employers.

439:6 Death testified that he was absent from the Province of

Body, when a message came from False Belief, commanding him to take part
in the homicide. At this request 439:9 Death repaired to the spot where the liver-
complaint was

in process, frightening away Materia Medica, who was then

manacled the prisoner in the attempt to save him. True, 439:12 Materia
Medica was a misguided participant in the misdeed

for which the Health-officer had Mortal Man in custody,
though Mortal Man was innocent.

439:15 Christian Science turned from the abashed witnesses,

his words flashing as lightning in the perturbed faces

of these worthies, Scholastic Theology, Materia Medica, 439:18 Physiology,
the blind Hypnotism, and the masked Personal Sense, and said: -

God will smite you, O whited walls, for injuring in your 439:21 ignorance the
unfortunate Mortal Man who sought your

aid in his struggles against liver-complaint and Death.

You came to his rescue, only to fasten upon him an offence 439:24 of which
he was innocent. You aided and abetted Fear

and Health-laws. You betrayed Mortal Man, meanwhile

declaring Disease to be God's servant and the righteous 439:27 executor of

His laws. Our higher statutes declare you all,
witnesses, jurors, and judges, to be offenders, awaiting the
sentence which General Progress and Divine Love will 439:30 pronounce.

We send our best detectives to whatever locality is reported to be haunted by
Disease, but on visiting the spot, 439:33 they learn that Disease was never there,
for he could not 440:1 possibly elude their search. Your Material Court of Errors,

when it condemned Mortal Man on the ground of hygienic 440:3
disobedience, was manipulated by the oleaginous machina—

tions of the counsel, False Belief, whom Truth arraigns

before the supreme bar of Spirit to answer for his crime. 440:6 Morbid
Secretion is taught how to make sleep befool reason

before sacrificing mortals to their false gods.

Mortal Minds were deceived by your attorney, False Be-440:9 lief, and were
influenced to give a verdict delivering Mortal

Man to Death. Good deeds are transformed into crimes,

to which you attach penalties; but no warping of justice 440:12 can render
disobedience to the so-called laws of Matter

disobedience to God, or an act of homicide. Even penal

law holds homicide, under stress of circumstances, to be 440:15 justifiable.
Now what greater justification can any deed

have, than that it is for the good of one's neighbor? Wherefore, then, in the
name of outraged justice, do you sentence 440:18 Mortal Man for ministering to
the wants of his fellow-man

in obedience to divine law? You cannot trample upon the

decree of the Supreme Bench. Mortal Man has his appeal 440:21 to Spirit, God, who sentences only for sin.

The false and unjust beliefs of your human mental legislators compel them to enact wicked laws of sickness and so 440:24 forth, and then render obedience to these laws punishable

as crime. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the divine 440:27 statutes, I repudiate the false testimony of Personal. Sense.

I ask that he be forbidden to enter against Mortal Man

any more suits to be tried at the Court of Material Error. 440:30 I appeal to the just and equitable decisions of divine Spirit

to restore to Mortal Man the rights of which he has been deprived.

Charge of the Chief Justice

440:33 Here the counsel for the defence closed, and the Chief

Justice of the Supreme Court, with benign and imposing 441:1 presence, comprehending and defining all law and evidence, explained from his statute-book, the 441:3 Bible, that any so-called law, which undertakes to punish aught but sin, is null and void.

He also decided that the plaintiff, Personal Sense, be 441:6 not permitted to enter any suits at the bar of Soul, but

be enjoined to keep perpetual silence, and in case of

temptation, to give heavy bonds for good behavior. He 441:9 concluded his charge thus: -

The plea of False Belief we deem unworthy of a hearing.

Let what False Belief utters, now and forever, fall into 441:12 oblivion, “unknelled, uncoffined, and unknown.” According to our statute, Material Law is a liar who cannot bear

witness against Mortal Man, neither can Fear arrest Mortal 441:15 Man nor can Disease cast him into prison. Our law refuses

to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker. Reversing the 441:18 testimony of Personal Sense and the decrees of the Court of

Error in favor of Matter, Spirit decides in favor of Man

and against Matter. We further recommend that Materia 441:21 Medica adopt Christian Science and that Health-laws,

Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric

Magic be publicly executed at the hands of our sheriff, 441:24 Progress.

The Supreme Bench decides in favor of intelligence, that

no law outside of divine Mind can punish or reward Mortal 441:27 Man. Your personal jurors in the Court of Error are

myths. Your attorney, False Belief, is an impostor, persuading Mortal Minds to return a verdict contrary to law 441:30 and gospel. The plaintiff, Personal Sense, is recorded in

our Book of books as a liar. Our great Teacher of mental

jurisprudence speaks of him also as “a murderer from the 441:33 beginning.”

We have no trials for sickness before the throne of divine Spirit. There, Man is adjudged innocent

of transgressing physical laws, because there are no such laws. Our statute is spiritual, our Government is divine.

“Shall not the Judge of all the earth do right?”

Divine verdict

The Jury of Spiritual Senses agreed at once upon a verdict, and there resounded throughout the vast audience—

chamber of Spirit the cry, Not guilty. Then

the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine

Love had cast out fear. Mortal Man, no longer sick

and in prison, walked forth, his feet “beautiful upon the mountains,” as of one “that bringeth good tidings.”

Christ the great physician

Neither animal magnetism nor hypnotism enters into

the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true.

An improved belief cannot retrograde. When

Christ changes a belief of sin or of sickness into 442:21 a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear. Christ, Truth,

gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man

is clothed and fed spiritually. St. Paul says, "Work

out your own salvation with fear and trembling." Jesus 442:27 said, "Fear not, little flock; for it is your Father's good

pleasure to give you the kingdom." This truth is

Christian Science.

442:30 Christian Scientists, be a law to yourselves that mental

malpractice cannot harm you either when asleep or when

awake.

CHAPTER XIII - TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser:

teach a just man, and he will increase in learning. - PROVERBS.

Study of medicine

443:1 WHEN the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical

study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means 443:6 tends to deter those, who make such a compromise, from

entire confidence in omnipotent Mind as really possessing

all power. While a course of medical study is at times 443:9 severely condemned by some Scientists, she feels, as she

always has felt, that all are privileged to work out their

own salvation according to their light, and that our motto 443:12 should be the Master's counsel, "Judge not, that ye be

not judged."

Failure's lessons

If patients fail to experience the healing power of 443:15 Christian Science, and think they can be benefited by

certain ordinary physical methods of medical

treatment, then the Mind-physician should 443:18 give up such cases, and leave invalids free to resort to

whatever other systems they fancy will afford relief.

Thus such invalids may learn the value of the apostolic 443:21 precept: “Reprove, rebuke, exhort with all longsuffering

and doctrine.” If the sick find these material expedients 444:1 unsatisfactory, and they receive no help from them, these

very failures may open their blind eyes. In some way, 444:3 sooner or later, all must rise superior to materiality, and

suffering is oft the divine agent in this elevation. “All

things work together for good to them that love God,” is 444:6 the dictum of Scripture.

Refuge and strength

If Christian Scientists ever fail to receive aid from

other Scientists, - their brethren upon whom they may 444:9 call, - God will still guide them into the right

use of temporary and eternal means. Step by

step will those who trust Him find that “God is our refuge 444:12 and strength, a very present help in trouble.”

Charity to those opposed

Students are advised by the author to be charitable

and kind, not only towards differing forms of religion 444:15 and medicine, but to those who hold these differing opinions. Let us be faithful in pointing

the way through Christ, as we understand it, 444:18 but let us also be careful always to “judge righteous judgment,” and never to condemn rashly.

“Whosoever shall

smite thee on thy right cheek, turn to him the other also.” 444:21 That is, Fear not that he will smite thee again for thy for—

bearance. If ecclesiastical sects or medical schools turn

a deaf ear to the teachings of Christian Science, then part 444:24 from these opponents as did Abraham when he parted

from Lot, and say in thy heart: “Let there be no strife, I

pray thee, between me and thee, and between My herd-444:27 men and thy herdmen; for we be brethren.” Immortals,

or God’s children in divine Science, are one harmonious

family; but mortals, or the “children of men” in material 444:30 sense, are discordant and oftentimes false brethren.

Conforming to explicit rules

The teacher must make clear to students the Science

of healing, especially its ethics, - that all is Mind, and 445:1 that the Scientist must conform to God’s requirements.

Also the teacher must thoroughly fit his students to defend 445:3 themselves

against sin, and to guard against the

attacks of the would-be *mental assassin*, who

attempts to kill morally and physically. No 445:6 hypothesis as to the existence of another power should

interpose a doubt or fear to hinder the demonstration of

Christian Science. Unfold the latent energies and capacities for good in your pupil. Teach the great possibilities

of man endued with divine Science. Teach the dangerous

possibility of dwarfing the spiritual understanding and demonstration of Truth by sin, or by recourse to material

means for healing. Teach the meekness and might of life

“hid with Christ in God,” and there will be no desire for other healing methods. You render the divine law of

healing obscure and void, when you weigh the human in

the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God.

Divine energy

Christian Science silences human will, quiets fear with

Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self—

seeking, envy, passion, pride, hatred, and

revenge are cast out by the divine Mind which heals disease. The

human will which maketh and worketh a lie,

hiding the divine Principle of harmony, is destructive to

health, and is the cause of disease rather than its cure.

Blight of avarice

445:27 There is great danger in teaching Mind-healing indis—

criminately, thus disregarding the morals of the student

and caring only for the fees. Recalling Jeffer-445:30 son's words about slavery, "I tremble, when I

remember that God is just," the author trembles whenever

she sees a man, for the petty consideration of money, 446:1 teaching his slight knowledge of Mind-power, - perhaps communicating his own bad morals, and in this way 446:3 dealing pitilessly with a community unprepared for self—

defence.

A thorough perusal of the author's publications heals 446:6 sickness. If patients sometimes seem worse while reading this book, the change may either arise from the alarm

of the physician, or it may mark the crisis of the disease. 446:9 Perseverance in the perusal of the book has generally

completely healed such cases.

Exclusion of malpractice

Whoever practises the Science the author teaches, 446:12 through which Mind pours light and healing upon this

generation, can practise on no one from sin—

ister or malicious motives without destroying 446:15 his own power to heal and his own health. Good must

dominate in the thoughts of the healer, or his demonstration is protracted, dangerous, and impossible in Sci-446:18 ence. A wrong motive involves defeat. In the Science

of Mind-healing, it is imperative to be honest, for victory

rests on the side of immutable right. To understand 446:21 God strengthens hope, enthrones faith in Truth, and

verifies Jesus' word: "Lo, I am with you always, even

unto the end of the world."

Iniquity overcome

446:24 Resisting evil, you overcome it and prove its nothingness. Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal 446:27 the sick. The exercise of will brings on a

hypnotic state, detrimental to health and integrity of

thought. This must therefore be watched and guarded 446:30 against. Covering iniquity will prevent prosperity and the

ultimate triumph of any cause. Ignorance of the error

to be eradicated oftentimes subjects you to its abuse.

No trespass on human rights

447:1 The heavenly law is broken by trespassing upon

man's individual right of self-government. We have no 447:3 authority in Christian Science and no moral

right to attempt to influence the thoughts of

others, except it be to benefit them. In men-447:6 tal practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts

to do good may render you incapable of knowing or 447:9 judging accurately the need of your fellow-men. Therefore the rule is, heal the sick when called upon for aid,

and save the victims of the mental assassins.

Expose sin without believing in it

447:12 Ignorance, subtlety, or false charity does not forever conceal error; evil will in time disclose and punish itself. The recuperative action of the 447:15 system, when mentally sustained by Truth,

goes on naturally. When sin or sickness -

the reverse of harmony - seems true to material sense, 447:18 impart without frightening or discouraging the patient the truth and spiritual understanding, which destroy disease. Expose and denounce the claims of 447:21 evil and disease in all their forms, but realize no

reality in them. A sinner is not reformed merely

by assuring him that he cannot be a sinner because 447:24 there is no sin. To put down the claim of sin,

you must detect it, remove the mask, point out the

illusion, and thus get the victory over sin and so prove 447:27 its unreality.

The sick are not healed merely by

declaring there is no sickness, but by knowing that
there is none.

Wicked evasions

447:30 A sinner is afraid to cast the first stone. He may

say, as a subterfuge, that evil is unreal, but to know it,

he must demonstrate his statement. To assume that 448:1 there are no claims
of evil and yet to indulge them, is

a moral offence. Blindness and self-righteousness cling 448:3 fast to iniquity.
When the Publican's wail

went out to the great heart of Love, it won his

humble desire. Evil which obtains in the bodily senses, 448:6 but which the
heart condemns, has no foundation; but if

evil is uncondemned, it is undenied and nurtured. Under

such circumstances, to say that there is no evil, is an evil 448:9 in itself. When
needed tell the truth concerning the lie.

Evasion of Truth cripples integrity, and casts thee down

from the pinnacle.

Truth's grand results

448:12 Christian Science rises above the evidence of the corporeal senses; but if
you have not risen above sin yourself, do not congratulate yourself upon your
448:15 blindness to evil or upon the good you know

and *do* not. A dishonest position is far from Christianly scientific. “He that covereth his sins shall not prosper: 448:18 but whoso confesseth and forsaketh them shall have mercy.” Try to leave on every student’s mind the strong impress of divine Science, a high sense of the moral and 448:21 spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or 448:24 pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

Adherence to righteousness

If the student adheres strictly to the teachings of Chris-448:27 tian Science and ventures not to break its rules, he cannot fail of success in healing. It is Christian

Science to do right, and nothing short of right-448:30 doing has any claim to the name. To talk the right and

live the wrong is foolish deceit, doing one’s self the most

harm. Fettered by sin yourself, it is difficult to free 449:1 another from the fetters of disease. With your own wrists

manacled, it is hard to break another’s chains. A little 449:3 leaven causes the whole mass to ferment. A grain of

Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be 449:6 gained in order to continue in well doing.

Right adjusts the balance

The wrong done another reacts most heavily against

one's self. Right adjusts the balance sooner or later. 449:9 Think it "easier for a camel to go through

the eye of a needle," than for you to benefit

yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability and fitness to

teach. You should practise well what you know, and

you will then advance in proportion to your honesty 449:15 and fidelity, - qualities which insure success in this

Science; but it requires a higher understanding to teach

this subject properly and correctly than it does to heal 449:18 the most difficult case.

Inoculation of thought

The baneful effect of evil associates is less seen than

felt. The inoculation of evil human thoughts ought to 449:21 be understood and guarded against. The

first impression, made on a mind which is

attracted or repelled according to personal merit or de-449:24 merit, is a good detective of individual character. Certain minds meet only to separate through

simultaneous

repulsion. They are enemies without the preliminary 449:27 offence. The impure are at peace with the impure.

Only virtue is a rebuke to vice. A proper teacher of Christian Science improves the health and the morals of his 449:30 student if the student practises what he is taught, and

unless this result follows, the teacher is a Scientist only
in name.

Three classes of neophytes

450:1 There is a large class of thinkers whose bigotry and

conceit twist every fact to suit themselves. Their creed 450:3 teaches belief in a mysterious, supernatural

God, and in a natural, all-powerful devil. Another class, still more unfortunate, are so depraved that 450:6 they appear to be innocent. They utter a falsehood,

while looking you blandly in the face, and they never

fail to stab their benefactor in the back. A third class 450:9 of thinkers build with solid masonry. They are sincere,

generous, noble, and are therefore open to the approach

and recognition of Truth. To teach Christian Science 450:12 to such as these is no task. They do not incline longingly to error, whine over the demands of Truth, nor

play the traitor for place and power.

Touchstone of Science

450:15 Some people yield slowly to the touch of Truth. Few

yield without a struggle, and many are reluctant to acknowledge that they have yielded; but un-450:18 less this admission is made, evil will boast

itself above good. The Christian Scientist has enlisted

to lessen evil, disease, and death; and he will overcome 450:21 them by understanding their nothingness and the allness

of God, or good. Sickness to him is no less a temptation

than is sin, and he heals them both by understanding 450:24 God's power over them. The Christian Scientist knows

that they are errors of belief, which Truth can and will

destroy.

False claims annihilated

450:27 Who, that has felt the perilous beliefs in life, substance,

and intelligence separated from God, can say that there

is no error of belief? Knowing the claim of 450:30 animal magnetism, that all evil combines in

the belief of life, substance, and intelligence in matter,

electricity, animal nature, and organic life, who will deny 451:1 that these are the errors which Truth must and will annihilate? Christian Scientists must live under the con-451:3 stant pressure of the apostolic command to come out from

the material world and be separate. They must re—

nounce aggression, oppression and the pride of power. 451:6 Christianity, with the crown of Love upon her brow,

must be their queen of life.

Treasure in heaven

Students of Christian Science, who start with its letter 451:9 and think to succeed without the spirit, will either make

shipwreck of their faith or be turned sadly

awry. They must not only seek, but strive, 451:12 to enter the narrow path of Life, for “wide is the gate,

and broad is the way, that leadeth to destruction, and

many there be which go in thereat.” Man walks in the 451:15 direction towards which he looks, and where his treasure

is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from be-451:18 neath, and they bear as of old the fruits of the Spirit.

Obligations of teachers

Every Christian Scientist, every conscientious teacher

of the Science of Mind-healing, knows that human will 451:21 is not Christian Science, and he must recognize this in order to defend himself from the

influence of human will. He feels morally obligated to 451:24 open the eyes of his students that they may perceive the

nature and methods of error of every sort, especially any

subtle degree of evil, deceived and deceiving. All mental 451:27 malpractice arises from ignorance or malice aforethought.

It is the injurious action of one mortal mind controlling

another from wrong motives, and it is practised either 451:30 with a mistaken or a wicked purpose.

Indispensable defence

Show your student that mental malpractice tends to

blast moral sense, health, and the human life. Instruct 452:1 him how to bar the door of his thought against this

seeming power, - a task not difficult, when one under-452:3 stands that evil has in reality no power.

Incorrect reasoning leads to practical error.

The wrong thought should be arrested before it has a 452:6 chance to manifest itself.

Egotistic darkness

Walking in the light, we are accustomed to the light

and require it; we cannot see in darkness. But eyes ac-452:9 customed to darkness are pained by the light.

When outgrowing the old, you should not fear

to put on the new. Your advancing course may pro-452:12 voke envy, but it

will also attract respect. When error

confronts you, withhold not the rebuke or the explanation which destroys error. Never breathe an immoral atmosphere, unless in the attempt to purify it. Better is

the frugal intellectual repast with contentment and virtue,
than the luxury of learning with egotism and vice.

Unwarranted expectations

452:18 Right is radical. The teacher must know the truth

himself. He must live it and love it, or he cannot impart

it to others. We soil our garments with conservatism, and afterwards we must wash them

clean. When the spiritual sense of Truth unfolds its

harmonies, you take no risks in the policy of error. Expect to heal simply by repeating the author's words, by

right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick.

Reliable authority

Acting from sinful motives destroys your power of

healing from the right motive. On the other hand, if you had the inclination or power to practise

wrongly and then should adopt Christian

Science, the wrong power would be destroyed. You do 453:1 not deny the mathematician's right to distinguish the correct from the incorrect among the examples on the black-453:3 board, nor disbelieve the musician when he distinguishes

concord from discord. In like manner it should be granted that the author understands what she is saying.

Winning the field

453:6 Right and wrong, truth and error, will be at strife in

the minds of students, until victory rests on the side of

invincible truth. Mental chemicalization fol-453:9 lows the explanation of Truth, and a higher

basis is thus won; but with some individuals the morbid

moral or physical symptoms constantly reappear. I 453:12 have never witnessed so decided effects from the use of

material remedies as from the use of spiritual.

Knowledge and honesty

Teach your student that he must know himself be-453:15 fore he can know others and minister to human needs.

Honesty is spiritual power. Dishonesty is

human weakness, which forfeits divine help. 453:18 You uncover sin, not in order to injure, but in order

to bless the corporeal man; and a right motive has
its reward. Hidden sin is spiritual wickedness in high 453:21 places. The
masquerader in this Science thanks God
that there is no evil, yet serves evil in the name of
good.

Metaphysical treatment

453:24 You should treat sickness mentally just as you would

sin, except that you must not tell the patient that he is

sick nor give names to diseases, for such a 453:27 course increases fear, the
foundation of disease, and impresses more deeply the wrong mind-picture.

A Christian Scientist's medicine is Mind, the divine Truth 453:30 that makes
man free. A Christian Scientist never recommends material hygiene, never
manipulates. He does

not trespass on the rights of mind nor can he practise 454:1 animal magnetism
or hypnotism. It need not be added

that the use of tobacco or intoxicating drinks is not in 454:3 harmony with
Christian Science.

Impotence of hate

Teach your students the omnipotence of Truth, which

illustrates the impotence of error. The understanding, 454:6 even in a degree,
of the divine All-power destroys fear, and plants the feet in the true path,

- the path which leads to the house built without hands 454:9 “eternal in the heavens.” Human hate has no legitimate mandate and no kingdom. Love is enthroned.

That evil or matter has neither intelligence nor power, 454:12 is the doctrine of absolute Christian Science, and this is

the great truth which strips all disguise from error.

Love the incentive

He, who understands in sufficient degree the Principle of Mind-healing, points out to his student error as

well as truth, the wrong as well as the right

practice. Love for God and man is the true 454:18 incentive in both healing and teaching. Love inspires,

illumines, designates, and leads the way. Right motives

give pinions to thought, and strength and freedom to 454:21 speech and action. Love is priestess at the altar of

Truth. Wait patiently for divine Love to move upon the

waters of mortal mind, and form the perfect concept. 454:24 Patience must “have her perfect work.”

Continuity of interest

Do not dismiss students at the close of a class term,

feeling that you have no more to do for them. Let your 454:27 loving care and counsel support all their feeble

footsteps, until your students tread firmly in

the straight and narrow way. The superiority of spir-454:30 itual power over sensuous is the central point of Christian Science. Remember that the letter and mental

argument are only human auxiliaries to aid in bringing 455:1 thought into accord with the spirit of Truth and Love,

which heals the sick and the sinner.

Weakness and guilt

455:3 A mental state of self-condemnation and guilt or a

faltering and doubting trust in Truth are unsuitable

conditions for healing the sick. Such mental 455:6 states indicate weakness instead of strength.

Hence the necessity of being right yourself in order to

teach this Science of healing. You must utilize the moral 455:9 might of Mind in order to walk over the waves of error

and support your claims by demonstration. If you are

yourself lost in the belief and fear of disease or sin, and 455:12 if, knowing the remedy, you fail to use the energies of

Mind in your own behalf, you can exercise little or no

power for others' help. "First cast out the beam out 455:15 of thine own eye; and then shalt thou see clearly to cast

out the mote out of thy brother's eye."

The trust of the All-wise

The student, who receives his knowledge of Christian 455:18 Science, or metaphysical healing, from a human teacher,

may be mistaken in judgment and demonstration, but God cannot mistake. God selects 455:21 for the highest service one who has grown into such a

fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest 455:24 trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if he is taught of God 455:27 to discern it.

Integrity assured

This strong point in Christian Science is not to be

overlooked, - that the same fountain cannot send forth 455:30 both sweet waters and bitter. The higher

your attainment in the Science of mental

healing and teaching, the more impossible it will be-456:1 come for you intentionally to influence mankind adverse

to its highest hope and achievement.

Chicanery impossible

456:3 Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.

Strict adherence to the divine Principle and 456:6 rules of the scientific method has secured

the only success of the students of Christian Science.

This alone entitles them to the high standing which 456:9 most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method 456:12 of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the

true conception of Christian Science healing and from 456:15 its possible demonstration.

No dishonest concessions

Any dishonesty in your theory and practice betrays a

gross ignorance of the method of the Christ-cure. Science 456:18 makes no concessions to persons or opinions.

One must abide in the *morale* of truth or he

cannot demonstrate the divine Principle. So long as 456:21 matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does

the work, and you must both understand and abide by the 456:24 divine Principle of your demonstration.

This volume indispensable

A Christian Scientist requires my work SCIENCE AND

HEALTH for his textbook, and so do all his students and 456:27 patients.
Why? *First*: Because it is the voice

of Truth to this age, and contains the full

statement of Christian Science, or the Science of healing 456:30 through
Mind. *Second*: Because it was the first book

known, containing a thorough statement of Christian

Science. Hence it gave the first rules for demonstrating 457:1 this Science,
and registered the revealed Truth uncontaminated by human hypotheses. Other
works, which 457:3 have borrowed from this book without giving it credit,

have adulterated the Science. *Third*: Because this book

has done more for teacher and student, for healer and 457:6 patient, than has
been accomplished by other books.

Purity of science

Since the divine light of Christian Science first dawned

upon the author, she has never used this newly discovered 457:9 power in any
direction which she fears to have

fairly understood. Her prime object, since

entering this field of labor, has been to prevent suffering, 457:12 not to
produce it. That we cannot scientifically both

cure and cause disease is self-evident. In the legend of

the shield, which led to a quarrel between two knights 457:15 because each of
them could see but one face of it, both

sides were beautiful according to their degree; but to

mental malpractice, prolific of evil, there is no good as-457:18 pect, either silvern or golden.

Backsliders and mistakes

Christian Science is not an exception to the general

rule, that there is no excellence without labor in a direct 457:21 line. One cannot scatter his fire, and at the

same time hit the mark. To pursue other

vocations and advance rapidly in the demonstration of 457:24 this Science, is not possible. Departing from Christian

Science, some learners commend diet and hygiene.

They even practise these, intending thereby to initiate 457:27 the cure which they mean to complete with Mind, as if

the non-intelligent could aid Mind! The Scientist's

demonstration rests on one Principle, and there must 457:30 and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other

means.

Mental charlatanism

458:1 Mental quackery rests on the same platform as all

other quackery. The chief plank in this platform is the 458:3 doctrine that Science has two principles in

partnership, one good and the other evil, -

one spiritual, the other material, - and that these two 458:6 may be simultaneously at work on the sick. This

theory is supposed to favor practice from both a mental

and a material standpoint. Another plank in the plat-458:9 form is this, that error will finally have the same effect

as truth.

Divinity ever ready

It is anything but scientifically Christian to think of 458:12 aiding the divine Principle of healing or of trying to sustain the human body until the divine Mind

is ready to take the case. Divinity is always 458:15 ready. *Semper paratus* is Truth's motto. Having seen

so much suffering from quackery, the author desires to

keep it out of Christian Science. The two-edged sword 458:18 of Truth must turn in every direction to guard "the tree

of life."

The panoply of wisdom

Sin makes deadly thrusts at the Christian Scientist as 458:21 ritualism and creed are summoned to give place to higher

law, but Science will ameliorate mortal malice.

The Christianly scientific man reflects the 458:24 divine law, thus becoming a law unto himself. He does

violence to no man. Neither is he a false accuser. The

Christian Scientist wisely shapes his course, and is hon-458:27 est and consistent in following the leadings of divine

Mind. He must prove, through living as well as healing and teaching, that Christ's way is the only one 458:30 by which mortals are radically saved from sin and

sickness.

Advancement by sacrifice

Christianity causes men to turn naturally from matter 459:1 to Spirit, as the flower turns from darkness to light.

Man then appropriates those things which "eye hath 459:3 not seen nor ear heard." Paul and John

had a clear apprehension that, as mortal man

achieves no worldly honors except by sacrifice, 459:6 so he must gain heavenly riches by forsaking all worldli—

ness. Then he will have nothing in common with the

worldling's affections, motives, and aims. Judge not the 459:9 future advancement of Christian Science by the steps

already taken, lest you yourself be condemned for failing to take the first step.

Dangerous knowledge

459:12 Any attempt to heal mortals with erring mortal mind,

instead of resting on the omnipotence of the divine

Mind, must prove abortive. Committing the 459:15 bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science,

is like putting a sharp knife into the hands of a blind 459:18 man or a raging maniac, and turning him loose in

the crowded streets of a city. Whether animated by

malice or ignorance, a false practitioner will work mis-459:21 chief, and ignorance is more harmful than wilful wickedness, when the latter is distrusted and thwarted in its

incipiency.

Certainty of results

459:24 To mortal sense Christian Science seems abstract, but

the process is simple and the results are sure if the Science

is understood. The tree must be good, which 459:27 produces good fruit. Guided by divine Truth

and not guesswork, the *theologus* (that is, the student -

the Christian and scientific expounder - of the divine 459:30 law) treats disease with more certain results than any

other healer on the globe. The Christian Scientist should

understand and adhere strictly to the rules of divine meta-460:1 physics as laid down in this work, and rest his demonstration on this sure basis.

Ontology defined

460:3 Ontology is defined as “the science of the necessary

constituents and relations of all beings,” and it underlies all metaphysical practice. Our system of 460:6 Mind-healing rests on the apprehension of the

nature and essence of all being, - on the divine Mind

and Love’s essential qualities. Its pharmacy is moral, 460:9 and its medicine is intellectual and spiritual, though used

for physical healing. Yet this most fundamental part of

metaphysics is the one most difficult to understand and 460:12 demonstrate, for to the material thought all is material,

till such thought is rectified by Spirit.

Mischievous imagination

Sickness is neither imaginary nor unreal, - that is, 460:15 to the frightened, false sense of the patient. Sickness

is more than fancy; it is solid conviction. It

is therefore to be dealt with through right ap-460:18 prehension of the truth of being. If Christian healing

is abused by mere smatterers in Science, it becomes a

tedious mischief-maker. Instead of scientifically effect-460:21 ing a cure, it starts a petty crossfire over every cripple

and invalid, buffeting them with the superficial and cold

assertion, “Nothing ails you.”

Author's early instructions

460:24 When the Science of Mind was a fresh revelation to

the author, she had to impart, while teaching its grand

facts, the hue of spiritual ideas from her own 460:27 spiritual condition, and she had to do this orally

through the meagre channel afforded by language and by

her manuscript circulated among the students. As for-460:30 mer beliefs were gradually expelled from her thought, the

teaching became clearer, until finally the shadow of old

errors was no longer cast upon divine Science.

Proof by induction

I do not maintain that anyone can exist in the flesh

without food and raiment; but I do believe that the 461:3 real man is immortal and that he lives in

Spirit, not matter. Christian Science must

be accepted at this period by induction. We admit the 461:6 whole, because a part is proved and that part illustrates

and proves the entire Principle. Christian Science can

be taught only by those who are morally advanced and 461:9 spiritually endowed, for it is not superficial, nor is it

discerned from the standpoint of the human senses.

Only by the illumination of the spiritual sense, can 461:12 the light of understanding be thrown upon this Science,

because Science reverses the evidence before the material

senses and furnishes the eternal interpretation of God and 461:15 man.

If you believe that you are sick, should you say, " I am

sick"? No, but you should tell your belief sometimes, 461:18 if this be requisite to protect others. If you commit a

crime, should you acknowledge to yourself that you are

a criminal? Yes. Your responses should differ because 461:21 of the different effects they produce. Usually to admit

that you are sick, renders your case less curable, while

to recognize your sin, aids in destroying it. Both sin and 461:24 sickness are error, and Truth is their remedy. The truth

regarding error is, that error is not true, hence it is unreal.

To prove scientifically the error or unreality of sin, you 461:27 must first see the claim of sin, and then destroy it.

Whereas, to prove scientifically the error or unreality of

disease, you must mentally unsee the disease; then you 461:30 will not feel it, and it is destroyed.

Rapidity of assimilation

Systematic teaching and the student's spiritual growth

and experience in practice are requisite for a thorough 462:1 comprehension of Christian Science. Some individuals assimilate truth more readily than others, but any 462:3 student, who adheres to the divine rules

of Christian Science and imbibes the spirit

of Christ, can demonstrate Christian Science, cast out 462:6 error, heal the sick, and add continually to his store of

spiritual understanding, potency, enlightenment, and success.

Divided loyalty

462:9 If the student goes away to practise Truth's teachings only in part, dividing his interests between God and

mammon and substituting his own views for 462:12 Truth, he will inevitably reap the error he sows.

Whoever would demonstrate the healing of Christian

Science must abide strictly by its rules, heed every state-462:15 ment, and advance from the rudiments laid down. There

is nothing difficult nor toilsome in this task, when the way

is pointed out; but self-denial, sincerity, Christianity, and 462:18 persistence alone win the prize, as they usually do in every

department of life.

Anatomy defined

Anatomy, when conceived of spiritually, is mental self-462:21 knowledge, and consists in the dissection of thoughts to

discover their quality, quantity, and origin.

Are thoughts divine or human? That is the 462:24 important question. This branch of study is indispensable to the excision of error. The anatomy of Christian

Science teaches when and how to probe the self-in- 462:27 flicted wounds of selfishness, malice, envy, and hate. It

teaches the control of mad ambition. It unfolds the

hallowed influences of unselfishness, philanthropy, spir-462:30 itual love. It urges the government of the body both

in health and in sickness. The Christian Scientist,

through understanding mental anatomy, discerns and 463:1 deals with the real cause of disease. The material physician gropes among phenomena, which fluctuate every in-463:3 stant under influences not embraced in his diagnosis, and

so he may stumble and fall in the darkness.

Scientific obstetrics

Teacher and student should also be familiar with the 463:6 obstetrics taught by this Science. To attend properly

the birth of the new child, or divine idea,

you should so detach mortal thought from its 463:9 material conceptions, that the birth will be natural and

safe. Though gathering new energy, this idea cannot

injure its useful surroundings in the travail of spiritual 463:12 birth. A spiritual idea has not a single element of error,

and this truth removes properly whatever is offensive.

The new idea, conceived and born of Truth and Love, is 463:15 clad in white garments. Its beginning will be meek, its

growth sturdy, and its maturity undecaying. When

this new birth takes place, the Christian Science infant 463:18 is born of the Spirit, born of God, and can cause the

mother no more suffering. By this we know that Truth

is here and has fulfilled its perfect work.

Unhesitating decision

463:21 To decide quickly as to the proper treatment of error -

whether error is manifested in forms of sickness, sin,

or death - is the first step towards destroy-463:24 ing error. Our Master treated error through

Mind. He never enjoined obedience to the laws of nature,

if by these are meant laws of matter, nor did he use drugs. 463:27 There is a law of God applicable to healing, and it is a

spiritual law instead of material. The sick are not healed

by inanimate matter or drugs, as they believe that they 463:30 are. Such seeming medical effect or action is that of so-called mortal mind.

Seclusion of the author

It has been said to the author, “The world is benefited by you, but it feels your influence without seeing

you. Why do you not make yourself more widely known?” Could her friends know how little

time the author has had, in which to make

herself outwardly known except through her laborious publications, - and how much time and toil are still required to establish the stately operations of Christian

Science, - they would understand why she is so secluded. Others could not take her place, even if willing so to do.

She therefore remains unseen at her post, seeking no self—

aggrandizement but praying, watching, and working for the redemption of mankind.

If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, - and the Scientists had failed

to relieve him, - the sufferer could call a surgeon, who

would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case

mentally. Thus it is that we “prove all things; [and]

hold fast that which is good.”

The right motive and its reward

464:21 In founding a pathological system of Christianity, the

author has labored to expound divine Principle, and not

to exalt personality. The weapons of bigotry, 464:24 ignorance, envy, fall before an honest heart.

Adulterating Christian Science, makes it void.

Falsity has no foundation. “The hireling fleeth, because 464:27 he is an hireling, and careth not for the sheep.” Neither

dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics.

CHAPTER XIV - RECAPITULATION

For precept must be upon precept, precept upon precept;
line upon line, line upon line; here a little, and there
a little. - ISAIAH.

465:1 THIS chapter is from the first edition of the author's

class-book, copyrighted in 1870. After much labor 465:3 and increased
spiritual understanding, she revised that

treatise for this volume in 1875. Absolute Christian

Science pervades its statements, to elucidate scientific 465:6 metaphysics.

QUESTIONS AND ANSWERS

Question. - What is God? 465:9 *Answer.* - God is incorporeal, divine,
supreme, infinite

Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question. - Are these terms synonymous? 465:12 *Answer.* - They are. They
refer to one absolute God.

They are also intended to express the nature, essence, and

wholeness of Deity. The attributes of God are justice, 465:15 mercy, wisdom,
goodness, and so on.

Question. - Is there more than one God or Principle?

Answer. - There is not. Principle and its idea is one, 465:18 and this one is God, omnipotent, omniscient, and omni-466:1 present Being, and His reflection is man and the universe.

Omni is adopted from the Latin adjective signifying *all*. 466:3 Hence God combines all-power or potency, all-science

or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, never matter, 466:6 and have one Principle.

Real *versus* unreal

Question. - What are spirits and souls?

Answer. - To human belief, they are personalities 466:9 constituted of mind and matter, life and death, truth and

error, good and evil; but these contrasting

pairs of terms represent contraries, as Chris-466:12 tian Science reveals, which neither dwell together nor

assimilate. Truth is immortal; error is mortal. Truth

is limitless; error is limited. Truth is intelligent; error 466:15 is non-intelligent. Moreover, Truth is real, and error is

unreal. This last statement contains the point you will

most reluctantly admit, although first and last it is the 466:18 most important to understand.

Mankind redeemed

The term *souls* or *spirits* is as improper as the term

gods. Soul or Spirit signifies Deity and nothing else. 466:21 There is no finite soul nor spirit. Soul or

Spirit means only one Mind, and cannot be

rendered in the plural. Heathen mythology and Jewish 466:24 theology have perpetuated the fallacy that intelligence,

soul, and life can be in matter; and idolatry and ritualism

are the outcome of all man-made beliefs. The Science 466:27 of Christianity comes with fan in hand to separate the

chaff from the wheat. Science will declare God aright,

and Christianity will demonstrate this declaration and 466:30 its divine Principle, making mankind better physically,

morally, and spiritually.

Two chief commands

467:1 *Question*. - What are the demands of the Science of

Soul? 467:3 *Answer*. - The first demand of this Science is, "Thou

shalt have no other gods before me." This *me* is Spirit.

Therefore the command means this: Thou shalt 467:6 have no intelligence, no life, no substance, no

truth, no love, but that which is spiritual. The second

is like unto it, "Thou shalt love thy neighbor as thyself." 467:9 It should be thoroughly understood that all men have one

Mind, one God and Father, one Life, Truth, and Love.

Mankind will become perfect in proportion as this fact 467:12 becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods,

turning to no other but the one perfect Mind to guide 467:15 him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Soul not confined in body

Science reveals Spirit, Soul, as not in the body, and 467:18 God as not in man but as reflected by man. The greater

cannot be in the lesser. The belief that the

greater can be in the lesser is an error that 467:21 works ill. This is a leading point in the Science of Soul,

that Principle is not in its idea. Spirit, Soul, is not

confined in man, and is never in matter. We reason im-467:24 perfectly from effect to cause, when we conclude that

matter is the effect of Spirit; but *a priori* reasoning

shows material existence to be enigmatical. Spirit gives 467:27 the true mental idea. We cannot interpret Spirit, Mind,

through matter. Matter neither sees, hears, nor feels.

Sinlessness of Mind, Soul

Reasoning from cause to effect in the Science of Mind, 467:30 we begin with Mind, which must be understood through the idea which expresses it and

cannot be learned from its opposite, matter. Thus we 468:1 arrive at Truth, or intelligence, which evolves its own

unerring idea and never can be coordinate with human 468:3 illusions. If Soul sinned, it would be mortal, for sin is

mortality's self, because it kills itself. If Truth is immortal, error must be mortal, because error is unlike 468:6 Truth. Because Soul is immortal, Soul cannot sin, for

sin is not the eternal verity of being.

Question. - What is the scientific statement of being? 468:9 *Answer.* - There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite

manifestation, for God is All-in-all. Spirit is immortal 468:12 Truth; matter is mortal error. Spirit is the real and

eternal; matter is the unreal and temporal. Spirit is

God, and man is His image and likeness. Therefore 468:15 man is not material; he is spiritual.

Spiritual synonyms

Question. - What is substance?

Answer. - Substance is that which is eternal and inca-468:18 pable of discord and decay. Truth, Life, and Love are

substance, as the Scriptures use this word in

Hebrews: “The substance of things hoped 468:21 for, the evidence of things not seen.” Spirit, the synonym

of Mind, Soul, or God, is the only real substance. The

spiritual universe, including individual man, is a com-468:24 pound idea, reflecting the divine substance of Spirit.

Eternity of Life

Question. - What is Life?

Answer. - Life is divine Principle, Mind, Soul, Spirit. 468:27 Life is without beginning and without end.

Eternity, not time, expresses the thought of

Life, and time is no part of eternity. One ceases in 468:30 proportion as the other is recognized. Time is finite; 469:1 eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which 469:3 includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not

limited. Death and finiteness are unknown to Life. If 469:6 Life ever had a beginning, it would also have an ending.

Question. - What is intelligence?

Answer. - Intelligence is omniscience, omnipresence, 469:9 and omnipotence. It is the primal and eternal quality

of infinite Mind, of the triune Principle, - Life, Truth,

and Love, - named God.

True sense of infinitude

469:12 *Question.* - What is Mind?

Answer. - Mind is God. The exterminator of error

is the great truth that God, good, is the *only* Mind, and 469:15 that the supposititious opposite of infinite Mind

- called *devil* or evil - is not Mind, is not

Truth, but error, without intelligence or reality. There 469:18 can be but one Mind, because there is but one God; and

if mortals claimed no other Mind and accepted no other,

sin would be unknown. We can have but one Mind, if 469:21 that one is infinite. We bury the sense of infinitude,

when we admit that, although God is infinite, evil has a

place in this infinity, for evil can have no place, where all 469:24 space is filled with God.

The sole governor

We lose the high signification of omnipotence, when

after admitting that God, or good, is omnipresent and 469:27 has all-power, we still believe there is another

power, named *evil*. This belief that there

is more than one mind is as pernicious to divine theology 469:30 as are ancient mythology and pagan idolatry. With 470:1 one Father, even God, the

whole family of man would

be brethren; and with one Mind and that God, or good, 470:3 the brotherhood of man would consist of Love and Truth,

and have unity of Principle and spiritual power which

constitute divine Science. The supposed existence of 470:6 more than one mind was the basic error of idolatry. This

error assumed the loss of spiritual power, the loss of the

spiritual presence of Life as infinite Truth without an 470:9 unlikeness, and the loss of Love as ever present and

universal.

The divine standard of perfection

Divine Science explains the abstract statement that 470:12 there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the

unlikeness of God, is unreal. And evil can 470:15 only seem to be real by giving reality to the

unreal. The children of God have but one Mind. How

can good lapse into evil, when God, the Mind of man, 470:18 never sins? The standard of perfection was originally

God and man. Has God taken down His own standard,

and has man fallen?

Indestructible relationship

470:21 God is the creator of man, and, the divine Principle

of man remaining perfect, the divine idea or reflection,

man, remains perfect. Man is the expression 470:24 of God's being. If there ever was a moment

when man did not express the divine perfection, then there was a moment when man did not express 470:27 God, and consequently a time when Deity was unexpressed - that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine 470:30 Mind. If man ever existed without this perfect Principle

or Mind, then man's existence was a myth.

The relations of God and man, divine Principle and 471:1 idea, are indestructible in Science; and Science knows

no lapse from nor return to harmony, but holds the divine 471:3 order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged

in its eternal history.

Celestial evidence

471:6 The unlikeness of Truth, - named *error*, - the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand 471:9 facts of being; even as these so-called senses

receive no intimation of the earth's motions or of the

science of astronomy, but yield assent to astronomical 471:12 propositions on the authority of natural science.

The facts of divine Science should be admitted, -
although the evidence as to these facts is not supported 471:15 by evil, by matter, or by material sense, - because the
evidence that God and man coexist is fully sustained by
spiritual sense. Man is, and forever has been, God's re-471:18 reflection. God is infinite, therefore ever present, and
there is no other power nor presence. Hence the spirituality of the universe is the only fact of creation. "Let 471:21 God be true, but every [material] man a liar."

The test of experience

Question. - Are doctrines and creeds a benefit to man?

Answer. - The author subscribed to an orthodox 471:24 creed in early youth, and tried to adhere to it until she

caught the first gleam of that which interprets God as above mortal sense. This 471:27 view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds

from the divine Mind. Since then her highest creed has 471:30 been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science 472:1 teaches man that God is the only Life, and that this Life

is Truth and Love; that God is to be understood, adored, 472:3 and demonstrated; that divine Truth casts out suppositional error and heals the sick.

God's law destroys evil

The way which leads to Christian Science is straight 472:6 and narrow. God has set His signet upon Science, making it coordinate with all that is real and only

with that which is harmonious and eternal. 472:9 Sickness, sin, and death, being inharmonious, do not

originate in God nor belong to His government. His

law, rightly understood, destroys them. Jesus furnished 472:12 proofs of these statements.

Evanescent materiality

Question. - What is error?

Answer. - Error is a supposition that pleasure and 472:15 pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's

faculties. Error is the contradiction of Truth. 472:18 Error is a belief without understanding. Error is unreal

because untrue. It is that which seemeth to be and is not.

If error were true, its truth would be error, and we should 472:21 have a self-evident absurdity - namely, *erroneous truth*.

Thus we should continue to lose the standard of Truth.

Unrealities that seem real

Question. - Is there no sin? 472:24 *Answer.* - All reality is in God and His creation, harmonious and eternal. That which He creates is good,

and He makes all that is made. Therefore 472:27 the only reality of sin, sickness, or death is

the awful fact that unrealities seem real to human, erring

belief, until God strips off their disguise. They are not 472:30 true, because they are not of God. We learn in Christian Science 473:1 that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming 473:3 to be real and identical.

Christ the ideal Truth

The Science of Mind disposes of all evil. Truth, God,

is not the father of error. Sin, sickness, and death are 473:6 to be classified as effects of error. Christ

came to destroy the belief of sin. The God—

principle is omnipresent and omnipotent. God is every-473:9 where, and nothing apart from Him is present or has

power. Christ is the ideal Truth, that comes to heal

sickness and sin through Christian Science, and attributes 473:12 all power to God. Jesus is the name of the man who,

more than all other men, has presented Christ, the true

idea of God, healing the sick and the sinning and destroy-473:15 ing the power of death. Jesus is the human man, and

Christ is the divine idea; hence the duality of Jesus the

Christ.

Jesus not God

473:18 In an age of ecclesiastical despotism, Jesus introduced

the teaching and practice of Christianity, affording the

proof of Christianity's truth and love; but to 473:21 reach his example and to test its unerring Science according to his rule, healing sickness, sin, and

death, a better understanding of God as divine Prin-473:24 ciple, Love, rather than personality or the man Jesus, is

required.

Jesus not understood

Jesus established what he said by demonstration, 473:27 thus making his acts of higher importance than his

words. He proved what he taught. This

is the Science of Christianity. Jesus *proved* 473:30 the Principle, which heals the sick and casts out error,

to be divine. Few, however, except his students understood in the least his teachings and their glorious 474:1 proofs, - namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, 474:3 evil, disease, and death.

Miracles rejected

The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the 474:6 Science of Christianity will be scoffed at and

scourged with worse cords than those which

cut the flesh. To the ignorant age in which it first 474:9 appears, Science seems to be a mistake, - hence the

misinterpretation and consequent maltreatment which

it receives. Christian marvels (and *marvel* is the sim-474:12 ple meaning of the Greek word rendered *miracle* in the

New Testament) will be misunderstood and misused

by many, until the glorious Principle of these marvels is 474:15 gained.

Divine fulfilment

If sin, sickness, and death are as real as Life, Truth,

and Love, then they must all be from the same source; 474:18 God must be their author. Now Jesus came

to destroy sin, sickness, and death yet the

Scriptures aver, "I am not come to destroy, but to fulfil." 474:21 Is it possible, then, to believe that the evils which Jesus

lived to destroy are real or the offspring of the divine

will?

Truth destroys falsity

474:24 Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth

s pares all that is true. If evil is real, Truth 474:27 must make it so; but error, not Truth, is

the author of the unreal, and the unreal vanishes,

while all that is real is eternal. The apostle says that 474:30 the mission of Christ is to “destroy the works of the

devil.” Truth destroys falsity and error, for light and

darkness cannot dwell together. Light extinguishes the 475:1 darkness, and the Scripture declares that there is “no

night there.” To Truth there is no error, - all is Truth. 475:3 To infinite Spirit there is no matter, - all is Spirit, divine

Principle and its idea.

Fleshly factors unreal

Question. - What is man? 475:6 *Answer.* - Man is not matter; he is not made up of

brain, blood, bones, and other material elements. The

Scriptures inform us that man is made in 475:9 the image and likeness of God. Matter is

not that likeness. The likeness of Spirit cannot be so

unlike Spirit. Man is spiritual and perfect; and be-475:12 cause he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the

image, of

Love; he is not physique. He is the compound idea of 475:15 God, including all right ideas; the generic term for

all that reflects God's image and likeness; the conscious

identity of being as found in Science, in which man is 475:18 the reflection of God, or Mind, and therefore is eternal;

that which has no separate mind from God; that which

has not a single quality underived from Deity; that which 475:21 possesses no life, intelligence, nor creative power of his

own, but reflects spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after 475:24 our likeness; and let them have dominion over the fish

of the sea, and over the fowl of the air, and over the cattle,

and over all the earth, and over every creeping thing that 475:27 creepeth upon the earth."

Man unfallen

Man is incapable of sin, sickness, and death. The

real man cannot depart from holiness, nor 475:30 can God, by whom man is evolved, engender

the capacity or freedom to sin. A mortal sinner is not 476:1 God's man. Mortals are the counterfeits of immortals.

They are the children of the wicked one, or the one evil, 476:3 which declares that man begins in dust or as a material

embryo. In divine Science, God and the real man are inseparable as divine Principle and idea.

Mortals are not immortals

476:6 Error, urged to its final limits, is self-destroyed.

Error will cease to claim that soul is in body, that life and intelligence are in matter, and that 476:9 this matter is man. God is the Principle of

man, and man is the idea of God. Hence man is not

mortal nor material. Mortals will disappear, and im-476:12 mortals, or the children of God, will appear as the only

and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being, 476:15 which may subsequently be regained. They were, from

the beginning of mortal history, “conceived in sin and

brought forth in iniquity.” Mortality is finally swallowed 476:18 up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal

man.

Imperishable identity

476:21 Learn this, O mortal, and earnestly seek the spiritual

status of man, which is outside of all material selfhood.

Remember that the Scriptures say of mortal 476:24 man: “As for man, his days are as grass: as

a flower of the field, so he flourisheth. For the wind

passeth over it, and it is gone; and the place thereof shall 476:27 know it no more.”

The kingdom within

When speaking of God’s children, not the children of

men, Jesus said, “The kingdom of God is within you;” 476:30 that is, Truth and Love reign in the real

man, showing that man in God’s image is

unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal

man appears to mortals. In this perfect man the Saviour 477:3 saw God’s own likeness, and this correct view of man

healed the sick. Thus Jesus taught that the kingdom

of God is intact, universal, and that man is pure and holy. 477:6 Man is not a material habitation for Soul; he is himself

spiritual. Soul, being Spirit, is seen in nothing imperfect

nor material.

Material body never God’s idea

477:9 Whatever is material is mortal. To the five corporeal

senses, man appears to be matter and mind united; but

Christian Science reveals man as the idea of 477:12 God, and declares the corporeal senses to be

mortal and erring illusions. Divine Science

shows it to be impossible that a material body, though 477:15 interwoven with matter's highest stratum, misnamed

mind, should be man, - the genuine and perfect man,

the immortal idea of being, indestructible and eternal. 477:18 Were it otherwise, man would be annihilated.

Reflection of Spirit

Question. - What are body and Soul?

Answer. - Identity is the reflection of Spirit, the re-477:21 flection in multifarious forms of the living Principle,

Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not 477:24 in matter. Soul can never reflect anything inferior to

Spirit.

Man inseparable from Spirit

Man is the expression of Soul. The Indians caught 477:27 some glimpses of

the underlying reality, when

they called a certain beautiful lake “the smile

of the Great Spirit.” Separated from man, 477:30 who expresses Soul, Spirit would be a nonentity; man,

divorced from Spirit, would lose his entity. But there is, 478:1 there can be, no such division, for man is coexistent with

God.

A vacant domicile

478:3 What evidence of Soul or of immortality have you

within mortality? Even according to the teachings of

natural science, man has never beheld Spirit 478:6 or Soul leaving a body or entering it. What

basis is there for the theory of indwelling spirit, except

the claim of mortal belief? What would be thought of 478:9 the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen

to go into the house or to come out of it, nor were they 478:12 even visible through the windows? Who can see a soul

in the body?

Harmonious functions

Question. - Does brain think, and do nerves feel, and 478:15 is there

intelligence in matter?

Answer. - No, not if God is true and mortal man a

liar. The assertion that there can be pain or pleasure 478:18 in matter is erroneous. That body is most

harmonious in which the discharge of the natural functions is least noticeable. How can intelligence 478:21 dwell in matter when matter is non-intelligent and

brain-lobes cannot think? Matter cannot perform the

functions of Mind. Error says, "I am man;" but this 478:24 belief is mortal and far from actual. From beginning

to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which 478:27 reflects God. St. Paul said, "But when it pleased God,

who separated me from my mother's womb, and called me

by His grace, ... I conferred not with flesh and blood."

Immortal birthright

478:30 *Mortal man* is really a self-contradictory phrase, for

man is not mortal, "neither indeed can be;" man is im-479:1 mortal. If a child is the offspring of physical sense and

not of Soul, the child must have a material, not a spirit-479:3 ual origin. With what truth, then, could the

Scriptural rejoicing be uttered by any mother,

"I have gotten a man from the Lord"? On the con-479:6 trary, if aught comes from God, it cannot be mortal and

material; it must be immortal and spiritual.

Matter's supposed selfhood

Matter is neither self-existent nor a product of Spirit. 479:9 An image of mortal thought, reflected on the retina, is

all that the eye beholds. Matter cannot see,

feel, hear, taste, nor smell. It is not self-479:12 cognizant, - cannot feel itself, see itself, nor

understand itself. Take away so-called mortal mind,

which constitutes matter's supposed selfhood, and matter 479:15 can take no cognizance of matter. Does that which we

call dead ever see, hear, feel, or use any of the physical

senses?

Chaos and darkness

479:18 "In the beginning God created the heaven and the

earth. And the earth was without form, and void; and

darkness was upon the face of the deep." 479:21 (Genesis i. 1, 2.) In the vast forever, in the

Science and truth of being, the only facts are Spirit

and its innumerable creations. Darkness and chaos 479:24 are the imaginary opposites of light, understanding,

and eternal harmony, and they are the elements of

nothingness.

Spiritual reflection

479:27 We admit that black is not a color, because it reflects

no light. So evil should be denied identity or power,

because it has none of the divine hues. Paul 479:30 says: "For the invisible things of Him, from

the creation of the world, are clearly seen, being understood by the things that are made." (Romans i. 20.) 480:1 When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where 480:3 the spirit of God is, and there is no place where God is

not, evil becomes nothing, - the opposite of the something of Spirit. If there is no spiritual reflection, then 480:6 there remains only the darkness of vacuity and not a trace

of heavenly tints.

Harmony from Spirit

Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation.

Consciousness, as well as action, is governed

by Mind, - is in God, the origin and governor of all that Science reveals. Material sense has

its realm apart from Science in the unreal. Harmonious

action proceeds from Spirit, God. Inharmony has no 480:15 Principle; its

action is erroneous and presupposes man

to be in matter. Inharmony would make matter the

cause as well as the effect of intelligence, or Soul, thus 480:18 attempting to separate Mind from God.

Evil non-existent

Man is not God, and God is not man. Again, God,

or good, never made man capable of sin. It is the oppo-480:21 site of good - that is, evil - which seems to

make men capable of wrong-doing. Hence,

evil is but an illusion, and it has no real basis. Evil is a 480:24 false belief. God is not its author. The supposititious

parent of evil is a lie.

Vapor and nothingness

The Bible declares: "All things were made by Him 480:27 [the divine Word]; and without Him was not anything,

made that was made." This is the eternal

verity of divine Science. If sin, sickness, 480:30 death were understood as nothingness, they would disappear. As vapor melts before the sun, so evil would

vanish before the reality of good. One must hide the 481:1 other. How important, then, to choose good as the

reality! Man is tributary to God, Spirit, and to nothing 481:3 else. God's being is infinity, freedom, harmony, and

boundless bliss. "Where the Spirit of the Lord is,

there is liberty." Like the archpriests of yore, man is 481:6 free "to enter into the holiest," - the realm of God.

The fruit forbidden

Material sense never helps mortals to understand

Spirit, God. Through spiritual sense only, man com-481:9 prehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which re-481:12 mains forever intact. The forbidden fruit of knowledge,

against which wisdom warns man, is the testimony of

error, declaring existence to be at the mercy of death, 481:15 and good and evil to be capable of commingling. This

is the significance of the Scripture concerning this "tree

of the knowledge of good and evil," - this growth of 481:18 material belief, of which it is said: "In the day that thou

eatest thereof thou shalt surely die." Human hypotheses

first assume the reality of sickness, sin, and death, and 481:21 then assume the necessity of these evils because of their

admitted actuality. These human verdicts are the pro—

curers of all discord.

Sense and pure Soul

481:24 If Soul sins, it must be mortal. Sin has the elements

of self-destruction. It cannot sustain itself. If sin is

supported, God must uphold it, and this is 481:27 impossible, since Truth cannot support error.

Soul is the divine Principle of man and never sins, -

hence the immortality of Soul. In Science we learn that 481:30 it is material sense, not Soul, which sins; and it will be

found that it is the sense of sin which is lost, and not a

sinful soul. When reading the Scriptures, the substitu-482:1 tion of the word *sense* for *soul* gives the exact meaning in

a majority of cases.

Soul defined

482:3 Human thought has adulterated the meaning of the

word *soul* through the hypothesis that soul is both an evil

and a good intelligence, resident in matter. 482:6 The proper use of the word *soul* can always

be gained by substituting the word *God*, where the deific

meaning is required. In other cases, use the word *sense*, 482:9 and you will have the scientific signification. As used

in Christian Science, Soul is properly the synonym of

Spirit, or God; but out of Science, soul is identical with 482:12 sense, with material sensation.

Sonship of Jesus

Question. - Is it important to understand these explanations in order to heal the sick? 482:15 *Answer.* - It is, since Christ is “the way” and the

truth casting out all error. Jesus called himself ” the

Son of man,” but not the son of Joseph. As 482:18 woman is but a species of the genera, he was

literally the Son of Man. Jesus was the highest human

concept of the perfect man. He was inseparable from 482:21 Christ, the Messiah, - the divine idea of God outside

the flesh. This enabled Jesus to demonstrate his control over matter. Angels announced to the Wisemen of 482:24 old this dual appearing, and angels whisper it, through

faith, to the hungering heart in every age.

Sickness erroneous

Sickness is part of the error which Truth casts out. 482:27 Error will not expel error. Christian Science is the law

of Truth, which heals the sick, on the basis

of the one Mind or God. It can heal in no 482:30 other way, since the human, mortal mind so-called is not

a healer, but causes the belief in disease.

True healing transcendent

483:1 Then comes the question, how do drugs, hygiene, and

animal magnetism heal? It may be affirmed that they 483:3 do not heal, but only relieve suffering temporarily, exchanging one disease for another.

We classify disease as error, which nothing but Truth or 483:6 Mind can heal, and this Mind must be divine, not human.

Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by 483:9 Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its 483:12 approach to the standard in Christian Science.

Terms adopted by the author

After the author's sacred discovery, she affixed the

name "Science" to Christianity, the name "error" to 483:15 corporeal sense, and the name "substance" to

Mind. Science has called the world to battle

over this issue and its demonstration, which 483:18 heals the sick, destroys error, and reveals the universal

harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed 483:21 the spirit of Christian Science, if not the absolute letter.

Science the way

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with 483:24 material observations alone, this Science has

met with opposition; but if any system honors

God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as

no other theory honors Him, and it does this in the way

of His appointing, by doing many wonderful works 483:30 through the divine name and nature. One must fulfil

one's mission without timidity or dissimulation, for to be

well done, the work must be done unselfishly. Christianity 484:1 will never be based on a divine Principle and so found to

be unerring, until its absolute Science is reached. When 484:3 this is accomplished, neither pride, prejudice, bigotry,

nor envy can wash away its foundation, for it is built upon

the rock, Christ.

Mindless methods

484:6 *Question.* - Does Christian Science, or metaphysical

healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism? 484:9 *Answer.* - Not one of them is included in it. In divine Science, the supposed laws of matter yield to the

law of Mind. What are termed natural 484:12 science and material laws are the objective

states of mortal mind. The physical universe expresses

the conscious and unconscious thoughts of mortals. 484:15 Physical force and mortal mind are one. Drugs and

hygiene oppose the supremacy of the divine Mind.

Drugs and inert matter are unconscious, mindless. Cer-484:18 tain results, supposed to proceed from drugs, are really

caused by the faith in them which the false human consciousness is educated to feel.

Animal magnetism error

484:21 Mesmerism is mortal, material illusion. Animal magnetism is the voluntary or involuntary action of error

in all its forms; it is the human antipode 484:24 of divine Science. Science must triumph

over material sense, and Truth over error, thus putting

an end to the hypotheses involved in all false theories 484:27 and practices.

Error only ephemeral

Question. - Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to 484:30 the understanding and expression of Spirit?

485:1 *Answer.* - If error is necessary to define or to reveal

Truth, the answer is yes; but not otherwise. *Material* 485:3 *sense* is an absurd phrase, for matter has no

sensation. Science declares that Mind, not

matter, sees, hears, feels, speaks. Whatever contradicts 485:6 this statement is the false sense, which ever betrays

mortals into sickness, sin, and death. If the unimportant and evil appear, only soon to disappear because 485:9 of their uselessness or their iniquity, then these ephemeral views of error ought to be obliterated by Truth.

Why malign Christian Science for instructing mortals how 485:12 to make sin, disease, and death appear more and more

unreal?

Scientific translations

Emerge gently from matter into Spirit. Think not 485:15 to thwart the spiritual ultimate of all things, but come

naturally into Spirit through better health and

morals and as the result of spiritual growth. 485:18 Not death, but the understanding of Life, makes man immortal. The belief that life can be in matter or soul in

body, and that man springs from dust or from an egg, 485:21 is the result of the mortal error which Christ, or Truth,

destroys by fulfilling the spiritual law of being, in which

man is perfect, even as the "Father which is in heaven 485:24 is perfect." If thought yields its dominion to other '

powers, it cannot outline on the body its own beautiful

images, but it effaces them and delineates foreign agents, 485:27 called disease and sin.

Material beliefs

The heathen gods of mythology controlled war and agriculture as much as nerves control sensation or 485:30 muscles measure strength. To say that strength is in matter, is like saying that the power is in the lever. The notion of any life or intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned falsehood's true nature.

Sense *versus* Soul

Suppose one accident happens to the eye, another to the ear, and so on, until every corporeal sense is quenched. 486:6 What is man's remedy? To die, that he may regain these senses? Even then he must gain spiritual understanding and spiritual sense in order to 486:9 possess immortal consciousness. Earth's preparatory school must be improved to the utmost. In reality man never dies. The belief that he dies will not establish his 486:12 scientific harmony. Death is not the result of Truth but of error, and one error will not correct another.

Death an error

Jesus proved by the prints of the nails, that his body 486:15 was the same immediately after death as before. If death

restores sight, sound, and strength to man,

then death is not an enemy but a better friend 486:18 than Life. Alas for the blindness of belief, which makes

harmony conditional upon death and matter, and yet

supposes Mind unable to produce harmony! So long 486:21 as this error of belief remains, mortals will continue mortal in belief and subject to chance and change.

Permanent sensibility

Sight, hearing, all the spiritual senses of man, are 486:24 eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in

matter, - hence their permanence. If this 486:27 were not so, man would be speedily annihilated. If the

five corporeal senses were the medium through which

to understand God, then palsy, blindness, and deafness 486:30 would place man in a terrible situation, where he would

be like those "having no hope, and without God in the

world;" but as a matter of fact, these calamities often 487:1 drive mortals to seek and to find a higher sense of happiness and existence.

Exercise of Mind-faculties

487:3 Life is deathless. Life is the origin and ultimate of

man, never attainable through death, but gained by walking in the pathway of Truth both before and 487:6 after that which is called death. There is more

Christianity in seeing and hearing spiritually

than materially. There is more Science in the perpetual 487:9 exercise of the Mind-faculties than in their loss. Lost

they cannot be, while Mind remains. The apprehension

of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder.

Understanding *versus* belief

Question. - You speak of belief. Who or what is it

that believes? 487:15 *Answer.* - Spirit is all-knowing; this precludes the

need of believing. Matter cannot believe, and Mind

understands. The body cannot believe. The 487:18 believer and belief are one and are mortal.

Christian evidence is founded on Science or

demonstrable Truth, flowing from immortal Mind, and 487:21 there is in reality no such thing as *mortal* mind. Mere

belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous.

The Apostle James said, “Show me thy faith without thy works, and I will show thee my faith by my works.” 487:27 The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

Confirmation by healing

487:30 This faith relies upon an understood Principle. This

Principle makes whole the diseased, and brings out the 488:1 enduring and harmonious phases of things. The result

of our teachings is their sufficient confirmation. When, 488:3 on the strength of these instructions, you are

able to banish a severe malady, the cure shows

that you understand this teaching, and therefore you receive the 488:6 blessing of Truth.

Belief and firm trust

The Hebrew and Greek words often translated *belief*

differ somewhat in meaning from that conveyed by the 488:9 English verb *believe*; they have more the significance of faith, understanding, trust, constancy, firmness. Hence the Scriptures often appear in 488:12 our common version to approve and endorse belief, when

they mean to enforce the necessity of understanding.

All faculties from Mind

Question. - Do the five corporeal senses constitute 488:15 man?

Answer. - Christian Science sustains with immortal

proof the impossibility of any material sense, and defines 488:18 these so-called senses as *mortal beliefs*, the

testimony of which cannot be true either of

man or of his Maker. The corporeal senses can take no 488:21 cognizance of spiritual reality and immortality. Nerves

have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone 488:24 possesses all faculties, perception, and comprehension.

Therefore mental endowments are not at the mercy of

organization and decomposition, - otherwise the very 488:27 worms could unfashion man. If it were possible for the

real senses of man to be injured, Soul could reproduce

them in all their perfection; but they cannot be dis-488:30 turbed nor destroyed, since they exist in immortal Mind,

not in matter.

Possibilities of Life

489:1 The less mind there is manifested in matter the better.

When the unthinking lobster loses its claw, the claw grows 489:3 again. If the

Science of Life were understood,

it would be found that the senses of Mind are

never lost and that matter has no sensation. Then the 489:6 human limb would be replaced as readily as the lobster's

claw, - not with an artificial limb, but with the genuine

one. Any hypothesis which supposes life to be in matter 489:9 is an educated belief. In infancy this belief is not equal

to guiding the hand to the mouth; and as consciousness

develops, this belief goes out, - yields to the reality of 489:12 everlasting Life.

Decalogue disregarded

Corporeal sense defrauds and lies; it breaks all the

commands of the Mosaic Decalogue to meet its own de-489:15 mands. How then can this sense be the God-given channel to man of divine blessings or

understanding? How can man, reflecting God, be de-489:18 pendent on material means for knowing, hearing, seeing?

Who dares to say that the senses of man can be at one time

the medium for sinning against God, at another the me-489:21 dium for obeying God? An affirmative reply would contradict the Scripture, for the same fountain sendeth not

forth sweet waters and bitter.

Organic construction valueless

489:24 The corporeal senses are the only source of evil or

error. Christian Science shows them to be false, because matter has no sensation, and no organic 489:27 construction can give it hearing and sight nor

make it the medium of Mind. Outside the

material sense of things, all is harmony. A wrong sense 489:30 of God, man, and creation is *non-sense*, want of sense.

Mortal belief would have the material senses sometimes

good and sometimes bad. It assures mortals that there 490:1 is real pleasure in sin; but the grand truths of Christian

Science dispute this error.

Will-power an animal propensity

490:3 Will-power is but a product of belief, and this belief

commits depredations on harmony. Human will is an

animal propensity, not a faculty of Soul. 490:6 Hence it cannot govern man aright. Christian Science reveals Truth and Love as the

motive-powers of man. Will - blind, stubborn, and head-490:9 long - cooperates with appetite and passion. From this

cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

Theories helpless

490:12 The Science of Mind needs to be understood. Until

it is understood, mortals are more or less deprived of

Truth. Human theories are helpless to make 490:15 man harmonious or immortal, since he is so

already, according to Christian Science. Our only need

is to know this and reduce to practice the real man's di-490:18 vine Principle, Love

True nature and origin

“Quench not the Spirit. Despise not prophesyings.”

Human belief - or knowledge gained from the so-called 490:21 material senses - would, by fair logic, annihilate man along with the dissolving elements

of clay. The scientifically Christian explanations of the 490:24 nature and origin of man destroy all material sense with

immortal testimony. This immortal testimony ushers

in the spiritual sense of being, which can be obtained 490:27 in no other way.

Sleep an illusion

Sleep and mesmerism explain the mythical nature of

material sense. Sleep shows material sense as either 490:30 oblivion, nothingness, or an illusion or dream.

Under the mesmeric illusion of belief, a man

will think that he is freezing when he is warm, and that he 491:1 is swimming when he is on dry land. Needle-thrusts will

not hurt him. A delicious perfume will seem intolerable. 491:3 Animal magnetism thus uncovers material sense, and

shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. 491:6 Destroy the belief, and the sensation disappears.

Man linked with Spirit

Material man is made up of involuntary and voluntary

error, of a negative right and a positive wrong, the latter 491:9 calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's

Maker. Matter cannot connect mortals with the true 491:12 origin and facts of being, in which all must end. It is only

by acknowledging the supremacy of Spirit, which annuls

the claims of matter, that mortals can lay off mortality and 491:15 find the indissoluble spiritual link which establishes man

forever in the divine likeness, inseparable from his creator.

Material man as a dream

The belief that matter and mind are one, - that mat-491:18 ter is awake at one time and asleep at another, sometimes presenting no appearance of mind, -

this belief culminates in another belief, that 491:21 man dies. Science reveals material man as never the real

being. The dream or belief goes on, whether our eyes are

closed or open. In sleep, memory and consciousness are 491:24 lost from the body, and they wander whither they will

apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man 491:27 may have an attractive personality.

Spiritual existence the one fact

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he 491:30 does not understand Christian Science, that

this dream - rather than the dreamer - may

not be mortal man? Who can rationally say otherwise, 492:1 when the dream leaves mortal man intact in body and

thought, although the so-called dreamer is unconscious? 492:3 For right reasoning there should be but one fact before

the thought, namely, spiritual existence. In reality there

is no other existence, since Life cannot be united to its 492:6 unlikeness, mortality.

Mind one and all

Being is holiness, harmony, immortality. It is already

proved that a knowledge of this, even in small degree, 492:9 will uplift the physical and moral standard

of mortals, will increase longevity, will purify

and elevate character. Thus progress will finally destroy 492:12 all error, and bring immortality to light. We know that

a statement proved to be good must be correct. New

thoughts are constantly obtaining the floor. These two 492:15 contradictory theories - that matter is something, or

that all is Mind - will dispute the ground, until one is

acknowledged to be the victor. Discussing his campaign, General Grant said: "I propose to fight it out on

this line, if it takes all summer." Science says: All is

Mind and Mind's idea. You must fight it out on this 492:21 line. Matter can afford you no aid.

Scientific ultimatum

The notion that mind and matter commingle in the

human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which

denies this notion. /God is Mind, and God is

infinite; hence all is Mind/. On this statement rests the 492:27 Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.

Victory for Truth

The conservative theory, long believed, is that there are two factors, matter and mind, uniting on some impossible basis. This theory would keep truth and error

always at war. Victory would perch on neither banner. On the other hand, Christian Science speedily shows

Truth to be triumphant. To corporeal sense, the sun appears to rise and set, and the earth to stand

still; but astronomical science contradicts this,

and explains the solar system as working on a different plan. All the evidence of physical sense and all the

knowledge obtained from physical sense must yield to

Science, to the immortal truth of all things.

Mental preparation

493:9 Question, - Will you explain sickness and show how it

is to be healed?

Answer. - The method of Christian Science healing is touched upon in a previous chapter entitled Christian

Science Practice. A full answer to the above

question involves teaching, which enables the healer to demonstrate and prove for himself the Principle

and rule of Christian Science or metaphysical healing.

Mind destroys all ills

Mind must be found superior to all the beliefs of the 493:18 five corporeal senses, and able to destroy all ills. Sickness is a belief, which must be annihilated by

the divine Mind. Disease is an experience of 493:21 so-called mortal mind. It is fear made manifest on the

body. Christian Science takes away this physical sense

of discord, just as it removes any other sense of moral or 493:24 mental inharmony. That man is material, and that matter suffers, - these propositions can only seem real and

natural in illusion. Any sense of soul in matter is not the 493:27 reality of being.

If Jesus awakened Lazarus from the dream, illusion, of

death, this proved that the Christ could improve on a false 493:30 sense. Who dares to doubt this consummate test of the

power and willingness of divine Mind to hold man forever 494:1 intact in his perfect state, and to govern man's entire

action? Jesus said: "Destroy this temple [body], and 494:3 in three days I [Mind] will raise it up;" and he did this

for tired humanity's reassurance.

Inexhaustible divine Love

Is it not a species of infidelity to believe that so great 494:6 a work as the Messiah's was done for himself or for God,

who needed no help from Jesus' example to preserve the eternal harmony? But mortals 494:9 did need this help, and Jesus pointed the way for them.

Divine Love always has met and always will meet every human need. It is not well to imagine that Jesus demon-494:12 strated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good.

Reason and Science

494:15 The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the infinite ability of Spirit, thus helping erring 494:18 human sense to flee from its own convictions and seek safety in divine Science. Reason, rightly directed, serves to correct the errors of corporeal sense; but 494:21 sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with 494:24 the unbroken reality of scientific being.

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, 494:27 dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

Followers of Jesus

494:30 Our Master cast out devils (evils) and healed the sick.

It should be said of his followers also, that they cast fear

and all evil out of themselves and others and heal the sick. 495:1 God will heal the sick through man, whenever man is

governed by God. Truth casts out error now 495:3 as surely as it did nineteen centuries ago. All

of Truth is not understood; hence its healing power is not

fully demonstrated.

Destruction of all evil

495:6 If sickness is true or the idea of Truth, you cannot

destroy sickness, and it would be absurd to try. Then

classify sickness and error as our Master did, 495:9 when he spoke of the sick, “whom Satan hath

bound,” and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power 495:12 which opens the prison doors to such as are bound, and

sets the captive free physically and morally.

Steadfast and calm trust

When the illusion of sickness or sin tempts you, cling 495:15 steadfastly to God and His idea. Allow nothing but His

likeness to abide in your thought. Let neither

fear nor doubt overshadow your clear sense and 495:18 calm trust, that the recognition of life harmonious - as

Life eternally is - can destroy any painful sense of, or

belief in, that which Life is not. Let Christian Science, 495:21 instead of corporeal sense, support your understanding of

being, and this understanding will supplant error with

Truth, replace mortality with immortality, and silence dis-495:24 cord with harmony.

Rudiments and growth

Question. - How can I progress most rapidly in the

understanding of Christian Science? 495:27 *Answer.* - Study thoroughly the letter and imbibe

the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, 495:30 abiding steadfastly in wisdom, Truth, and

Love. In the Science of Mind, you will soon ascertain 496:1 that error cannot destroy error. You will also learn

that in Science there is no transfer of evil suggestions 496:3 from one mortal to another, for there is but one Mind,

and this ever-present omnipotent Mind is reflected by

man and governs the entire universe. You will learn 496:6 that in Christian

Science the first duty is to obey

God, to have one Mind, and to love another as
yourself.

Condition of progress

496:9 We all must learn that Life is God. Ask yourself:

Am I living the life that approaches the supreme good?

Am I demonstrating the healing power of 496:12 Truth and Love? If so then
the way will

grow brighter “unto the perfect day.” Your fruits

will prove what the understanding of God brings to man. 496:15 Hold
perpetually this thought, - that it is the spiritual

idea, the Holy Ghost and Christ, which enables you to

demonstrate, with scientific certainty, the rule of healing, 496:18 based upon
its divine Principle, Love, underlying, over—

lying, and encompassing all true being.

Triumph over death

“The sting of death is sin; and the strength of sin is 496:21 the law,” - the law
of mortal belief, at war with the

facts of immortal Life, even with the spiritual

law which says to the grave, “Where is thy 496:24 victory?” But “when this

corruptible shall have put

on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that 496:27 is written, Death is swallowed up in victory.”

Question. - Have Christian Scientists any religious

creed? 496:30 *Answer.* - They have not, if by that term is meant

doctrinal beliefs. The following is a brief exposition of 497:1 the important points, or religious tenets, of Christian

Science: -

497:3 1. As adherents of Truth, we take the inspired Word

of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and in-497:6 finite God. We acknowledge His Son, one Christ; the

Holy Ghost or divine Comforter; and man in God's

image and likeness.

497:9 3. We acknowledge God's forgiveness of sin in the

destruction of sin and the spiritual understanding that

casts out evil as unreal. But the belief in sin is pun-497:12 ished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity 497:15 with God through Christ Jesus the Way-

shower; and

we acknowledge that man is saved through Christ,

through Truth, Life, and Love as demonstrated by the 497:18 Galilean Prophet in healing the sick and overcoming

sin and death.

5. We acknowledge that the crucifixion of Jesus and 497:21 his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

497:24 6. And we solemnly promise to watch, and pray for

that Mind to be in us which was also in Christ Jesus; to

do unto others as we would have them do unto us; and 497:27 to be merciful, just, and pure.

KEY TO THE SCRIPTURES

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.

- REVELATION.

CHAPTER XV - GENESIS

And I appeared unto Abraham,, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. - EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. - JOHN.

Spiritual interpretation

501:1 SCIENTIFIC interpretation of the Scriptures properly starts with the beginning of the Old Testa-501:3 ment, chiefly because the spiritual import of the Word, in its earliest articulations, often

seems so smothered by the immediate context as to 501:6 require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, 501:9 but richly recompensing human want and woe with

spiritual gain. The incarnation of Truth, that amplifi—

cation of wonder and glory which angels could only 501:12 whisper and which God illustrated by light and harmony, is consonant with ever-present Love. So-called

mystery and miracle, which subserve the end of natural 501:15 good, are explained by that Love for whose rest the

weary ones sigh when needing something more native
to their immortal cravings than the history of perpetual 501:18 evil.

Spiritual overture

502:1 A second necessity for beginning with Genesis is that

the living and real prelude of the older Scriptures is so 502:3 brief that it
would almost seem, from the

preponderance of unreality in the entire narrative, as if reality did not
predominate over unreality, 502:6 the light over the dark, the straight line of
Spirit over

the mortal deviations and inverted images of the creator
and His creation.

Deflection of being

502:9 Spiritually followed, the book of Genesis is the history

of the untrue image of God, named a sinful mortal. This

deflection of being, rightly viewed, serves to 502:12 suggest the proper
reflection of God and the

spiritual actuality of man, as given in the first chapter

of Genesis. Even thus the crude forms of human thought 502:15 take on
higher symbols and significations, when scientifically Christian views of the
universe appear, illuminat—

ing time with the glory of eternity.

502:18 In the following exegesis, each text is followed by its

spiritual interpretation according to the teachings of Christian Science.

502:21 EXEGESIS

Genesis i. 1. In the beginning God created the heaven
and the earth.

Ideas and identities

502:24 The infinite has no beginning. This word *beginning*

is employed to signify *the only*, - that is, the eternal verity and unity of God and man, including 502:27 the universe. The creative Principle - Life,

Truth, and Love - is God. The universe reflects God.

There is but one creator and one creation. This crea-503:1 tion consists of the unfolding of spiritual ideas and their

identities, which are embraced in the infinite Mind and 503:3 forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons

and daughters of God.

503:6 *Genesis* i. 2. And the earth was without form, and void;

and darkness was upon the face of the deep. And the

spirit of God moved upon the face of the waters.

Spiritual harmony

503:9 The divine Principle and idea constitute spiritual harmony, - heaven and

eternity. In the universe of Truth,

matter is unknown. No supposition of error 503:12 enters there. Divine Science, the Word of

God, saith to the darkness upon the face of error, “God

is All-in-all,” and the light of ever-present Love illumines 503:15 the universe. Hence the eternal wonder, - that infinite

space is peopled with God’s ideas, reflecting Him in countless spiritual forms.

503:18 *Genesis* i. 3. And God said, Let there be light: and there was light.

Mind’s idea faultless

Immortal and divine Mind presents the idea of God: 503:21 *first*, in light; *second*, in reflection; *third*, in spiritual and

immortal forms of beauty and goodness. But

this Mind creates no element nor symbol of 503:24 discord and decay. God creates neither erring thought,

mortal life, mutable truth, nor variable love.

Genesis i. 4. And God saw the light, that it was good: 503:27 and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony 504:1 from which emanates the true idea, is never reflected by

anything but the good.

504:3 *Genesis* i. 5. And God called the light Day, and the

darkness He called Night. And the evening and the morning were the first day.

Light preceding the sun

504:6 All questions as to the divine creation being both

spiritual and material are answered in this passage, for

though solar beams are not yet included in 504:9 the record of creation, still there is light. This

light is not from the sun nor from volcanic flames, but it

is the revelation of Truth and of spiritual ideas. This 504:12 also shows that there is no place where God's light is not

seen, since Truth, Life, and Love fill immensity and are

ever-present. Was not this a revelation instead of a 504:15 creation?

Evenings and mornings

The successive appearing of God's ideas is represented

as taking place on so many *evenings* and *mornings*, - 504:18 words which indicate, in the absence of solar

time, spiritually clearer views of Him, views

which are not implied by material darkness and dawn. 504:21 Here we have the explanation of another passage of

Scripture, that “one day is with the Lord as a thousand years.” The rays of infinite Truth, when gathered into 504:24 the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

Spirit *versus* darkness

504:27 Did infinite Mind create matter, and call it *light*?

Spirit is light, and the contradiction of Spirit is matter, darkness, and darkness obscures light. Mate-504:30 rial sense is nothing but a supposition of the

absence of Spirit. No solar rays nor planetary revolutions 505:1 form the day of Spirit. Immortal Mind makes its own

record, but mortal mind, sleep, dreams, sin, disease, and 505:3 death have no record in the first chapter of Genesis.

Genesis i. 6. And God said, Let there be a firmament in

the midst of the waters, and let it divide the waters from 505:6 the waters.

Spiritual firmament

Spiritual understanding, by which human conception,
material sense, is separated from Truth, is the firmament. 505:9 The divine
Mind, not matter, creates all identities, and they are forms of Mind, the ideas of
Spirit apparent only as Mind, never as mindless matter 505:12 nor the so-
called material senses.

Genesis i. 7. And God made the firmament, and divided
the waters which were under the firmament from the waters 505:15 which
were above the firmament: and it was so.

Understanding imparted

Spirit imparts the understanding which uplifts consciousness and leads into all
truth. The Psalmist saith: 505:18 “The Lord on high is mightier than the noise
of many waters, yea, than the mighty waves of
the sea.” Spiritual sense is the discernment of spiritual 505:21 good.
Understanding is the line of demarcation between

the real and unreal. Spiritual understanding unfolds

Mind, - Life, Truth, and Love, - and demonstrates the 505:24 divine sense,
giving the spiritual proof of the universe in

Christian Science.

Original reflected

This understanding is not intellectual, is not the result 505:27 of scholarly attainments; it is the reality of all things

brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, 505:30 erring, and finite are human beliefs, which appertain to 506:1 themselves a task impossible for them, that of distinguish-ing between the false and the true. Objects utterly un-506:3 like the original do not reflect that original. Therefore

matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which 506:6 separates Christian Science from supposition and makes

Truth final.

Genesis i. 8. And God called the firmament Heaven. 506:9 And the evening and the morning were the second day.

Exalted thought

Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted 506:12 thought or spiritual apprehension is at peace.

Thus the dawn of ideas goes on, forming each successive stage of progress.

506:15 *Genesis* i. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Unfolding of thoughts

506:18 Spirit, God, gathers unformed thoughts into their

proper channels, and unfolds these thoughts,

even as He opens the petals of a holy purpose 506:21 in order that the purpose may appear.

Genesis i. 10. And God called the dry land Earth; and

the gathering together of the waters called He Seas: and 506:24 God saw that it was good.

Spirit names and blesses

Here the human concept and divine idea seem confused by the translator, but they are not so in the scientific Christian meaning of the text. Upon

Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet 507:1 appeared in the narrative. In metaphor, the *dry land*

illustrates the absolute formations instituted by Mind, 507:3 while *water* symbolizes the elements of Mind. Spirit duly

feeds and clothes every object, as it appears in the line

of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses

all. Without natures particularly defined, objects and

subjects would be obscure, and creation would be full of 507:9 nameless offspring, - wanderers from the parent Mind,

strangers in a tangled wilderness.

Genesis i. 11. And God said, Let the earth bring forth 507:12 grass, the herb yielding seed, and the fruit tree yielding

fruit after his kind, whose seed is in itself, upon the earth:

and it was so.

Divine propagation

507:15 The universe of Spirit reflects the creative power of

the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the mul-507:18 tiplication of the compound idea man. The

tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind 507:21 which includes all. A material world implies a mortal

mind and man a creator. The scientific divine creation

declares immortal Mind and the universe created by God.

Ever-appearing creation

507:24 Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all

expresses Science and art throughout His 507:27 creation, and the immortality of man and the

universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. 507:30 Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall 508:1

to the level of a human or material belief, called mortal

man. But the seed is in itself, only as the divine Mind 508:3 is All and reproduces all - as Mind is the multiplier,

and Mind's infinite idea, man and the universe, is the

product. The only intelligence or substance of a thought, 508:6 a seed, or a flower is God, the creator of it. Mind is the

Soul of all. Mind is Life, Truth, and Love which governs all.

508:9 *Genesis* i. 12. And the earth brought forth grass, and

herb yielding seed after his kind, and the tree yielding

fruit, whose seed was in itself, after his kind: and God saw 508:12 that it was good.

Mind's pure thought

God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is 508:15 the pure thought emanating from divine

Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind* or *sort*, 508:18 and does not necessarily refer either to masculinity or

femininity. The word is not confined to sexuality, and

grammars always recognize a neuter gender, neither 508:21 male nor female. The Mind or intelligence of production names the female gender last in the ascending order

of creation. The intelligent individual idea, be it male 508:24 or female, rising from the lesser to the greater, unfolds

the infinitude of Love.

Genesis i. 13. And the evening and the morning were 508:27 the third day.

Rising to the light

The third stage in the order of Christian Science is an important one to the human thought, letting in the light 509:1 of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of 509:3 all, and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students, - to their apprehension he 509:6 rose from the grave, - on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.

509:9 *Genesis* i. 14. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, 509:12 and years.

Rarefaction of thought

Spirit creates no other than heavenly or celestial bodies,

but the stellar universe is no more celestial than our earth. 509:15 This text gives the idea of the rarefaction of

thought as it ascends higher. God forms and

peoples the universe. The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of space.

Divine nature appearing

So-called mineral, vegetable, and animal substances 509:21 are no more contingent now on time or material structure than they were when “the morning stars

sang together.” Mind made the “plant of 509:24 the field before it was in the earth.” The periods of

spiritual ascension are the days and seasons of Mind’s

creation, in which beauty, sublimity, purity, and holiness 509:27 - yea, the divine nature - appear in man and the universe never to disappear.

Spiritual ideas apprehended

Knowing the Science of creation, in which all is Mind 509:30 and its ideas, Jesus rebuked the material thought of his

fellow-countrymen: “Ye can discern the face of the 510:1 sky; but can ye not discern the signs of the times?”

How much more should we seek to apprehend the spiritual ideas of

God, than to dwell on the objects

of sense! To discern the rhythm of Spirit

and to be holy, thought must be purely spiritual.

510:6 *Genesis* i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it

was so.

510:9 Truth and Love enlighten the understanding, in whose

“light shall we see light;” and this illumination is reflected spiritually by all who walk in the light and turn 510:12 away from a false material sense.

Genesis i. 16. And God made two great lights; the

greater light to rule the day, and the lesser light to rule the 510:15 night: He made the stars also.

Geology a failure

The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the 510:18 universe. Love alone can impart the limitless idea of infinite Mind. Geology has never

explained the earth’s formations; it cannot explain them. 510:21 There is no Scriptural allusion to solar light until time has

been already divided into evening and morning; and the

allusion to fluids (*Genesis* i. 2) indicates a supposed for-510:24 mation of matter by the resolving of fluids into solids,

analogous to the suppositional resolving of thoughts into material things.

Spiritual subdivision

510:27 Light is a symbol of Mind, of Life, Truth, and Love,

and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including 511:1 man, in perfect harmony. This Mind forms ideas, its

own images, subdivides and radiates their borrowed light, 511:3 intelligence, and so explains the Scripture phrase, “whose

seed is in itself.” Thus God’s ideas “multiply and replenish the earth.” The divine Mind supports the sub-511:6 limity, magnitude, and infinitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of

the heaven, to give light upon the earth, and to rule over 511:9 the day and over the night, and to divide the light from the

darkness: and God saw that it was good.

Darkness scattered

In divine Science, which is the seal of Deity and has 511:12 the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is

there.

511:15 *Genesis* i. 19. And the evening and the morning were
the fourth day.

The changing glow and full effulgence of God's infi-511:18 nite ideas,
images, mark the periods of progress.

Genesis i. 20. And God said, Let the waters bring forth
abundantly the moving creature that hath life, and fowl 511:21 that may fly
above the earth in the open firmament of
heaven.

Soaring aspirations

To mortal mind, the universe is liquid, solid, and aeri-511:24 form. Spiritually
interpreted, rocks and mountains stand

for solid and grand ideas. Animals and mortals metaphorically present the
gradation of 511:27 mortal thought, rising in the scale of intelligence, taking

form in masculine, feminine, or neuter gender. The

fowls, which fly above the earth in the open firmament 512:1 of heaven,
correspond to aspirations soaring beyond and

above corporeality to the understanding of the incorporeal 512:3 and divine
Principle, Love.

Genesis i. 21. And God created great whales, and every

living creature that moveth, which the waters brought forth 512:6 abundantly, after their kind, and every winged fowl after

his kind: and God saw that it was good.

Seraphic symbols

Spirit is symbolized by strength, presence, and power, 512:9 and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest

charge, abound in the spiritual atmosphere of 512:12 Mind, and consequently reproduce their own characteristics. Their individual forms we know not, but we do

know that their natures are allied to God's nature; and 512:15 spiritual blessings, thus typified, are the externalized, yet

subjective, states of faith and spiritual understanding.

Genesis i. 22. And God blessed them, saying, Be fruit-512:18 ful, and multiply, and fill the waters in the seas; and let

fowl multiply in the earth.

Multiplication of pure ideas

Spirit blesses the multiplication of its own pure and 512:21 perfect ideas. From the infinite elements of the one

Mind emanate all form, color, quality, and

quantity, and these are mental, both primarily 512:24 and secondarily. Their spiritual nature is discerned only

through the spiritual senses. Mortal mind inverts the true

likeness, and confers animal names and natures upon its 512:27 own misconceptions. Ignorant of the origin and operations of mortal mind, - that is, ignorant of itself, - this

so-called mind puts forth its own qualities, and claims 512:30 God as their author; albeit God is ignorant of the ex-513:1 istence of both this mortal mentality, so-called, and its

claim, for the claim usurps the deific prerogatives and is 513:3 an attempted infringement on infinity.

Genesis i. 23. And the evening and the morning were the fifth day.

Spiritual spheres

513:6 Advancing spiritual steps in the teeming universe of

Mind lead on to spiritual spheres and exalted beings. To

material sense, this divine universe is dim and 513:9 distant, gray in the sombre hues of twilight;

but anon the veil is lifted, and the scene shifts into light.

In the record, time is not yet measured by solar revolutions, 513:12 and the motions and reflections of deific power cannot be

apprehended until divine Science becomes the interpreter.

Genesis i. 24. And God said, Let the earth bring forth 513:15 the living creature after his kind, cattle, and creeping thing,

and beast of the earth after his kind: and it was so.

Continuity of thoughts

Spirit diversifies, classifies, and individualizes all 513:18 thoughts, which are as eternal as the Mind

conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, 513:21 who is the divinely creative Principle thereof.

Genesis i. 25. And God made the beast of the earth after

his kind, and cattle after their kind, and everything that 513:24 creepeth upon the earth after his kind: and God saw that

it was good.

God's thoughts are spiritual realities

God creates all forms of reality. His thoughts are 513:27 spiritual realities. So-called mortal mind - being non-existent and consequently not within the range of im-514:1 mortal existence - could not by simulating deific power

invert the divine creation, and afterwards recreate per-514:3 sons or things upon its own plane, since nothing exists beyond the range of all-inclusive

infinity, in which and of which God is the 514:6 sole creator. Mind, joyous in

strength, dwells in the

realm of Mind. Mind's infinite ideas run and dis—

port themselves. In humility they climb the heights of 514:9 holiness.

Qualities of thought

Moral courage is “the lion of the tribe of Juda,” the

king of the mental realm. Free and fearless it roams in 514:12 the forest. Undisturbed it lies in the open

field, or rests in “green pastures, ... beside

the still waters.” In the figurative transmission from the 514:15 divine thought to the human, diligence, promptness, and

perseverance are likened to “the cattle upon a thousand

hills.” They carry the baggage of stern resolve, and 514:18 keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The individuality created by God is not carnivorous, as witness the 514:21 millennial estate pictured by Isaiah: -

The wolf also shall dwell with the lamb,

And the leopard shall lie down with the kid; 514:24 And the calf and the young lion, and the fatling together;

And a little child shall lead them.

Creatures of God useful

Understanding the control which Love held over all, 514:27 Daniel felt safe in the lions' den, and Paul proved the

viper to be harmless. All of God's creatures

moving in the harmony of Science, are harm-514:30 less, useful, indestructible. A realization of this grand

verity was a source of strength to the ancient worthies. 515:1 It supports Christian healing, and enables its possessor

to emulate the example of Jesus. "And God saw that 515:3 it was good."

The serpent harmless

Patience is symbolized by the tireless worm, creeping

over lofty summits, persevering in its intent. The ser-515:6 pent of God's creating is neither subtle nor

poisonous, but is a wise idea, charming in its

adroitness, for Love's ideas are subject to the Mind which 515:9 forms them, - the power which changeth the serpent

into a staff.

Genesis i. 26. And God said, Let us make man in our 515:12 image, after our likeness; and let them have dominion over

the fish of the sea, and over the fowl of the air, and over

the cattle, and over all the earth, and over every creeping 515:15 thing that

creepeth upon the earth.

Elohistic plurality

The eternal Elohim includes the forever universe.

The name Elohim is in the plural, but this plurality of 515:18 Spirit does not imply more than one God, nor

does it imply three persons in one. It relates

to the oneness, the triunity of Life, Truth, and Love. 515:21 “Let *them* have dominion.” Man is the family name

for all ideas, - the sons and daughters of God. All that

God imparts moves in accord with Him, reflecting good-515:24 ness and power.

Reflected likeness

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. 515:27 If you speak, the lips of this likeness move in

accord with yours. Now compare man before

the mirror to his divine Principle, God. Call the mirror 515:30 divine Science, and call man the reflection. Then note 516:1 how true, according to Christian Science, is the reflection

to its original. As the reflection of yourself appears in 516:3 the mirror, so you, being spiritual, are the reflection of

God. The substance, Life, intelligence, Truth, and Love,
which constitute Deity, are reflected by His creation; 516:6 and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.

Love imparts beauty
516:9 God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and 516:12 permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, “The meek shall inherit the 516:15 earth.” The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the 516:18 prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God’s domin-516:21 ion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

516:24 *Genesis* i. 27. So God created man in His own image, in the image of God created He him; male and female

created He them.

Ideal man and woman

516:27 To emphasize this momentous thought, it is repeated

that God made man in His own image, to reflect the

divine Spirit. It follows that man is a generic 516:30 term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient lan- 517:1 guages the word for *man* is used also as the synonym of

mind. This definition has been weakened by anthropo-517:3 morphism, or a humanization of Deity. The word /anthropomorphic/, in such a phrase as “an anthropomorphic

God,” is derived from two Greek words, signifying *man* 517:6 and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The life-giving

quality of Mind is Spirit, not matter. The ideal man 517:9 corresponds to creation, to intelligence, and to Truth.

The ideal woman corresponds to Life and to Love. In

divine Science, we have not as much authority for con-517:12 sidering God masculine, as we have for considering

Him feminine, for Love imparts the clearest idea of

Deity.

Divine personality

517:15 The world believes in many persons; but if God is personal, there is but one person, because there is but one

God. His personality can only be reflected, 517:18 not transmitted. God has countless ideas, and

they all have one Principle and parentage. The only

proper symbol of God as person is Mind's infinite ideal. 517:21 What is this ideal? Who shall behold it? This ideal

is God's own image, spiritual and infinite. Even eternity

can never reveal the whole of God, since there is no limit 517:24 to infinitude or to its reflections.

Genesis i. 28. And God blessed them, and God said unto

them, Be fruitful, and multiply, and replenish the earth, 517:27 and subdue it; and have dominion over the fish of the sea,

and over the fowl of the air, and over every living thing

that moveth upon the earth.

Birthright of man

517:30 Divine Love blesses its own ideas, and causes them to

multiply, - to manifest His power. Man is not made 518:1 to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth 518:3 and heaven, - himself subordinate alone to

his Maker. This is the Science of being.

Genesis i. 29, 30. And God said, Behold, I have given 518:6 you every herb bearing seed, which is upon the face of all

the earth, and every tree, in the which is the fruit of a tree

yielding seed; to you it shall be for meat. And to every 518:9 beast of the earth, and to every fowl of the air, and to

everything that creepeth upon the earth, wherein there is

life, I have given every green herb for meat: and it 518:12 was so.

Assistance in brotherhood

God gives the lesser idea of Himself for a link to the

greater, and in return, the higher always protects the 518:15 lower. The rich in spirit help the poor in

one grand brotherhood, all leaving the same

Principle, or Father; and blessed is that man who seeth 518:18 his brother's need and supplieth it, seeking his own in

another's good. Love giveth to the least spiritual idea

might, immortality, and goodness, which shine through 518:21 all as the blossom shines through the bud. All the varied

expressions of God reflect health, holiness, immortality -

infinite Life, Truth, and Love.

518:24 *Genesis* i. 31. And God saw everything that He had

made, and, behold, it was very good. And the evening and

the morning were the sixth day.

Perfection of creation

518:27 The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect is the

divine Principle is perfect. Nothing is new to Spirit. 519:1 Nothing can be novel to eternal Mind, the author of all

things, who from all eternity knoweth His own ideas. 519:3 Deity was satisfied with His work. How could

He be otherwise, since the spiritual creation

was the outgrowth, the emanation, of His infinite self-519:6 containment and immortal wisdom?

Genesis ii. 1. Thus the heavens and the earth were

finished, and all the host of them.

Infinity measureless

519:9 Thus the ideas of God in universal being are complete

and forever expressed, for Science reveals infinity and

the fatherhood and motherhood of Love. Hu-519:12 man capacity is slow to discern and to grasp

God's creation and the divine power and presence which

go with it, demonstrating its spiritual origin. Mortals 519:15 can never know the infinite, until they throw off the old

man and reach the spiritual image and likeness. What

can fathom infinity! How shall we declare Him, till, 519:18 in the language of

the apostle, “we all come in the unity

of the faith, and of the knowledge of the Son of God, unto

a perfect man, unto the measure of the stature of the fullness of Christ”?

Genesis ii. 2. And on the seventh day God ended His

work which He had made; and He rested on the seventh day from all His work which He had made.

Resting in holy work

God rests in action. Imparting has not impoverished,

can never impoverish, the divine Mind. No exhaustion follows the action of this Mind,

according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint,

is in holy work.

Love and man coexistent

Unfathomable Mind is expressed. The depth, breadth,

height, might, majesty, and glory of infinite Love fill all

space. That is enough! Human language can repeat only an infinitesimal part of what

exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is His infinite Principle, 520:9 Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. 520:12 These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine 520:15 infinite calculus.

Genesis ii. 4, 5. These are the generations of the heavens and of the earth when they were created, in the day that the 520:18 Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] 520:21 had not caused it to rain upon the earth, and there was not a man to till the ground.

Growth is from Mind

Here is the emphatic declaration that God creates all 520:24 through Mind, not through matter, - that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mor-520:27 tal thought drops into the

ground, but the immortal creating thought is from above, not from beneath.
Because

Mind makes all, there is nothing left to be made by a 520:30 lower power.
Spirit acts through the Science of Mind,

never causing man to till the ground, but making him 521:1 superior to the
soil. Knowledge of this lifts man above

the sod, above earth and its environments, to conscious 521:3 spiritual
harmony and eternal being.

Spiritual narrative

Here the inspired record closes its narrative of being

that is without beginning or end. All that is made is 521:6 the work of God,
and all is good. We leave

this brief, glorious history of spiritual creation

(as stated in the first chapter of Genesis) in the hands of 521:9 God, not of
man, in the keeping of Spirit, not matter, -

joyfully acknowledging now and forever God's supremacy,

omnipotence, and omnipresence.

521:12 The harmony and immortality of man are intact. We

should look away from the opposite supposition that man

is created materially, and turn our gaze to the spiritual 521:15 record of
creation, to that which should be engraved on

the understanding and heart "with the point of a diamond"

and the pen of an angel.

521:18 The reader will naturally ask if there is nothing more about creation in the book of Genesis. Indeed there is, but the continued account is mortal and material.

521:21 *Genesis* ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The story of error

The Science and truth of the divine creation have been 521:24 presented in the verses already considered, and now the

opposite error, a material view of creation, is

to be set forth. The second chapter of *Gene*-521:27 *sis* contains a statement of this material view of God and

the universe, a statement which is the exact opposite of

scientific truth as before recorded. The history of error 521:30 or matter, if veritable, would set aside the omnipotence 522:1 of Spirit; but it is the false history in contradistinction

to the true.

The two records

522:3 The Science of the first record proves the falsity of

the second. If one is true, the other is false, for they are antagonistic. The first record assigns all 522:6 might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, - as hav-522:9 ing broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

522:12 This second record unmistakably gives the history of

error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the 522:15 supremacy of divine Spirit; but this state of things is

declared to be temporary and this man to be mortal, - dust returning to dust.

Erroneous representation

522:18 In this erroneous theory, matter takes the place of Spirit.

Matter is represented as the life-giving principle of the earth. Spirit is represented as entering mat-522:21 ter in order to create man. God's glowing

denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide 522:24 with revelation in declaring this material creation false.

Hypothetical reversal

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in 522:27 constructing the universe, is based on some

hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life, 522:30 Truth, and Love produce death, error, and hatred? Does

the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It can-523:1 not be so. Yet one might so judge from an unintelligent

perusal of the Scriptural account now under comment.

Mist, or false claim

523:3 Because of its false basis, the mist of obscurity evolved

by error deepens the false claim, and finally declares that

God knows error and that error can improve 523:6 His creation. Although presenting the exact

opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from 523:9 mystification, and not from the firmament, or understanding, which God erects between the true and false.

In error everything comes from beneath, not from above. 523:12 All is material myth, instead of the reflection of

Spirit.

Distinct documents

It may be worth while here to remark that, according 523:15 to the best scholars, there are clear evidences of two distinct documents in the early part of the book of

Genesis. One is called the Elohistic, because 523:18 the Supreme Being is therein called Elohim. The other

document is called the Jehovistic, because Deity therein is

always called Jehovah, - or Lord God, as our common 523:21 version translates it.

Jehovah or Elohim

Throughout the first chapter of Genesis and in three

verses of the second, - in what we understand to be the 523:24 spiritually scientific account of creation, - it is

Elohim (God) who creates. From the fourth

verse of chapter two to chapter five, the creator is called 523:27 Jehovah, or the Lord. The different accounts become

more and more closely intertwined to the end of chapter

twelve, after which the distinction is not definitely trace-523:30 able. In the historic parts of the Old Testament, it is

usually Jehovah, peculiarly the divine sovereign of the

Hebrew people, who is referred to.

Gods of the heathen

524:1 The idolatry which followed this material mythology is

seen in the Phoenician worship of Baal, in the Moabitish 524:3 god Chemosh, in the Moloch of the Amorites,

in the Hindoo Vishnu, in the Greek Aphro—

dite, and in a thousand other so-called deities.

Jehovah a tribal deity

524:6 It was also found among the Israelites, who constantly

went after “strange gods.” They called the Supreme

Being by the national name of Jehovah. In 524:9 that name of Jehovah, the true idea of God

seems almost lost. God becomes “a man of war,” a

tribal god to be worshipped, rather than Love, the divine 524:12 Principle to be lived and loved.

Genesis ii. 7. And the Lord God [Jehovah] formed man

of the dust of the ground, and breathed into his nostrils 524:15 the breath of life; and man became a living soul.

Creation reversed

Did the divine and infinite Principle become a finite deity, that he should now be called Jehovah? With 18 a single command, Mind had made man, both male and female. How then could a material organization become the basis of man? How 524:21 could the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His 524:24 creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?

524:27 It must be a lie, for God presently curses the ground.

Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into 524:30 dust, and eventually ejected at the demand of matter?

Does Spirit enter dust, and lose therein the divine nature 525:1 and omnipotence? Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of 525:3 God? In this narrative, the validity of matter is opposed,

not the validity of Spirit or Spirit's creations. Man reflects God; *mankind* represents the Adamic race, and is 525:6 a human, not a divine, creation.

Definitions of man

The following are some of the equivalents of the term

man in different languages. In the Saxon, *mankind*, a 525:9 woman, any one;/ in the Welsh, /that which rises

up/, - the primary sense being *image*, *form*; in

the Hebrew, *image*, *similitude*; in the Icelandic, *mind*. 525:12 The following translation is from the Icelandic: -

And God said, Let us make man after our mind and

our likeness; and God shaped man after His mind; after 525:15 God's mind shaped He Him; and He shaped them male and

female.

No baneful creation

In the Gospel of John, it is declared that all things were 525:18 made through the Word of God, "and without Him [the

logos, or *word*] was not anything made that

was made." Everything good or worthy, God 525:21 made. Whatever is valueless or baneful, He did not

make, - hence its unreality. In the Science of Genesis

we read that He saw everything which He had made, 525:24 "and, behold, it was very good." The corporeal senses

declare otherwise; and if we give the same heed to the

history of error as to the records of truth, the Scriptural 525:27 record of sin and death favors the false conclusion of the

material senses. Sin, sickness, and death must be deemed
as devoid of reality as they are of good, God.

525:30 *Genesis* ii. 9. And out of the ground made the Lord God

[Jehovah] to grow every tree that is pleasant to the sight, 526:1 and good for
food; the tree of life also, in the midst of the
garden, and the tree of knowledge of good and evil.

Contradicting first creation

526:3 The previous and more scientific record of creation

declares that God made “every plant of the field before it was in the earth.”
This opposite 526:6 declaration, this statement that life issues

from matter, contradicts the teaching of the first chapter, - namely, that all Life
is God. Belief is less than 526:9 understanding. Belief involves theories of
material hearing, sight, touch, taste, and smell, termed the five senses.

The appetites and passions, sin, sickness, and death, 526:12 follow in the train
of this error of a belief in intelligent

matter.

Record of error

The first mention of evil is in the legendary Scriptural 526:15 text in the
second chapter of Genesis. God pronounced

good all that He created, and the Scriptures

declare that He created all. The “tree of 526:18 life” stands for the idea of

Truth, and the sword which

guards it is the type of divine Science. The “tree of

knowledge” stands for the erroneous doctrine that the 526:21 knowledge of evil is as real, hence as God-bestowed, as

the knowledge of good. Was evil instituted through God,

Love? Did He create this fruit-bearer of sin in contra-526:24 diction of the first creation? This second biblical account

is a picture of error throughout.

Genesis ii. 15. And the Lord God [Jehovah] took the 526:27 man, and put him into the garden of Eden, to dress it and

to keep it.

Garden of Eden

The name Eden, according to Cruden, means *pleasure*, 526:30 *delight*. In this text Eden stands for the mortal, mate-527:1 rial body. God could not put Mind into matter nor infinite Spirit into finite form to dress it and 527:3 keep it, - to make it beautiful or to cause it

to live and grow. Man is God’s reflection, needing no

cultivation, but ever beautiful and complete.

527:6 *Genesis ii. 16, 17.* And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou

mayest freely eat: but of the tree of the knowledge of good 527:9 and evil, thou shalt not eat of it: for in the day that thou

eatest thereof thou shalt surely die.

No temptation from God

Here the metaphor represents God, Love, as tempting 527:12 man, but the Apostle James says: “God cannot be

tempted with evil, neither tempteth He any

man.” It is true that a knowledge of evil would 527:15 make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, 527:18 good, made “the tree of life” to be the tree of death to His

own creation? Has evil the reality of good? Evil is unreal because it is a lie, - false in every statement.

527:21 *Genesis* ii. 19. And out of the ground the Lord God

[Jehovah] formed every beast of the field, and every fowl

of the air; and brought them unto Adam to see what he 527:24 would call them: and whatsoever Adam called every living

creature, that was the name thereof.

Creation’s counterfeit

Here the lie represents God as repeating creation, but 527:27 doing so materially, not spiritually, and asking a prospective sinner to help Him. Is the

Supreme Being retrograding, and is man giving up his 527:30 dignity? Was it requisite for the formation of man 528:1 that dust should become sentient, when

all being is the

reflection of the eternal Mind, and the record declares 528:3 that God has already created man, both male and

female? That Adam gave the name and nature of

animals, is solely mythological and material. It can-528:6 not be true that man was ordered to create man anew

in partnership with God; this supposition was a dream,

a myth.

528:9 *Genesis* ii. 21, 22. And the Lord God [Jehovah, Yawah]

caused a deep sleep to fall upon Adam, and he slept: and

He took one of his ribs, and closed up the flesh instead 528:12 thereof; and the rib, which the Lord God [Jehovah] had

taken from man, made He a woman, and brought her unto

the man.

Hypnotic surgery

528:15 Here falsity, error, credits Truth, God, with inducing

a sleep or hypnotic state in Adam in order to perform a

surgical operation on him and thereby create 528:18 woman. This is the first record of magnetism. Beginning creation with darkness instead of light,

- materially rather than spiritually, - error now simu-528:21 lates the work of Truth, mocking Love and declaring what great things error has done. Beholding the

creations of his own dream and calling them real and 528:24 God-given,

Adam - *alias* error - gives them names.

Afterwards he is supposed to become the basis of the creation of woman and of his own kind, calling them 528:27 *mankind*, - that is, a kind of man.

Mental midwifery

But according to this narrative, surgery was first performed mentally and without instruments; 528:30 and this may be a useful hint to the medical

faculty. Later in human history, when the forbidden 529:1 fruit was bringing forth fruit of its own kind, there

came a suggestion of change in the *modus operandi*, - 529:3 that man should be born of woman, not woman again

taken from man. It came about, also, that instruments

were needed to assist the birth of mortals. The first 529:6 system of suggestive obstetrics has changed. Another

change will come as to the nature and origin of man,

and this revelation will destroy the *dream* of existence, 529:9 reinstate reality, usher in Science and the glorious fact

of creation, that both man and woman proceed from

God and are His eternal children, belonging to no lesser 529:12 parent.

Genesis iii. 1-3. Now the serpent was more subtle than

any beast of the field which the Lord God [Jehovah] had 529:15 made. And he

said unto the woman, Yea, hath God said,

Ye shall not eat of every tree of the garden? And the

woman said unto the serpent, We may eat of the fruit of 529:18 the trees of the garden: but of the fruit of the tree which is

in the midst of the garden, God hath said, Ye shall not eat

of it, neither shall ye touch it, lest ye die.

Mythical serpent

529:21 Whence comes a talking, lying serpent to tempt the

children of divine Love? The serpent enters into the

metaphor only as evil. We have nothing in the 529:24 animal kingdom which represents the species

described, - a talking serpent, - and should rejoice that

evil, by whatever figure presented, contradicts itself and 529:27 has neither origin nor support in Truth and good. Seeing

this, we should have faith to fight all claims of evil, because we know that they are worthless and unreal.

Error or Adam

529:30 Adam, the synonym for error, stands for a belief of

material mind. He begins his reign over man some-530:1 what mildly, but he increases in falsehood and his days

become shorter. In this development, the im-530:3 mortal, spiritual law of Truth is made manifest

as forever opposed to mortal, material sense.

Divine providence

In divine Science, man is sustained by God, the divine 530:6 Principle of being. The earth, at God's command, brings

forth food for man's use. Knowing this, Jesus

once said, "Take no thought for your life, 530:9 what ye shall eat, or what ye shall drink," - presuming

not on the prerogative of his creator, but recognizing God,

the Father and Mother of all, as able to feed and clothe 530:12 man as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman,

Ye shall not surely die: for God doth know that in the day 530:15 ye eat thereof, then your eyes shall be opened; and ye shall

be as gods, knowing good and evil.

Error's assumption

This myth represents error as always asserting its su-530:18 periority over truth, giving the lie to divine Science and

saying, through the material senses: "I can

open your eyes. I can do what God has not 530:21 done for you. Bow down to me and have another god.

Only admit that I am real, that sin and sense are more

pleasant to the eyes than spiritual Life, more to be de-530:24 sired than Truth, and I shall know you, and you will be

mine.” Thus Spirit and flesh war.

Scriptural allegory

The history of error is a dream-narrative. The dream 530:27 has no reality, no intelligence, no mind; therefore the

dreamer and dream are one, for neither is

true nor real. *First*, this narrative supposes 530:30 that something springs from nothing, that matter precedes mind. *Second*, it supposes that mind enters matter, 531:1 and matter becomes living, substantial, and intelligent.

The order of this allegory - the belief that everything 531:3 springs from dust instead of from Deity - has been maintained in all the subsequent forms of belief. This is the

error, - that mortal man starts materially, that non-531:6 intelligence becomes intelligence, that mind and soul are

both right and wrong.

Higher hope

It is well that the upper portions of the brain represent 531:9 the higher moral

sentiments, as if hope were ever prophesying thus: The human mind will sometime

rise above all material and physical sense, ex-531:12 changing it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man

will recognize his God-given dominion and being.

Biological inventions

531:15 If, in the beginning, man's body originated in non-intelligent dust, and mind was afterwards put into body

by the creator, why is not this divine order 531:18 still maintained by God in perpetuating the

species? Who will say that minerals, vegetables, and

animals have a propagating property of their own? 531:21 Who dares to say either that God is in matter or that

matter exists without God? Has man sought out other

creative inventions, and so changed the method of his 531:24 Maker?

Which institutes Life, - matter or Mind? Does Life

begin with Mind or with matter? Is Life sustained by 531:27 matter or by Spirit? Certainly not by both, since flesh

wars against Spirit and the corporeal senses can take no

cognizance of Spirit. The mythologic theory of material life at no point resembles the scientifically Christian

record of man as created by Mind in the image and likeness of God and

having dominion over all the earth. Did 532:1 God at first create one man unaided, - that is, Adam, -

but afterwards require the union of the two sexes in order 532:3 to create the rest of the human family? No! God makes

and governs all.

Progeny cursed

All human knowledge and material sense must be 532:6 gained from the five corporeal senses. Is this knowledge

safe, when eating its first fruits brought death?

“In the day that thou eatest thereof thou shalt 532:9 surely die,” was the prediction in the story under consideration. Adam and his progeny were cursed, not blessed;

and this indicates that the divine Spirit, or Father, con-532:12 demns material man and remands him to dust.

Genesis iii. 9, 10. And the Lord God [Jehovah] called

unto Adam, and said unto him, Where art thou? And he 532:15 said, I heard Thy voice in the garden, and I was afraid,

because I was naked; and I hid myself.

Shame the effect of sin

Knowledge and pleasure, evolved through material 532:18 sense, produced the immediate fruits of fear and shame.

Ashamed before Truth, error shrank abashed

from the divine voice calling out to the cor-532:21 poreal senses. Its summons may be thus paraphrased:

“Where art thou, man? Is Mind in matter? Is Mind

capable of error as well as of truth, of evil as well as of 532:24 good, when God is All and He is Mind and there is but

one God, hence one Mind?”

Fear comes of error

Fear was the first manifestation of the error of mate-532:27 rial sense. Thus error began and will end the dream of

matter, In the allegory the body had been

naked, and Adam knew it not; but now error 532:30 demands that *mind* shall see and feel through matter, the

five senses. The first impression material man had of 533:1 himself was one of nakedness and shame. Had he lost

man’s rich inheritance and God’s behest, dominion over 533:3 all the earth? No! This had never been bestowed on

Adam.

Genesis iii. 11, 12. And He said, Who told thee that 533:6 thou wast naked? Hast thou eaten of the tree, whereof I

commanded thee that thou shouldst not eat? And the man
said, The woman whom Thou gavest to be with me, she gave 533:9 me of the
tree, and I did eat.

The beguiling first lie

Here there is an attempt to trace all human errors
directly or indirectly to God, or good, as if He were the 533:12 creator of evil.
The allegory shows that the

snake-talker utters the first voluble lie, which
beguiles the woman and demoralizes the man. Adam, 533:15 *alias mortal*
error, charges God and woman with his own

dereliction, saying, “The woman, whom Thou gavest
me, is responsible.” According to this belief, the rib taken 533:18 from
Adam’s side has grown into an evil mind, named

woman, who aids man to make sinners more rapidly than
he can alone. Is this an help meet for man?

533:21 Materiality, so obnoxious to God, is already found in the
rapid deterioration of the bone and flesh which came from

Adam to form Eve. The belief in material life and in-533:24 telligence is
growing worse at every step, but error has its

suppositional day and multiplies until the end thereof.

False womanhood

Truth, cross-questioning man as to His knowledge of 533:27 error, finds woman the first to confess her fault. She

says, ” The serpent beguiled me, and I did

eat;” as much as to say in meek penitence, 533:30 “Neither man nor God shall father my fault.” She has

already learned that corporeal sense is the serpent. Hence 534:1 she is first to abandon the belief in the material origin of

man and to discern spiritual creation. This hereafter 534:3 enabled woman to be the mother of Jesus and to behold

at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God’s creating. This enabled 534:6 woman to be first to interpret the Scriptures in their true

sense, which reveals the spiritual origin of man.

Genesis iii. 14, 15. And the Lord God [Jehovah] said 534:9 unto the serpent, ... I will put enmity between thee and

the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel.

Spirit and flesh

534:12 This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error; and the

Apostle Paul explains this warfare between the 534:15 idea of divine power,

which Jesus presented,

and mythological material intelligence called *energy* and
opposed to Spirit.

534:18 Paul says in his epistle to the Romans: “The carnal

mind is enmity against God; for it is not subject to the

law of God, neither indeed can be. So then they that 534:21 are in the flesh
cannot please God. But ye are not in the

flesh, but in the Spirit, if so be that the spirit of God dwell
in you.”

Bruising sin’s head

534:24 There will be greater mental opposition to the spiritual, scientific
meaning of the Scriptures than there has

ever been since the Christian era began. The 534:27 serpent, material sense,
will bite the heel of

the woman, - will struggle to destroy the spiritual idea

of Love; and the woman, this idea, will bruise the head 534:30 of lust. The
spiritual idea has given the understanding 535:1 a foothold in Christian Science.
The seed of Truth and

the seed of error, of belief and of understanding, - yea, 535:3 the seed of Spirit
and the seed of matter, - are the wheat

and tares which time will separate, the one to be burned,

the other to be garnered into heavenly places.

535:6 *Genesis* iii. 16. Unto the woman He said, I will greatly

multiply thy sorrow and thy conception: in sorrow thou

shalt bring forth children; and thy desire shall be to thy 535:9 husband, and he shall rule over thee.

Judgment on error

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idol-535:12 aty. A belief in other gods, other creators,

and other creations must go down before Christian Science. It unveils the results of sin as shown in 535:15 sickness and death. When will man pass through the

open gate of Christian Science into the heaven of Soul,

into the heritage of the first born among men? Truth is 535:18 indeed ” the way.”

Genesis iii. 17-19. And unto Adam He said, Because

thou hast hearkened unto the voice of thy wife, and hast 535:21 eaten of the tree of which I commanded thee, saying, Thou

shalt not eat of it: cursed is the ground for thy sake; in

sorrow shalt thou eat of it all the days of thy life: thorns 535:24 also and thistles shall it bring forth to thee; and thou shalt

eat the herb of the field: in the sweat of thy face shalt thou

eat bread, till thou return unto the ground; for out of it 535:27 wast thou taken: for dust thou art, and unto dust shalt

thou return.

New earth and no more sea

In the first chapter of Genesis we read: “And God 535:30 called the dry land Earth; and the gathering together 536:1 of the waters called He Seas.” In the Apocalypse it is

written: “And I saw a new heaven and a new earth: for 536:3 the first heaven and the first earth were passed

away; and there was no more sea.” In St.

John’s vision, heaven and earth stand for spir-536:6 itual ideas, and the sea, as a symbol of tempest-tossed

human concepts advancing and receding, is represented

as having passed away. The divine understanding reigns, 536:9 is *all* and there is no other consciousness.

The fall of error

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man’s spiritual 536:12 gravitation and attraction to one Father, in

whom we ” live, and move, and have our being,” should be lost, and if man should be governed by 536:15 corporeality instead of divine Principle, by body instead

of by Soul, man would be annihilated. Created by flesh

instead of by Spirit, starting from matter instead of from 536:18 God, mortal

man would be governed by himself. The
blind leading the blind, both would fall.

True attainment

Passions and appetites must end in pain. They are 536:21 “of few days, and full of trouble.” Their supposed joys

are cheats. Their narrow limits belittle their gratifica—

tions, and hedge about their achievements with thorns. 536:24 Mortal mind accepts the erroneous, material conception of life and joy, but the true idea is gained from the

immortal side. Through toil, struggle, and sor-536:27 row, what do mortals attain? They give up

their belief in perishable life and happiness; the mortal

and material return to dust, and the immortal is reached.

536:30 *Genesis* iii. 22-24. And the Lord God [Jehovah] said,

Behold, the man is become as one of us, to know good 537:1 and evil: and now, lest he put forth his hand, and take

also of the tree of life, and eat, and live forever; therefore 537:3 the Lord God [Jehovah] sent him forth from the garden

of Eden, to till the ground from whence he was taken.

So He drove out the man: and He placed at the east 537:6 of the garden of Eden Cherubims, and a flaming sword

which turned every way, to keep the way of the tree of

life.

Justice and recompense

537:9 A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil

has no local habitation nor name. Creation is there represented as spiritual, entire,

and good. "Whatsoever a man soweth, that shall he

also reap." Error excludes itself from harmony. Sin 537:15 is its own punishment. Truth guards the gateway

to harmony. Error tills its own barren soil and buries

itself in the ground, since ground and dust stand for 537:18 nothingness.

Inspired interpretation

No one can reasonably doubt that the purpose of this

allegory - this second account in Genesis - is to depict 537:21 the falsity of error and the effects of error.

Subsequent Bible revelation is coordinate

with the Science of creation recorded in the 537:24 first chapter of Genesis. Inspired writers interpret the

Word spiritually, while the ordinary historian interprets

it literally. Literally taken, the text is made to appear 537:27 contradictory in some places, and divine Love, which

blessed the earth and gave it to man for a possession, is represented as changeable. The literal meaning would 537:30 imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always, - 538:1 Love infinitely wise and altogether lovely, who “seeketh not her own.”

Spiritual gateway

538:3 Truth should, and does, drive error out of all selfhood.

Truth is a two-edged sword, guarding and guiding.

Truth places the cherub wisdom at the gate 538:6 of understanding to note the proper guests.

Radiant with mercy and justice, the sword of Truth

gleams afar and indicates the infinite distance between 538:9 Truth and error, between the material and spiritual, -

the unreal and the real.

Contrasted testimony

The sun, giving light and heat to the earth, is a figure 538:12 of divine Life and Love, enlightening and sustaining the

universe. The “tree of life” is significant of

eternal reality or being. The “tree of knowl-538:15 edge” typifies unreality. The testimony of the serpent is

significant of the illusion of error, of the false claims that

misrepresent God, good. Sin, sickness, and death have 538:18 no record in the Elohist introduction of Genesis, in which

God creates the heavens, earth, and man. Until that

which contradicts the truth of being enters into the arena, 538:21 evil has no history, and evil is brought into view only as

the unreal in contradistinction to the real and eternal.

Genesis iv. 1. And Adam knew Eve his wife; and she 538:24 conceived, and bare Cain, and said, I have gotten a man

from the Lord [Jehovah].

Erroneous conception

This account is given, not of immortal man, but of mor-538:27 tal man, and of sin which is temporal. As both mortal

man and sin have a beginning, they must

consequently have an end, while the sinless, 538:30 real man is eternal. Eve’s declaration, “I have gotten

a man from the Lord,” supposes God to be the author 539:1 of sin and sin’s progeny. This false sense of existence

is fratricidal. In the words of Jesus, it (evil, devil) is 539:3 “a murderer from the beginning.” Error begins by

reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality 539:6 were something which matter can both give and take away.

Only one standard

What can be the standard of good, of Spirit, of Life, 539:9 or of Truth, if they produce their opposites, such as evil,

matter, error, and death? God could never

impart an element of evil, and man possesses 539:12 nothing which he has not derived from God. How then

has man a basis for wrong-doing? Whence does he

obtain the propensity or power to do evil? Has Spirit 539:15 resigned to matter the government of the universe?

A type of falsehood

The Scriptures declare that God condemned this lie as

to man's origin and character by condemning its symbol, 539:18 the serpent, to grovel beneath all the beasts

of the field. It is false to say that Truth and

error commingle in creation. In parable and argument, 539:21 this falsity is exposed by our Master as self-evidently

wrong. Disputing these points with the Pharisees and

arguing for the Science of creation, Jesus said: “Do men 539:24 gather grapes of thorns?” Paul asked: “What communion hath light with darkness? And what concord

hath Christ with Belial?”

Scientific offspring

539:27 The divine origin of Jesus gave him more than human

power to expound the facts of creation, and demonstrate

the one Mind which makes and governs man 539:30 and the universe. The Science of creation,

so conspicuous in the birth of Jesus inspired his wisest

and least-understood sayings, and was the basis of his 540:1 marvellous demonstrations. Christ is the offspring of

Spirit, and spiritual existence shows that Spirit creates 540:3 neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

Cleansing upheaval

In Isaiah we read: “I make peace, and create evil. I 540:6 the Lord do all these things;” but the prophet referred to

divine law as stirring up the belief in evil to its

utmost, when bringing it to the surface and re-540:9 ducing it to its common denominator, nothingness. The

muddy river-bed must be stirred in order to purify the

stream. In moral chemicalization, when the symptoms 540:12 of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought

to know that God's law uncovers so-called sin and its 540:15 effects, only that Truth may annihilate all sense of evil

and all power to sin.

Allegiance to Spirit

Science renders "unto Caesar the things which are 540:18 Caesar's; and unto God the things that are God's." It

saith to the human sense of sin, sickness, and

death, "God never made you, and you are a 540:21 false sense which hath no knowledge of God." The purpose of the Hebrew allegory, representing error as assum—

ing a divine character, is to teach mortals never to believe 540:24 a lie.

Genesis iv. 3, 4. Cain brought of the fruit of the ground

an offering unto the Lord [Jehovah]. And Abel, he also 540:27 brought of the firstlings of his flock, and of the fat thereof.

Spiritual and material

Cain is the type of mortal and material man, conceived

in sin and “shapen in iniquity;” he is not the 540:30 type of Truth and Love. Material in origin

and sense, he brings a material offering to God. Abel 541:1 takes his offering from the firstlings of the flock. A lamb

is a more animate form of existence, and more nearly re-541:3 sembles a mind-offering than does Cain’s fruit. Jealous

of his brother’s gift, Cain seeks Abel’s life, instead of making his own gift a higher tribute to the Most High.

541:6 *Genesis* iv. 4, 5. And the Lord [Jehovah] had respect

unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

541:9 Had God more respect for the homage bestowed through

a gentle animal than for the worship expressed by Cain’s

fruit? No; but the lamb was a more spiritual type of 541:12 even the human concept of Love than the herbs of the

ground could be.

Genesis iv. 8. Cain rose up against Abel his brother, and 541:15 slew him.

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood 541:18 of man at the very outset.

Genesis iv. 9. And the Lord [Jehovah] said unto Cain,

Where is Abel thy brother? And he said, I know not: Am 541:21 I my brother's keeper?

Brotherhood repudiated

Here the serpentine lie invents new forms. At first it usurps divine power. It is supposed to say 541:24 in the first instance, "Ye shall be as gods."

Now it repudiates even the human duty of man towards his brother.

541:27 *Genesis* iv. 10, 11. And He [Jehovah] said, ... The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.

Murder brings its curse

542:1 The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it 542:3 might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides 542:6 behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon 542:9 error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance

of justice and the denial of truth tend to perpetuate sin, 542:12 invoke crime, jeopardize self-control, and mock divine

mercy.

Genesis iv. 15. And the Lord [Jehovah] said unto him 542:15 Therefore whosoever slayeth Cain, vengeance shall be taken

on him sevenfold. And the Lord [Jehovah] set a mark

upon Cain, lest any finding him should kill him.

Retribution and remorse

542:18 “They that take the sword shall perish with the

sword.” Let Truth uncover and destroy error in God’s

own way, and let human justice pattern the 542:21 divine. Sin will receive its full penalty, both

for what it is and for what it does. Justice marks

the sinner, and teaches mortals not to remove the 542:24 waymarks of God. To envy’s own hell, justice consigns the lie which, to advance itself, breaks God’s

commandments.

542:27 *Genesis* iv. 16. And Cain went out from the presence of

the Lord [Jehovah], and dwelt in the land of Nod.

Climax of suffering

The sinful misconception of Life as something less 543:1 than God, having no truth to support it, falls back upon

itself. This error, after reaching the climax of suffering, 543:3 yields to Truth and returns to dust; but it

is only mortal man and not the real man,

who dies. The image of Spirit cannot be effaced, since it 543:6 is the idea of Truth and changes not, but becomes more

beautifully apparent at error's demise.

Dwelling in dreamland

In divine Science, the material man is shut out from 543:9 the presence of God. The five corporeal senses cannot

take cognizance of Spirit. They cannot come

into His presence, and must dwell in dream-543:12 land, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare 543:15 of extermination. The great verities of existence are

never excluded by falsity.

Man springs from Mind

All error proceeds from the evidence before the mate-543:18 rial senses. If man is material and originates in an

egg, who shall say that he is not primarily

dust? May not Darwin be right in thinking that apehood preceded mortal manhood? Minerals

and vegetables are found, according to divine Science,

to be the creations of erroneous thought, not of matter. 543:24 Did man, whom God created with a word, originate

in an egg? When Spirit made all, did it leave aught

for matter to create? Ideas of Truth alone are reflected 543:27 in the myriad manifestations of Life, and thus it is

seen that man springs solely from Mind. The belief

that matter supports life would make Life, or God, 543:30 mortal.

Material inception

The text, "In the day that the Lord God [Jehovah

God] made the earth and the heavens," introduces the 544:1 record of a material creation which followed the spiritual,

- a creation so wholly apart from God's, that Spirit 544:3 had no participation in it. In God's creation

ideas became productive, obedient to Mind.

There was no rain and "not a man to till the ground." 544:6 Mind, instead of matter, being the producer, Life was

self-sustained. Birth, decay, and death arise from the

material sense of things, not from the spiritual, for in 544:9 the latter Life consisteth not of the things which a man

eateth. Matter cannot change the eternal fact that man exists because God exists. Nothing is new to the 544:12 infinite Mind.

First evil suggestion

In Science, Mind neither produces matter nor does matter produce mind. No mortal mind has the might 544:15 or right or wisdom to create or to destroy.

All is under the control of the one Mind, even God. The first statement about evil, - the first 544:18 suggestion of more than the one Mind, - is in the fable of the serpent. The facts of creation, as previously recorded, include nothing of the kind.

Material personality

544:21 The serpent is supposed to say, "Ye shall be as gods,"

but these gods must be evolved from materiality and be the very antipodes of immortal and spiritual 544:24 being. Man is the likeness of Spirit, but a

material personality is not this likeness. Therefore man, in this allegory, is neither a lesser god nor the image and 544:27 likeness of the one God.

Material, erroneous belief reverses understanding and truth. It declares mind to be in and of matter, so-called 544:30 mortal life to be Life, infinity to enter man's nostrils so that matter becomes spiritual. Error begins with corporeality as the producer instead of divine Principle, and explains Deity through mortal and finite conceptions. 545:3 "Behold, the man is become as one of us." This could not be the utterance of Truth or Science, for according to the record, material man was fast degenerating and 545:6 never had been divinely conceived.

Mental tillage

The condemnation of mortals to till the ground means this, - that mortals should so improve material belief 545:9 by thought tending spiritually upward as to destroy materiality. Man, created by God, was given dominion over the whole earth. The notion 545:12 of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions, 545:15 and do not accord infinity to Deity. Error tills the whole ground in this material theory, which is entirely a false view, destructive to existence and happiness. Out-545:18 side of

Christian Science all is vague and hypothetical, the
opposite of Truth; yet this opposite, in its false view of
God and man, impudently demands a blessing.

Erroneous standpoint

545:21 The translators of this record of scientific creation
entertained a false sense of being. They believed in
the existence of matter, its propagation and 545:24 power. From that
standpoint of error, they
could not apprehend the nature and operation of Spirit.

Hence the seeming contradiction in that Scripture, which 545:27 is so glorious
in its spiritual signification. Truth has

but one reply to all error, - to sin, sickness, and death:

“Dust [nothingness] thou art, and unto dust [nothingness] 545:30 shalt thou
return.”

Mortality mythical

“As in Adam [error] all die, even so in Christ [Truth]
shall all be made alive.” The mortality of man is a 546:1 myth, for man is
immortal. The false belief that spirit is

now submerged in matter, at some future time to be eman-546:3 cipated from
it, - this belief alone is mortal.

Spirit, God, never germinates, but is “the same yesterday, and to-day, and forever.” If Mind, God, cre-546:6 ates error, that error must exist in the divine Mind, and this assumption of error would dethrone the perfection of Deity.

No truth from a material basis

546:9 Is Christian Science contradictory? Is the divine Principle of creation misstated? Has God no Science to declare Mind, while matter is governed by un-546:12 erring intelligence? “There went up a mist from the earth.” This represents error as starting from an idea of good on a material basis. It 546:15 supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit or the spiritual idea. 546:18 Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To 546:21 the author, they are transparent, for they contain the deep divinity of the Bible.

Dawning of spiritual facts

Christian Science is dawning upon a material age. 546:24 The great spiritual facts of being, like rays of light, shine

in the darkness, though the darkness, comprehending them not, may deny their reality. 546:27 The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle 546:30 which all may understand.

Proof given in healing

If mathematics should present a thousand different

examples of one rule, the proving of one example would 547:1 authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the 547:3 proof of all here said of Christian Science. If

one of the statements in this book is true, every

one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader,

the Science of healing, and so ascertain if the author has

given you the correct interpretation of Scripture.

Embryonic evolution

547:9 The late Louis Agassiz, by his microscopic examination

of a vulture's ovum, strengthens the thinker's conclusions

as to the scientific theory of creation. Agassiz 547:12 was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the

germinating speck of so-called embryonic life seemed a 547:15 small sun. In its history of mortality, Darwin's theory

of evolution from a material basis is more consistent than

most theories. Briefly, this is Darwin's theory, - that 547:18 Mind produces its opposite, matter, and endues matter

with power to recreate the universe, including man. Material evolution implies that the great First Cause must 547:21 become material, and afterwards must either return to

Mind or go down into dust and nothingness.

True theory of the universe

The Scriptures are very sacred. Our aim must be to 547:24 have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in 547:27 material history but in spiritual development.

Inspired thought relinquishes a material, sensual, and

mortal theory of the universe, and adopts the spiritual and 547:30 immortal.

Scriptural perception

It is this spiritual perception of Scripture, which lifts

humanity out of disease and death and inspires faith. 548:1 "The Spirit and the bride say, Come! ... and whosoever will, let him take the water of life freely." Christian 548:3 Science separates error from truth, and breathes

through the sacred pages the spiritual sense of

life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that

man has never lost his spiritual estate and his eternal harmony.

The clouds dissolving

548:9 How little light or heat reach our earth when clouds

cover the sun's face! So Christian Science can be seen

only as the clouds of corporeal sense roll away. 548:12 Earth has little light or joy for mortals before

Life is spiritually learned. Every agony of mortal error

helps error to destroy error, and so aids the apprehension 548:15 of immortal Truth. This is the new birth going on

hourly, by which men may entertain angels, the true

ideas of God, the spiritual sense of being.

Prediction of a naturalist

548:18 Speaking of the origin of mortals, a famous naturalist

says: "It is very possible that many general statements

now current, about birth and generation, will 548:21 be changed with the progress of information."

Had the naturalist, through his tireless researches, gained

the diviner side in Christian Science, - so far apart from 548:24 his material sense of animal growth and organization, -

he would have blessed the human race more abundantly.

Methods of reproduction

Natural history is richly endowed by the labors and 548:27 genius of great men. Modern discoveries have brought

to light important facts in regard to so-called

embryonic life. Agassiz declares (“Methods 548:30 of Study in Natural History,”) “Certain animals, besides the ordinary process of generation, also

increase their numbers naturally and constantly by self-549:1 division.” This discovery is corroborative of the Science

of Mind, for this discovery shows that the multiplication 549:3 of certain animals takes place apart from sexual conditions. The supposition that life germinates in eggs and

must decay after it has grown to maturity, if not before, 549:6 is shown by divine metaphysics to be a mistake, - a

blunder which will finally give place to higher theories

and demonstrations.

The three processes

549:9 Creatures of lower forms of organism are supposed

to have, as classes, three different methods of reproduction and to multiply their species sometimes 549:12 through eggs, sometimes through buds, and

sometimes through self-division. According to recent

lore, successive generations do not begin with the *birth* of 549:15 new individuals, or personalities, but with the formation

of the nucleus, or egg, from which one or more individualities subsequently emerge; and we must therefore look 549:18 upon the simple ovum as the germ, the starting-point, of

the most complicated corporeal structures, including those

which we call human. Here these material researches 549:21 culminate in such vague hypotheses as must necessarily

attend false systems, which rely upon physics and are devoid of metaphysics.

Deference to material law

549:24 In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to divine Science, and beards

the lion of materialism in its den. At that 549:27 point, however, even this great observer mistakes nature, forsakes Spirit as the divine origin of

creative Truth, and allows matter and material law to 549:30 usurp the prerogatives of omnipotence. He absolutely

drops from his summit, coming down to a belief in the

material origin of man, for he virtually affirms that 550:1 the germ of humanity is in a circumscribed and non-intelligent egg.

Deep-reaching interrogations

550:3 If this be so, whence cometh Life, or Mind, to the

human race? Matter surely does not possess Mind.

God is the Life, or intelligence, which forms 550:6 and preserves the individuality and identity

of animals as well as of men. God cannot

become finite, and be limited within material bounds. 550:9 Spirit cannot become matter, nor can Spirit be developed

through its opposite. Of what avail is it to investigate

what is miscalled material life, which ends, even as it be-550:12 gins, in nameless nothingness? The true sense of being

and its eternal perfection should appear now, even as it

will hereafter.

Stages of existence

550:15 Error of thought is reflected in error of action. The

continual contemplation of existence as material and corporeal - as beginning and ending, and with 550:18 birth, decay, and dissolution as its component

stages - hides the true and spiritual Life, and causes

our standard to trail in the dust. If Life has any starting-550:21 point whatsoever, then the great I AM is a myth. If Life

is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for 550:24 Deity.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor 550:27 does a lion bring forth a lamb. Amalgamation is deemed

monstrous and is seldom fruitful, but it is not so hideous

and absurd as the supposition that Spirit - the pure and 550:30 holy, the immutable and immortal - can originate the

impure and mortal and dwell in it. As Christian Science

repudiates self-evident impossibilities, the material senses 551:1 must father these absurdities, for both the material senses

and their reports are unnatural, impossible, and unreal.

The real producer

551:3 Either Mind produces, or it is produced. If Mind is

first, it cannot produce its opposite in quality and quantity,

called matter. If matter is first, it cannot produce Mind. Like produces like. In natural

history, the bird is not the product of a beast. In spiritual

history, matter is not the progenitor of Mind.

The ascent of species

551:9 One distinguished naturalist argues that mortals spring

from eggs and in races. Mr. Darwin admits this, but he

adds that mankind has ascended through all 551:12 the lower grades of existence. Evolution describes the gradations of human belief, but it does not

acknowledge the method of divine Mind, nor see that material methods are impossible in divine Science and that

all Science is of God, not of man.

Transmitted peculiarities

Naturalists ask: "What can there be, of a material 551:18 nature, transmitted through these bodies called eggs, -

themselves composed of the simplest material

elements, - by which all peculiarities of an-551:21 cetry, belonging to either sex, are brought down from

generation to generation?" The question of the naturalist amounts to this: How can matter originate or trans-551:24 mit mind? We answer that it cannot.

Darkness and

doubt encompass thought, so long as it bases creation on

materiality. From a material standpoint, "Canst thou 551:27 by searching find out God?" All must be Mind, or

else all must be matter. Neither can produce the other.

Mind is immortal; but error declares that the material 551:30 seed must decay in order to propagate its species, and

the resulting germ is doomed to the same routine.

Causation not in matter

The ancient and hypothetical question, Which is first, 552:1 the egg or the bird? is answered, if the egg produces the

parent. But we cannot stop here. Another question 552:3 follows: Who or what produces the parent of

the egg? That the earth was hatched from the

“egg of night” was once an accepted theory. Heathen 552:6 philosophy, modern geology, and all other material hypotheses deal with causation as contingent on matter

and as necessarily apparent to the corporeal senses, even 552:9 where the proof requisite to sustain this assumption is un—

discovered. Mortal theories make friends of sin, sickness,

and death; whereas the spiritual scientific facts of exist-552:12 ence include no member of this dolorous and fatal triad.

Emergence of mortals

Human experience in mortal life, which starts from an

egg, corresponds with that of Job, when he says, “Man 552:15 that is born of a woman is of few days, and

full of trouble.” Mortals must emerge from

this notion of material life as all-in-all. They must peck 552:18 open their shells with Christian Science, and look outward

and upward. But thought, loosened from a material

basis but not yet instructed by Science, may become wild 552:21 with freedom and so be self-contradictory.

Persistence of species

From a material source flows no remedy for sorrow,
sin, and death, for the redeeming power, from the ills 552:24 they occasion, is
not in egg nor in dust. The
blending tints of leaf and flower show the
order of matter to be the order of mortal mind. The 552:27 intermixture of
different species, urged to its utmost
limits, results in a return to the original species. Thus
it is learned that matter is a manifestation of mortal 552:30 mind, and that
matter always surrenders its claims when
the perfect and eternal Mind is understood.

Better basis than embryology

Naturalists describe the origin of mortal and material 553:1 existence in the
various forms of embryology, and accompany their descriptions with important
observations, 553:3 which should awaken thought to a higher and
purer contemplation of man's origin. This
clearer consciousness must precede an under-553:6 standing of the harmony
of being. Mortal thought must
obtain a better basis, get nearer the truth of being, or
health will never be universal, and harmony will never 553:9 become the
standard of man.

One of our ablest naturalists has said: "We have no

right to assume that individuals have grown or been 553:12 formed under circumstances which made material conditions essential to their maintenance and reproduction,

or important to their origin and first introduction.” 553:15 Why, then, is the naturalist’s basis so materialistic,

and why are his deductions generally material?

All nativity in thought

Adam was created before Eve. In this instance, it is 553:18 seen that the maternal egg never brought forth Adam.

Eve was formed from Adam’s rib, not from a

foetal ovum. Whatever theory may be adopted 553:21 by general mortal thought to account for human origin,

that theory is sure to become the signal for the appearance of its method in finite forms and operations. If con-553:24 sentaneous human belief agrees upon an ovum as the

point of emergence for the human race, this potent belief

will immediately supersede the more ancient supersti-553:27 tion about the creation from dust or from the rib of our

primeval father.

Being is immortal

You may say that mortals are formed before they 553:30 think or know aught

of their origin, and you

may also ask how belief can affect a result

which precedes the development of that belief. It can 554:1 only be replied, that Christian Science reveals what “eye

hath not seen,” - even the cause of all that exists, - for 554:3 the universe, inclusive of man, is as eternal as God, who

is its divine immortal Principle. There is no such thing

as mortality, nor are there properly any mortal beings, 554:6 because being is immortal, like Deity, - or, rather, being

and Deity are inseparable.

Our conscious development

Error is always error. It is *no thing*. Any statement 554:9 of life, following from a misconception of life, is erroneous, because it is destitute of any knowledge

of the so-called selfhood of life, destitute of 554:12 any knowledge of its origin or existence. The mortal

is unconscious of his foetal and infantile existence; but

as he grows up into another false claim, that of self-con- 554:15 scious matter, he learns to say, “I am somebody; but

who made me?” Error replies, “God made you.” The

first effort of error has been and is to impute to God the 554:18 creation of whatever is sinful and mortal; but infinite

Mind sets at naught such a mistaken belief.

Mendacity of error

Jesus defined this opposite of God and His creation 554:21 better than we can, when he said, “He is a liar, and the

father of it.” Jesus also said, “Have not I

chosen you twelve, and one of you is a devil?” 554:24 This he said of Judas, one of Adam’s race. Jesus never

intimated that God made a devil, but he did say, “Ye

are of your father, the devil.” All these sayings were to 554:27 show that mind in matter is the author of itself, and is

simply a falsity and illusion.

Ailments of animals

It is the general belief that the lower animals are less 554:30 sickly than those possessing higher organizations, especially those of the human form.

This would indicate that there is less disease in propor-555:1 tion as the force of mortal mind is less pungent or sensitive, and that health attends the absence of mortal mind. 555:3 A fair conclusion from this might be, that it is the human

belief, and not the divine arbitrament, which brings the

physical organism under the yoke of disease.

Ignorance the sign of error

555:6 An inquirer once said to the discoverer of Christian

Science: "I like your explanations of truth, but I do

not comprehend what you say about error." 555:9 This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor

can be understood. Error would have itself received as 555:12 mind, as if it were as real and God-created as truth; but

Christian Science attributes to error neither entity nor

power, because error is neither mind nor the outcome of 555:15 Mind.

The origin of divinity

Searching for the origin of man, who is the reflection

of God, is like inquiring into the origin of God, the self-555:18 existent and eternal. Only impotent error

would seek to unite Spirit with matter, good

with evil, immortality with mortality, and call this 555:21 sham unity *man*, as if man were the offspring of both

Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of 555:24 perfection and set aside the proper conception of Deity,

when we admit that the perfect is the author of aught

that can become imperfect, that God bestows the power 555:27 to sin, or that Truth confers the ability to err. Our

great example, Jesus, could restore the individualized

manifestation of existence, which seemed to vanish in 555:30 death. Knowing that God was the Life of man, Jesus

was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the be-556:1 lief in illusion or error. That which is real, is sustained

by Spirit.

Genera classified

556:3 Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to

possess life and mind. These false beliefs 556:6 will disappear, when the radiation of Spirit

destroys forever all belief in intelligent matter. Then

will the new heaven and new earth appear, for the for-556:9 mer things will have passed away.

The Christian's privilege

Mortal belief infolds the conditions of sin. Mortal

belief dies to live again in renewed forms, only to go out 556:12 at last forever; for life everlasting is not to be

gained by dying. Christian Science may absorb the attention of sage and philosopher, but 556:15 the Christian alone can fathom it. It is made known

most fully to him who understands best the divine Life.

Did the origin and the enlightenment of the race come 556:18 from the deep

sleep which fell upon Adam? Sleep is

darkness, but God's creative mandate was, "Let there be

light." In sleep, cause and effect are mere illusions. 556:21 They seem to be something, but are not. Oblivion and

dreams, not realities, come with sleep. Even so goes on

the Adam-belief, of which mortal and material life is the 556:24 dream.

Ontology versus physiology

Ontology receives less attention than physiology. Why?

Because mortal mind must waken to spiritual 556:27 life before it cares to solve the problem of

being, hence the author's experience; but when

that awakening comes, existence will be on a new stand-556:30 point.

It is related that a father plunged his infant babe, only

a few hours old, into the water for several minutes, and 557:1 repeated this operation daily, until the child could remain

under water twenty minutes, moving and playing with-557:3 out harm, like a fish. Parents should remember this

and learn how to develop their children properly on dry

land.

The curse removed

557:6 Mind controls the birth-throes in the lower realms of

nature, where parturition is without suffering. Vegetables, minerals, and many animals suffer no 557:9 pain in multiplying; but human propagation

has its suffering because it is a false belief. Christian Science reveals harmony as proportionately increasing as the 557:12 line of creation rises towards spiritual man, - towards

enlarged understanding and intelligence; but in the line

of the corporeal senses, the less a mortal knows of sin, 557:15 disease, and mortality, the better for him, - the less pain

and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, 557:18 "In sorrow thou shalt bring forth children." Divine

Science rolls back the clouds of error with the light of

Truth, and lifts the curtain on man as never born and as 557:21 never dying, but as coexistent with his creator.

Popular theology takes up the history of man as if he

began materially right, but immediately fell into mental 557:24 sin; whereas revealed religion proclaims the Science of

Mind and its formations as being in accordance with

the first chapter of the Old Testament, when God, Mind, 557:27 spake and it was done.

CHAPTER XVI - THE APOCALYPSE

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. - REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. - PSALMS.

558:1 ST. JOHN writes, in the tenth chapter of his book of Revelation: -

558:3 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and

his face was as it were the sun, and his feet as pillars of 558:6 fire: and he had in his hand a little book open: and he

set his right foot upon the sea, and his left foot on the earth.

The new Evangel

558:9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense

Science seems at first obscure, abstract, and 558:12 dark; but a bright promise crowns its brow.

When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means, 558:15 and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy 558:18 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

Truth's volume
559:1 This angel had in his hand "a little book," open for all to read and understand. Did this same book contain 559:3 the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, - upon elementary, latent error, the source of 559:6 all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice" 559:9 of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth." 559:12 It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is 559:15 the power of Truth demonstrated, - made manifest in the destruction of error. Then will a voice from harmony

cry: “Go and take the little book... . Take it, and eat 559:18 it up; and it shall make thy belly bitter, but it shall be in

thy mouth sweet as honey.” Mortals, obey the heavenly

evangel. Take divine Science. Read this book from 559:21 beginning to end. Study it, ponder it. It will be indeed

sweet at its first taste, when it heals you; but murmur not

over Truth, if you find its digestion bitter. When you 559:24 approach nearer and nearer to this divine Principle, when

you eat the divine body of this Principle, - thus partaking of the nature, or primal elements, of Truth and Love, 559:27 - do not be surprised nor discontented because you must

share the hemlock cup and eat the bitter herbs; for the

Israelites of old at the Paschal meal thus prefigured this 559:30 perilous passage out of bondage into the El Dorado of faith

and hope.

To-day’s lesson

The twelfth chapter of the Apocalypse, or Revela-560:1 tion of St. John, has a special suggestiveness in connection with the nineteenth century. In the opening of the 560:3 sixth seal, typical of six thousand years since

Adam, the distinctive feature has reference

to the present age.

560:6 *Revelation* xii. 1. And there appeared a great wonder in

heaven; a woman clothed with the sun, and the moon

under her feet, and upon her head a crown of twelve 560:9 stars.

True estimate of God's messenger

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great 560:12 miracle, to human sense, is divine Love, and

the grand necessity of existence is to gain the

true idea of what constitutes the kingdom of 560:15 heaven in man. This goal is never reached while we

hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, 560:18 without a correct sense of its highest visible idea, we can

never understand the divine Principle. The botanist must

know the genus and species of a plant in order to classify 560:21 it correctly. As it is with things, so is it with persons.

Persecution harmful

Abuse of the motives and religion of St. Paul hid from

view the apostle's character, which made him equal to 560:24 his great mission. Persecution of all who have

spoken something new and better of God has

not only obscured the light of the ages, but has been fatal 560:27 to the persecutors. Why? Because it has hid from

them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he 560:30 taught. Ignorance of the divine idea betrays at once a

greater ignorance of the divine Principle of the idea - igno-561:1 rance of Truth and Love. The understanding of Truth

and Love, the Principle which works out the ends of eternal 561:3 good and destroys both faith in evil and the practice of

evil, leads to the discernment of the divine idea.

Espousals supernal

Agassiz, through his microscope, saw the sun in an 561:6 egg at a point of so-called embryonic life. Because of

his more spiritual vision, St. John saw an

“angel standing in the sun.” The Revelator 561:9 beheld the spiritual idea from the mount of vision.

Purity was the symbol of Life and Love. The Revelator

saw also the spiritual ideal as a woman clothed in light, a 561:12 bride coming down from heaven, wedded to the Lamb

of Love. To John, “the bride” and “the Lamb” represented the correlation of divine Principle and spiritual idea, 561:15 God and His Christ, bringing harmony to earth.

Divinity and humanity

John saw the human and divine coincidence, shown in
the man Jesus, as divinity embracing humanity in Life 561:18 and its
demonstration, - reducing to human
perception and understanding the Life which
is God. In divine revelation, material and corporeal self-561:21 hood
disappear, and the spiritual idea is understood.

Spiritual sunlight

The woman in the Apocalypse symbolizes generic man,
the spiritual idea of God; she illustrates the coincidence 561:24 of God and
man as the divine Principle and
divine idea. The Revelator symbolizes Spirit
by the sun. The spiritual idea is clad with the radiance 561:27 of spiritual
Truth, and matter is put under her feet. The
light portrayed is really neither solar nor lunar, but spiritual Life, which is “the
light of men.” In the first chapter 561:30 of the Fourth Gospel it is written,
“There was a man sent
from God ... to bear witness of that Light.”

Spiritual idea revealed

John the Baptist prophesied the coming of the im-562:1 maculate Jesus, and
John saw in those days the spiritual

idea as the Messiah, who would baptize with the Holy 562:3 Ghost,- divine Science. As Elias presented

the idea of the fatherhood of God, which Jesus

afterwards manifested, so the Revelator completed this 562:6 figure with woman, typifying the spiritual idea of God's

motherhood. The moon is under her feet. This idea

reveals the universe as secondary and tributary to Spirit, 562:9 from which the universe borrows its reflected light, substance, life, and intelligence.

Spiritual idea crowned

The spiritual idea is crowned with twelve stars. The 562:12 twelve tribes of Israel with all mortals, - separated by

belief from man's divine origin and the true

idea, - will through much tribulation yield to 562:15 the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of

rejoicing. They are the lamps in the spiritual heavens 562:18 of the age, which show the workings of the spiritual idea

by healing the sick and the sinning, and by manifesting

the light which shines "unto the perfect day" as the night 562:21 of materialism wanes.

Revelation xii. 2. And she being with child cried, travail—

ing in birth, and pained to be delivered.

Travail and joy

562:24 Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that 562:27 the birth goes on; for great is the idea, and the

travail portentous.

Revelation xii. 3. And there appeared another wonder in 562:30 heaven; and behold a great red dragon, having seven heads

and ten horns, and seven crowns upon his heads.

The dragon as a type

563:1 Human sense may well marvel at discord, while, to a

diviner sense., harmony is the real and discord the unreal. 563:3 We may well be astonished at sin, sickness, and

death. We may well be perplexed at human

fear; and still more astounded at hatred, which lifts 563:6 its hydra head, showing its horns in the many inventions

of evil. But why should we stand aghast at nothingness?

The great red dragon symbolizes a lie, - the belief 563:9 that substance, life, and intelligence can be material.

This dragon stands for the sum total of human error.

The ten horns of the dragon typify the belief that mat-563:12 ter has power of its own, and that by means of an

evil mind in matter the Ten Commandments can be broken.

The sting of the serpent

563:15 The Revelator lifts the veil from this embodiment of

all evil, and beholds its awful character; but he also

sees the nothingness of evil and the allness of 563:18 God. The Revelator sees that old serpent,

whose name is devil or evil, holding untiring watch, that

he may bite the heel of truth and seemingly impede the 563:21 offspring of the spiritual idea, which is prolific in health,

holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the 563:24 stars of heaven, and did cast them to the earth: and the

dragon stood before the woman which was ready to be

delivered, for to devour her child as soon as it was born.

Animal tendency

563:27 The serpentine form stands for subtlety, winding its

way amidst all evil, but doing this in the name of good.

Its sting is spoken of by Paul, when he refers 563:30 to “spiritual wickedness in high places.” It

is the animal instinct in mortals, which would impel 564:1 them to devour each other and cast out devils through

Beelzebub.

564:3 As of old, evil still charges the spiritual idea with error's

own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to 564:6 kill morally and physically even their fellow-mortals, and

worse still, to charge the innocent with the crime. This

last infirmity of sin will sink its perpetrator into a night 564:9 without a star.

Malicious barbarity

The author is convinced that the accusations against

Jesus of Nazareth and even his crucifixion were instigated 564:12 by the criminal instinct here described. The

Revelator speaks of Jesus as the Lamb of God

and of the dragon as warring against innocence. Since Jesus 564:15 must have been tempted in all points, he, the immaculate,

met and conquered sin in every form. The brutal barbarity of his foes could emanate from no source except the 564:18 highest degree of human depravity. Jesus “/opened not

his mouth/.” Until the majesty of Truth should be demonstrated in divine Science, the spiritual idea was arraigned 564:21 before the tribunal of so-called mortal mind, which was

unloosed in order that the false claim of mind in matter

might uncover its own crime of defying immortal Mind.

Doom of the dragon

564:24 From Genesis to the Apocalypse, sin, sickness, and

death, envy, hatred, and revenge, - all evil, - are typified by a serpent, or animal subtlety. Jesus 564:27 said, quoting a line from the Psalms, “They

hated me without a cause.” The serpent is perpetually

close upon the heel of harmony. From the beginning 564:30 to the end, the serpent pursues with hatred the spiritual

idea. In Genesis, this allegorical, talking serpent typifies mortal mind, “more subtle than any beast of the 565:1 field.” In the Apocalypse, when nearing its doom, this

evil increases and becomes the great red dragon, swollen 565:3 with sin, inflamed with war against spirituality, and ripe

for destruction. It is full of lust and hate, loathing the

brightness of divine glory.

565:6 *Revelation* xii. 5. And she brought forth a man child,

who was to rule all nations with a rod of iron: and her

child was caught up unto God, and to His throne.

The conflict with purity

565:9 Led on by the grossest element of mortal mind, Herod

decreed the death of every male child in order that the

man Jesus, the masculine representative of the 565:12 spiritual idea might never hold sway and deprive Herod of his crown. The impersonation of the

spiritual idea had a brief history in the earthly life of our 565:15 Master; but “of his kingdom there shall be no end,”

for Christ, God’s idea, will eventually rule all nations

and peoples - imperatively, absolutely, finally - with di-565:18 vine Science. This immaculate idea, represented first

by man and, according to the Revelator, last by woman,

will baptize with fire; and the fiery baptism will burn up 565:21 the chaff of error with the fervent heat of Truth and Love,

melting and purifying even the gold of human character.

After the stars sang together and all was primeval har-565:24 mony, the material lie made war upon the spiritual idea;

but this only impelled the idea to rise to the zenith of

demonstration, destroying sin, sickness, and death, and 565:27 to be caught up unto God, - to be found in its divine

Principle.

Revelation xii. 6. And the woman fled into the wilder-565:30 ness, where she hath a place prepared of God.

Spiritual guidance

566:1 As the children of Israel were guided triumphantly

through the Red Sea, the dark ebbing and flowing tides 566:3 of human fear, - as they were led through the

wilderness, walking wearily through the great

desert of human hopes, and anticipating the promised 566:6 joy, - so shall the spiritual idea guide all right desires

in their passage from sense to Soul, from a material sense

of existence to the spiritual, up to the glory prepared for 566:9 them who love God. Stately Science pauses not, but

moves before them, a pillar of cloud by day and of fire

by night, leading to divine heights.

566:12 If we remember the beautiful description which Sir

Walter Scott puts into the mouth of Rebecca the Jewess

in the story of Ivanhoe, - 566:15 When Israel, of the Lord beloved,

Out of the land of bondage came,

Her fathers' God before her moved, 566:18 An awful guide, in smoke and flame, -

we may also offer the prayer which concludes the same

hymn, - 566:21 And oh, when stoops on Judah's path

In shade and storm the frequent night,

Be Thou, longsuffering, slow to wrath, 566:24 A burning and a shining light!

Revelation xii. 7, 8. And there was war in heaven:

Michael and his angels fought against the dragon; and the 566:27 dragon fought, and his angels, and prevailed not; neither

was their place found any more in heaven.

Angelic offices

The Old Testament assigns to the angels, God's divine 566:30 messages, different offices. Michael's characteristic is spiritual strength. He leads the

hosts of heaven against the power of sin, Satan, and 567:1 fights the holy wars. Gabriel has the more quiet task

of imparting a sense of the ever-presence of ministering 567:3 Love. These angels deliver us from the depths. Truth

and Love come nearer in the hour of woe, when strong

faith or spiritual strength wrestles and prevails through 567:6 the understanding of God. The Gabriel of His presence

has no contests. To infinite, ever-present Love, all is

Love, and there is no error, no sin, sickness, nor death. 567:9 Against Love, the dragon warreth not long, for he is

killed by the divine Principle. Truth and Love prevail

against the dragon because the dragon cannot war with 567:12 them. Thus endeth the conflict between the flesh and

Spirit.

Revelation xii. 9. And the great dragon was cast out, 567:15 that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his

angels were cast out with him.

Dragon cast down to earth

567:18 That false claim - that ancient belief, that old serpent

whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure 567:21 men - is pure delusion, the red dragon; and

it is cast out by Christ, Truth, the spiritual

idea, and so proved to be powerless. The words “cast 567:24 unto the earth” show the dragon to be nothingness, dust

to dust; and therefore, in his pretence of being a talker,

he must be a lie from the beginning. His angels, or mes-567:27 sages, are cast out with their author. The beast and the

false prophets are lust and hypocrisy. These wolves in

sheep's clothing are detected and killed by innocence, the 567:30 Lamb of Love.

Warfare with error

Divine Science shows how the Lamb slays the wolf. 568:1 Innocence and Truth overcome guilt and error. Ever

since the foundation of the world, ever since error would 568:3 establish material belief, evil has tried to slay

the Lamb; but Science is able to destroy this

lie, called evil. The twelfth chapter of the Apocalypse 568:6 typifies the divine method of warfare in Science, and the

glorious results of this warfare. The following chapters

depict the fatal effects of trying to meet error with error. 568:9 The narrative follows the order used in Genesis. In

Genesis, first the true method of creation is set forth and

then the false. Here, also, the Revelator first exhibits 568:12 the true warfare and then the false.

Revelation xii. 10 - 12. And I heard a loud voice saying

in heaven, Now is come salvation, and strength, and the 568:15 kingdom of our God, and the power of His Christ: for the

accuser of our brethren is cast down, which accused them

before our God day and night. And they overcame him by 568:18 the blood of the Lamb, and by the word of their testimony;

and they loved not their lives unto the death. Therefore

rejoice, ye heavens, and ye that dwell in them. Woe to the 568:21 inhabitants of the earth and of the sea! for the devil is

come down unto you, having great wrath, because he

knoweth that he hath but a short time.

Paeon of jubilee

568:24 For victory over a single sin, we give thanks and mag—

nify the Lord of Hosts. What shall we say of the mighty

conquest over all sin? A louder song, sweeter 568:27 than has ever before reached high heaven,

now rises clearer and nearer to the great heart of Christ;

for the accuser is not there, and Love sends forth her 568:30 primal and everlasting strain. Self-abnegation, by which

we lay down all for Truth, or Christ, in our warfare against

error, is a rule in Christian Science. This rule clearly 569:1 interprets God as divine Principle, - as Life, represented

by the Father; as Truth, represented by the Son; as Love, 569:3 represented by the Mother. Every mortal at some period,

here or hereafter, must grapple with and overcome the

mortal belief in a power opposed to God.

The robe of Science

569:6 The Scripture, "Thou hast been faithful over a few

things, I will make thee ruler over many," is literally fulfilled, when we are conscious of the supremacy 569:9 of Truth, by which the nothingness of error

is seen; and we know that the nothingness of error is in

proportion to its wickedness. He that touches the hem 569:12 of Christ's robe and masters his mortal beliefs, animality,

and hate, rejoices in the proof of healing, - in a sweet

and certain sense that God is Love. Alas for those who 569:15 break faith with divine Science and fail to strangle the

serpent of sin as well as of sickness! They are dwellers

still in the deep darkness of belief. They are in the surging-569:18 sea of error, not struggling to lift their heads above the

drowning wave.

Expiation by suffering

What must the end be? They must eventually expiate their sin through suffering. The sin, which one has

made his bosom companion, comes back to him

at last with accelerated force, for the devil knoweth his time is short. Here the Scriptures declare

that evil is temporal, not eternal. The dragon is at last

stung to death by his own malice; but how many periods of torture it may take to remove all sin, must depend upon

sin's obduracy.

Revelation xii. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which

brought forth the man child.

Apathy to occultism

570:1 The march of mind and of honest investigation will

bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period.

The present apathy as to the tendency of

certain active yet unseen mental agencies will finally be 570:6 shocked into another extreme mortal mood, - into human

indignation; for one extreme follows another.

Revelation xii. 15, 16. And the serpent cast out of his 570:9 mouth water as a flood, after the woman, that he might

cause her to be carried away of the flood. And the earth

helped the woman, and the earth opened her mouth, and 570:12 swallowed up the flood which the dragon cast out of his

mouth.

Receptive hearts

Millions of unprejudiced minds - simple seekers for 570:15 Truth, weary wanderers, athirst in the desert - are waiting and watching for rest and drink. Give

them a cup of cold water in Christ's name, 570:18 and never fear the consequences. What if the old dragon

should send forth a new flood to drown the Christ-idea?

He can neither drown your voice with its roar, nor again 570:21 sink the world into the deep waters of chaos and old night.

In this age the earth will help the woman; the spiritual

idea will be understood. Those ready for the blessing 570:24 you impart will give thanks. The waters will be paci—

fied, and Christ will command the wave.

Hidden ways of iniquity

When God heals the sick or the sinning, they should 570:27 know the great benefit which Mind has wrought. They

should also know the great delusion of mortal mind, when it makes them sick or sinful. 570:30 Many are willing to open the eyes of the people to the

power of good resident in divine Mind, but they are 571:1 not so willing to point out the evil in human thought,

and expose evil's hidden mental ways of accomplishing 571:3 iniquity.

Christly warning

Why this backwardness, since exposure is necessary

to ensure the avoidance of the evil? Because people like 571:6 you better when you tell them their virtues

than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his 571:9 faults, and so risk human displeasure for the sake of doing

right and benefiting our race. Who is telling mankind

of the foe in ambush? Is the informer one who sees the 571:12 foe? If so, listen and be wise. Escape from evil, and

designate those as unfaithful stewards who have seen the

danger and yet have given no warning.

The armor of divinity

571:15 At all times and under all circumstances, overcome

evil with good. Know thyself, and God will supply

the wisdom and the occasion for a victory 571:18 over evil. Clad in the panoply of Love,

human hatred cannot reach you. The cement of a

higher humanity will unite all interests in the one 571:21 divinity.

Pure religion enthroned

Through trope and metaphor, the Revelator, immortal

scribe of Spirit and of a true idealism, furnishes the 571:24 mirror in which mortals may see their own

image. In significant figures he depicts the

thoughts which he beholds in mortal mind. Thus he 571:27 rebukes the conceit of sin, and foreshadows its doom.

With his spiritual strength, he has opened wide the gates

of glory, and illumined the night of paganism with the 571:30 sublime grandeur of divine Science, outshining sin, sorcery,

lust, and hypocrisy. He takes away mitre and sceptre.

He enthrones pure and undefiled religion, and lifts on 572:1 high only those who have washed their robes white in

obedience and suffering.

Native nothingness of sin

572:3 Thus we see, in both the first and last books of the

Bible, - in Genesis and in the Apocalypse, - that sin

is to be Christianly and scientifically reduced 572:6 to its native nothingness. "Love one another" (I John, iii. 23), is the most simple and profound

counsel of the inspired writer. In Science we are children of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the

inverted image of spirituality.

Fulfillment of the Law

572:12 Love fulfils the law of Christian Science, and nothing

short of this divine Principle, understood and demonstrated, can ever furnish the vision of the 572:15 Apocalypse, open the seven seals of error with

Truth, or uncover the myriad illusions of sin, sickness,

and death. Under the supremacy of Spirit, it will be seen 572:18 and acknowledged that matter must disappear.

In Revelation xxi. 1 we read: -

And I saw a new heaven and a new earth: for the first 572:21 heaven and the first earth were passed away; and there was

no more sea.

Man's present possibilities

The Revelator had not yet passed the transitional 572:24 stage in human experience called death, but he already

saw a new heaven and a new earth. Through

what sense came this vision to St. John? Not 572:27 through the material visual organs for seeing, for optics

are inadequate to take in so wonderful a scene. Were this

new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the

human sense of space is unable to grasp such a view. 573:3 The Revelator was on our plane of existence, while yet

beholding what the eye cannot see, - that which is invisible to the uninspired thought. 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. This

shows unmistakably that what the human mind terms

matter and spirit indicates states and stages of consciousness.

Nearness of Deity

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, su-573:15 preme harmony, that God, the divine Principle

of harmony, is ever with men, and they are

His people. Thus man was no longer regarded as a mis-573:18 erable sinner, but as the blessed child of God. Why?

Because St. John's corporeal sense of the heavens and

earth had vanished, and in place of this false sense was 573:21 the spiritual sense, the subjective state by which he could

see the new heaven and new earth, which involve the

spiritual idea and consciousness of reality. This is Scrip-573:24 tural 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, 573:27 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 573:30 surely appear sometime and in some way. There will

be no more pain, and all tears will be wiped away. When

you read this, remember Jesus' words, "The kingdom of 574:1 God is within you." This spiritual consciousness is

therefore a present possibility.

574:3 The Revelator also takes in another view, adapted to

console the weary pilgrim, journeying " uphill all the way."

He writes, in Revelation xxi. 9: -

574:6 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, saying, Come hither, I will show thee the bride, 574:9 the Lamb's wife.

Vials of wrath and consolation

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he be-574:12 came conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," - the spiritual outpour-574:15 ing of bliss and glory, which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery, represented by 574:18 the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, - that the very message, or swift-winged thought, which poured 574:21 forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and 574:24 heaven-bestowing.

Spiritual wedlock

Think of this, dear reader, for it will lift the sack—

cloth from your eyes, and you will behold the soft-574:27 winged dove descending upon you. The very

circumstance, which your suffering sense

deems wrathful and afflictive, Love can make an angel 574:30 entertained unawares. Then thought gently whispers: 575:1 “Come hither! Arise from your false consciousness

into the true sense of Love, and behold the Lamb’s 575:3 wife, - Love wedded to its own spiritual idea.” Then

cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material 575:6 sense.

The city foursquare

This sacred city, described in the Apocalypse (xxi. 16)

as one that “lieth foursquare” and cometh “down from 575:9 God, out of heaven,” represents the light and

glory of divine Science. The builder and

maker of this New Jerusalem is God, as we read in the 575:12 book of Hebrews; and it is “a city which hath foundations.” The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate 575:15 the truths he taught by the mustard-seed and the prodi—

gal? Taken in its allegorical sense, the description of

the city as foursquare has a profound meaning. The 575:18 four sides of our city are the Word, Christ, Christianity,

and divine Science; “and the gates of it shall not be shut

at all by day: for there shall be no night there.” This 575:21 city is wholly spiritual, as its four sides indicate.

The royally divine gates

As the Psalmist saith, “Beautiful for situation, the

joy of the whole earth, is mount Zion, on the sides of 575:24 the north, the city of the great King.” It is

indeed a city of the Spirit, fair, royal, and

square. Northward, its gates open to the North Star, 575:27 the Word, the polar magnet of Revelation; eastward,

to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the 575:30 genial tropics, with the Southern Cross in the skies,

- the Cross of Calvary, which binds human society

into solemn union; westward, to the grand realization 576:1 of the Golden Shore of Love and the Peaceful Sea of

Harmony.

Revelation’s pure zenith

576:3 This heavenly city, lighted by the Sun of Righteousness, - this New Jerusalem, this infinite All, which to

us seems hidden in the mist of remoteness, - 576:6 reached St. John's vision while yet he taber—

nacled with mortals.

In Revelation xxi. 22, further describing this holy city, 576:9 the beloved Disciple writes: -

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

The shrine celestial

576:12 There was no temple, - that is, no material structure

in which to worship God, for He must be worshipped

in spirit and in love. The word *temple* also 576:15 means body. The Revelator was familiar

with Jesus' use of this word, as when Jesus spoke of his

material body as the temple to be temporarily rebuilt 576:18 (John ii. 21). What further indication need we of the

real man's incorporeality than this, that John saw

heaven and earth with "no temple [body] therein"? 576:21 This kingdom of God "is within you," - is within

reach of man's consciousness here, and the spiritual

idea reveals it. In divine Science, man possesses this 576:24 recognition of harmony consciously in proportion to his

understanding of God.

Divine sense of Deity

The term Lord, as used in our version of the Old 576:27 Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated

to deific apprehension through spiritual trans-576:30 figuration. Yet the word gradually approaches a higher

meaning. This human sense of Deity yields to the divine 577:1 sense, even as the material sense of personality yields

to the incorporeal sense of God and man as the infinite 577:3 Principle and infinite idea, - as one Father with His universal family, held in the gospel of Love. The Lamb's

wife presents the unity of male and female as no longer 577:6 two wedded individuals, but as two individual natures

in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. 577:9 In this divinely united spiritual consciousness, there is no

impediment to eternal bliss, - to the perfectibility of

God's creation.

The city of our God

577:12 This spiritual, holy habitation has no boundary

nor limit, but its four cardinal points are: first, the

Word of Life, Truth, and Love; second, 577:15 the Christ, the spiritual idea of

God; third,

Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, 577:18 Christian Science, which to-day and forever interprets

this great example and the great Exemplar. This city

of our God has no need of sun or satellite, for Love 577:21 is the light of it, and divine Mind is its own interpreter.

All who are saved must walk in this light. Mighty

potentates and dynasties will lay down their honors 577:24 within the heavenly city. Its gates open towards light

and glory both within and without, for all is good, and

nothing can enter that city, which “defileth... or 577:27 maketh a lie.”

The writer’s present feeble sense of Christian Science

closes with St. John’s Revelation as recorded by the 577:30 great apostle, for his vision is the acme of this Science

as the Bible reveals it.

In the following Psalm one word shows, though faintly, 578:1 the light which Christian Science throws on the Scriptures

by substituting for the corporeal sense, the incorporeal 578:3 or spiritual sense of Deity: -

PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

578:6 [LOVE] maketh me to lie down in green pastures:

[LOVE] leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [Love] lead-578:9 eth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of

death, I will fear no evil: for [LOVE] is with me; [LOVE's] 578:12 rod and [LOVE'S] staff they comfort me.

[LOVE] prepareth a table before me in the presence of

mine enemies: [LOVE] anointeth my head with oil; my cup 578:15 runneth over.

Surely goodness and mercy shall follow me all the days of

my life; and I will dwell in the house [the consciousness] 578:18 of [LOVE] for ever.

CHAPTER XVII - GLOSSARY

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.

- REVELATION.

579:1 In Christian Science we learn that the substitution of

the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired

writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, 579:6 giving their spiritual sense, which is also their original

meaning.

ABEL. Watchfulness; self-offering; surrendering to 579:9 the creator the early fruits of experience.

ABRAHAM. Fidelity; faith in the divine Life and in the

eternal Principle of being. 579:12 This patriarch illustrated the purpose of Love to create

trust in good, and showed the life-preserving power of spiritual understanding.

579:15 ADAM. Error; a falsity; the belief in “original sin,”

sickness, and death; evil; the opposite of good, - of God

and His creation; a curse; a belief in intelligent matter, 580:1 finiteness, and mortality; “dust to dust;” red sand—

stone; nothingness; the first god of mythology; not 580:3 God’s man, who represents the one God and is His own

image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, 580:6 but a material belief, opposed to the one Mind, or Spirit;

a so-called finite mind, producing other minds, thus making “gods many and lords many” (I Corinthians viii. 5); 580:9 a product of nothing as the mimicry of something; an

unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, 580:12 substance, and mind are found to be the antipode of

God, or Spirit; an inverted image of Spirit; the image

and likeness of what God has not created, namely, mat-580:15 ter, sin, sickness, and death; the opposer of Truth,

termed error; Life’s counterfeit, which ultimates in

death; the opposite of Love, called hate; the usurper 580:18 of Spirit’s creation, called self-creative matter; immortality’s opposite, mortality; that of which wisdom saith,

“Thou shalt surely die.”

580:21 The name Adam represents the false supposition that

Life is not eternal, but has beginning and end; that the

infinite enters the finite, that intelligence passes into non-580:24 intelligence,

and that Soul dwells in material sense; that

immortal Mind results in matter, and matter in mortal

mind; that the one God and creator entered what He cre-580:27 ated, and then disappeared in the atheism of matter.

ADVERSARY. An adversary is one who opposes, denies,

disputes, not one who constructs and sustains reality and 580:30 Truth. Jesus said of the devil, “He was a murderer from

the beginning, ... he is a liar and the father of it.” 581:1 This view of Satan is confirmed by the name often conferred upon him in Scripture, the “adversary.”

581:3 ALMIGHTY. All-power; infinity; omnipotence.

ANGELS. God’s thoughts passing to man; spiritual

intuitions, pure and perfect; the inspiration of goodness, 581:6 purity, and immortality, counteracting all evil, sensuality,

and mortality.

ARK. Safety; the idea, or reflection, of Truth, proved 581:9 to be as immortal as its Principle; the understanding of

Spirit, destroying belief in matter.

God and man coexistent and eternal; Science show-581:12 ing that the spiritual realities of all things are created

by Him and exist forever. The ark indicates temptation

overcome and followed by exaltation.

581:15 ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

BABEL. Self-destroying error; a kingdom divided 581:18 against itself, which cannot stand; material knowledge.

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more 581:21 confusion ensues, and the more certain is the downfall

of its structure.

BAPTISM. Purification by Spirit; submergence in 581:24 Spirit.

We are "willing rather to be absent from the body,
and to be present with the Lord." (II Corinthians v. 8.)

582:1 BELIEVING. Firmness and constancy; not a faltering

nor a blind faith, but the perception of spiritual Truth. 582:3 Mortal thoughts, illusion.

BENJAMIN (Jacob's son). A physical belief as to life,
substance, and mind; human knowledge, or so-called 582:6 mortal mind,
devoted to matter; pride; envy; fame;
illusion; a false belief; error masquerading as the possessor of life, strength,

animation, and power to act.

582:9 Renewal of affections; self-offering; an improved

state of mortal mind; the introduction of a more spiritual

origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles,

and supports.

BRIDE. Purity and innocence, conceiving man in the 582:15 idea of God; a sense of Soul, which has spiritual bliss

and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man

as His own spiritual idea, and that God is the only creative power.

582:21 BURIAL. Corporeality and physical sense put out of

sight and hearing; annihilation. Submergence in Spirit;

immortality brought to light. 582:24 CANAAN (the son of Ham). A sensuous belief; the

testimony of what is termed material sense; the error

which would make man mortal and would make mortal mind a slave to the body. 582:27

CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.

583:1 Sensual and mortal beliefs; counterfeits of creation,

whose better originals are God's thoughts, not in em-583:3 bryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

CHILDREN OF ISRAEL. The representatives of Soul, not 583:6 corporeal sense; the offspring of Spirit, who, having

wrestled with error, sin, and sense, are governed by divine

Science; some of the ideas of God beheld as men, casting 583:9 out error and healing the sick; Christ's offspring.

CHRIST. The divine manifestation of God, which comes

to the flesh to destroy incarnate error. 583:12 CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of 583:15 its utility and is found elevating the race, rousing the

dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of 583:18 divine Science, thereby casting out devils, or error, and

healing the sick.

CREATOR. Spirit; Mind; intelligence; the animating 583:21 divine Principle of all that is real and good; self-existent

Life, Truth, and Love; that which is perfect and eternal;

the opposite of matter and evil, which have no Principle; God, who made all that was made and could not

create an atom or an element the opposite of Himself.

DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out

the designs of error; one belief preying upon another.

584:1 DAY. The irradiance of Life; light, the spiritual idea

of Truth and Love.

584:3 "And the evening and the morning were the first day."

(Genesis i. 5.) The objects of time and sense disappear

in the illumination of spiritual understanding, and Mind 584:6 measures time according to the good that is unfolded.

This unfolding is God's day, and "there shall be no night

there."

584:9 DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind 584:12 is immortal. The flesh, warring against Spirit; that

which frets itself free from one belief only to be fettered

by another, until every belief of life where Life is not 584:15 yields to eternal Life. Any material evidence of death is

false, for it contradicts the spiritual facts of being.

DEVIL. Evil; a lie; error; neither corporeality nor 584:18 mind; the opposite of Truth; a belief in sin, sickness,

and death; animal magnetism or hypnotism; the lust of

the flesh, which saith: " I am life and intelligence in 584:21 matter. There is more than one mind, for I am mind, -

a wicked mind, self-made or created by a tribal god and

put into the opposite of mind, termed matter, thence to 584:24 reproduce a mortal universe, including man, not after the

image and likeness of Spirit, but after its own image."

DOVE. A symbol of divine Science; purity and peace; 584:27 hope and faith.

DUST. Nothingness; the absence of substance, life, or intelligence.

585:1 EARS. Not organs of the so-called corporeal senses, but spiritual understanding.

585:3 Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii. 18.)

EARTH. A sphere; a type of eternity and immortality, 585:6 which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense,
it is a compound idea.

585:9 ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned

the spiritual fact of whatever the material senses behold; 585:12 the basis of immortality.

“Elias truly shall first come and restore all things.”

(Matthew xvii. 11.) 585:15 ERROR. See chapter on Recapitulation, page 472.

EUPHRATES (river). Divine Science encompassing

the universe and man; the true idea of God; a type 585:18 of the glory which is to come; metaphysics taking the

place of physics; the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or 585:21 death; a state of mortal thought, the only error of which

is limitation; finity; the opposite of infinity.

EVE. A beginning; mortality; that which does not 585:24 last forever; a finite belief concerning life, substance,

and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, - 585:27 that man started first from dust, second from a rib, and

third from an egg.

586:1 EVENING. Mistiness of mortal thought; weariness of

mortal mind; obscured views; peace and rest.

586:3 EYES. Spiritual discernment, - not material but

mental. Jesus said, thinking of the outward vision, "Having 586:6 eyes, see ye not?" (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

586:9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

FEAR. Heat; inflammation; anxiety; ignorance; error; 586:12 desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man.

586:15 FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

586:18 FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

586:21 GAD (Jacob's son). Science; spiritual being understood; haste towards harmony.

GETHSEMANE. Patient woe; the human yielding to 586:24 the divine; love meeting no response, but still remaining

love.

587:1 GHOST. An illusion; a belief that mind is outlined

and limited; a supposition that spirit is finite.

587:3 GIHON (river). The rights of woman acknowledged

morally, civilly, and socially.

GOD. The great I AM; the all-knowing, all-seeing, 587:6 all-acting, all-wise, all-loving, and eternal; Principle;

Mind; Soul; Spirit; Life; Truth; Love; all substance;

intelligence.

587:9 GODS. Mythology; a belief that life, substance, and

intelligence are both mental and material; a supposition

of sentient physicality; the belief that infinite Mind is in 587:12 finite forms; the various theories that hold mind to be a

material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring 587:15 and mortal; the serpents of error, which say, "Ye shall

be as gods."

God is one God, infinite and perfect, and cannot be-587:18 come finite and imperfect.

GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

587:21 HAM (Noah's son). Corporeal belief; sensuality;
slavery; tyranny.

HEART. Mortal feelings, motives, affections, joys, and 587:24 sorrows.

HEAVEN. Harmony; the reign of Spirit; government

by divine Principle; spirituality; bliss; the atmosphere 587:27 of Soul.

588:1 HELL. Mortal belief; error; lust; remorse; hatred;

revenge; sin; sickness; death; suffering and self-de- 588:3 struction, self-
imposed agony; effects of sin; that which

“worketh abomination or maketh a lie.”

HIDDEKEL (river). Divine Science understood and 588:6 acknowledged.

HOLY GHOST. Divine Science; the development of

eternal Life, Truth, and Love.

588:9 I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal,
and eternal Mind.

There is but one I, or Us, but one divine Principle, or 588:12 Mind, governing

all existence; man and woman unchanged forever in their individual characters, even as

numbers which never blend with each other, though they 588:15 are governed by one Principle. All the objects of God's

creation reflect one Mind, and whatever reflects not this

one Mind, is false and erroneous, even the belief that 588:18 life, substance, and intelligence are both mental and

material.

I AM. God; incorporeal and eternal Mind; divine 588:21 Principle; the only Ego.

IN. A term obsolete in Science if used with reference to Spirit, or Deity.

588:24 INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious nor limited.

See chapter on Recapitulation, page 469.

589:1 ISSACHAR (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; 589:3 lust.

JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of 589:6 Science, in which the so-called material senses yield to

the spiritual sense of Life and Love.

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child

of His care.

589:12 JERUSALEM. Mortal belief and knowledge obtained

from the five corporeal senses; the pride of power and

the power of pride; sensuality; envy; oppression; tyranny. Home, heaven.

JESUS. The highest human corporeal concept of the

divine idea, rebuking and destroying error and bringing 589:18 to light man's immortality.

JOSEPH. A corporeal mortal; a higher sense of Truth

rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing

its enemies.

JUDAH. A corporeal material belief progressing and 589:24 disappearing; the spiritual understanding of God and

man appearing.

590:1 KINGDOM OF HEAVEN. The reign of harmony in divine

Science; the realm of unerring, eternal, and omnipotent 590:3 Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human 590:6 theories, doctrines, hypotheses; that which is not divine

and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

590:9 LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

LEVI (Jacob's son). A corporeal and sensual belief; 590:12 mortal man; denial of the fulness of God's creation;

ecclesiastical despotism.

LIFE. See chapter on Recapitulation, page 468.

590:15 LORD. In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master,

or ruler. In the Greek, the word *kurios* almost always 590:18 has this lower sense, unless specially coupled with the

name God. Its higher signification is Supreme Ruler.

LORD GOD. Jehovah.

590:21 This double term is not used in the first chapter of

Genesis, the record of spiritual creation. It is introduced in the second and

following chapters, when the 590:24 spiritual sense of God and of infinity is disappearing

from the recorder's thought, - when the true scientific

statements of the Scriptures become clouded through a 591:1 physical sense of God as finite and corporeal. From this

follow idolatry and mythology, - belief in many gods, or 591:3 material intelligences, as the opposite of the one Spirit,

or intelligence, named Elohim, or God.

MAN. The compound idea of infinite Spirit; the spirit-591:6 ual image and likeness of God; the full representation of

Mind.

MATTER. Mythology; mortality; another name for 591:9 mortal mind; illusion; intelligence, substance, and life

in non-intelligence and mortality; life resulting in death,

and death in life; sensation in the sensationless; mind 591:12 originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal

Mind takes no cognizance; that which mortal mind sees, 591:15 feels, hears, tastes, and smells only in belief.

MIND. The only I, or Us; the only Spirit, Soul, divine

Principle, substance, Life, Truth, Love; the one God; 591:18 not that which is/ in/ man, but the divine Principle, or God,

of whom man is the full and perfect expression; Deity,
which outlines but is not outlined.

591:21 MIRACLE. That which is divinely natural, but must
be learned humanly; a phenomenon of Science.

MORNING. Light; symbol of Truth; revelation and 591:24 progress.

MORTAL MIND. Nothing claiming to be something,

for Mind is immortal; mythology; error creating other 591:27 errors; a
suppositional material sense, *alias* the belief 592:1 that sensation is in matter,
which is sensationless; a belief that life, substance, and intelligence are in and of
592:3 matter; the opposite of Spirit, and therefore the opposite

of God, or good; the belief that life has a beginning

and therefore an end; the belief that man is the off-592:6 spring of mortals; the
belief that there can be more than

one creator; idolatry; the subjective states of error;

material senses; that which neither exists in Science nor 592:9 can be
recognized by the spiritual sense; sin; sickness;

death.

MOSES. A corporeal mortal; moral courage; a type 592:12 of moral law and
the demonstration thereof; the proof

that, without the gospel, - the union of justice and affection, - there is
something spiritually lacking, since justice 592:15 demands penalties under the
law.

MOTHER. God; divine and eternal Principle; Life,
Truth, and Love.

592:18 NEW JERUSALEM. Divine Science; the spiritual facts
and harmony of the universe; the kingdom of heaven,
or reign of harmony.

592:21 NIGHT. Darkness; doubt; fear.

NOAH. A corporeal mortal; knowledge of the nothingness of material things
and of the immortality of all 592:24 that is spiritual.

OIL. Consecration; charity; gentleness; prayer; heavenly inspiration.

592:27 PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity;
hypocrisy.

593:1 PISON (river). The love of the good and beautiful, and
their immortality.

593:3 PRINCIPLE. See chapter on Recapitulation, page 465.

PROPHET. A spiritual seer; disappearance of material sense before the
conscious facts of spiritual Truth.

593:6 PURSE. Laying up treasures in matter; error.

RED DRAGON. Error; fear; inflammation; sensuality;
subtlety; animal magnetism; envy; revenge.

593:9 RESURRECTION. Spiritualization of thought; a new
and higher idea of immortality, or spiritual existence;
material belief yielding to spiritual understanding.

593:12 REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality;
error.

RIVER. Channel of thought.

593:15 When smooth and unobstructed, it typifies the course
of Truth; but muddy, foaming, and dashing, it is a type
of error.

593:18 ROCK. Spiritual foundation; Truth. Coldness and
stubbornness.

SALVATION. Life, Truth, and Love understood and 593:21 demonstrated as
supreme over all; sin, sickness, and
death destroyed.

SEAL. The signet of error revealed by Truth

594:1 SERPENT (/ophis/, in Greek; *nacash*, in Hebrew).

Subtlety; a lie; the opposite of Truth, named error; 594:3 the first statement of

mythology and idolatry; the belief

in more than one God; animal magnetism; the first lie

of limitation; finity; the first claim that there is an oppo-594:6 site of Spirit, or good, termed matter, or evil; the first

delusion that error exists as fact; the first claim that sin,

sickness, and death are the realities of life. The first 594:9 audible claim that God was not omnipotent and that

there was another power, named *evil*, which was as real

and eternal as God, good.

594:12 SHEEP. Innocence; inoffensiveness; those who follow their leader.

SHEM (Noah's son). A corporeal mortal; kindly affec-594:1 tion; love rebuking error; reproof of sensualism.

SON. The Son of God, the Messiah or Christ. The

son of man, the offspring of the flesh. " Son of a year."

594:18 SOULS. See chapter on Recapitulation, page 466.

SPIRIT. Divine substance; Mind; divine Principle;

all that is good; God; that only which is perfect, ever-594:21 lasting, omnipresent, omnipotent, infinite.

SPIRITS. Mortal beliefs; corporeality; evil minds;

supposed intelligences, or gods; the opposites of God; 594:24 errors; hallucinations. (See page 466.)

SUBSTANCE. See chapter on Recapitulation, page 468.

595:1 SUN. The symbol of Soul governing man, - of Truth, Life, and Love.

595:3 SWORD. The idea of Truth; justice. Revenge; anger.

TARES. Mortality; error; sin; sickness; disease; 595:6 death.

TEMPLE. Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of 595:9 Love; a material superstructure, where mortals congre—

gate for worship.

THUMMIM. Perfection; the eternal demand of divine 595:12 Science.

The Urim and Thummim, which were to be on Aaron's

breast when he went before Jehovah, were holiness and 595:15 purification of thought and deed, which alone can fit us

for the office of spiritual teaching.

TIME. Mortal measurements; limits, in which are 595:18 summed tip all human acts, thoughts, beliefs, opinions,

knowledge; matter; error; that which begins before,

and continues after, what is termed death, until the mortal 595:21 disappears and spiritual perfection appears.

TITHE. Contribution; tenth part; homage; gratitude.

A sacrifice to the gods.

595:24 UNCLEANLINESS. Impure thoughts; error; sin; dirt.

UNGODLINESS. Opposition to the divine Principle and its spiritual idea.

596:1 UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

596:3 Paganism and agnosticism may define Deity as “the great unknowable;” but Christian Science brings God

much nearer to man, and makes Him better known as 596:6 the All-in-all, forever near.

Paul saw in Athens an altar dedicated “to the unknown

God.” Referring to it, he said to the Athenians: “Whom 596:9 therefore ye ignorantly worship, Him declare I unto you.”

(Acts xvii. 23.)

URIM. Light.

596:12 The rabbins believed that the stones in the breast—

plate of the high-priest had supernatural illumination,

but Christian Science reveals Spirit, not matter, as the 596:15 illuminator of all. The illuminations of Science give us

a sense of the nothingness of error, and they show the

spiritual inspiration of Love and Truth to be the only fit 596:18 preparation for admission to the presence and power of

the Most High.

VALLEY. Depression; meekness; darkness.

596:21 “Though I walk through the valley of the shadow of

death, I will fear no evil.” (Psalm xxiii.4.)

Though the way is dark in mortal sense, divine Life 596:24 and Love illumine it, destroy the unrest of mortal thought,

the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud 596:27 and blossom as the rose.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token 597:1 of reverence and submission and in accordance with

Pharisaical notions.

597:3 The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of

little value, if only he appeared unto men to fast. The 597:6 great Nazarene, as meek as he was mighty, rebuked the

hypocrisy, which offered long petitions for blessings upon

material methods, but cloaked the crime, latent in thought, 597:9 which was ready to spring into action and crucify God's

anointed. The martyrdom of Jesus was the culminating

sin of Pharisaism. It rent the veil of the temple. It re-597:12 vealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their

coverings, and opened the sepulchre with divine Science, 597:15 - immortality and Love.

WILDERNESS. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a 597:18 material sense of things disappears, and spiritual sense

unfolds the great facts of existence.

WILL. The motive-power of error; mortal belief; ani-597:21 mal power. The might and wisdom of God.

“For this is the will of God.” (I Thessalonians

iv. 3.)

597:24 Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term

as applied to Mind or to one of God's qualities.

597:27 WIND. That which indicates the might of omnipotence and the movements of God's spiritual government,

encompassing all things. Destruction; anger; mortal 597:30 passions.

598:1 The Greek word for *wind* (*pneuma*) is used also for

spirit, as in the passage in John's Gospel, the third chap-598:3 ter, where we read: "The wind [*pneuma*] bloweth where

it listeth... . So is every one that is born of the Spirit

[*pneuma*]." Here the original word is the same in both 598:6 cases, yet it has received different translations, as in other

passages in this same chapter and elsewhere in the New

Testament. This shows how our Master had constantly 598:9 to employ words of material significance in order to unfold

spiritual thoughts. In the record of Jesus' supposed

death, we read: "He bowed his head, and gave up the 598:12 ghost;" but this word *ghost* is *pneuma*. It might be translated *wind* or *air*, and the phrase is equivalent to our

common statement, "He breathed his last." What 598:15 Jesus gave up was indeed air, an etherealized form of

matter, for never did he give up Spirit, or Soul.

WINE. Inspiration; understanding. Error; fornica-598:18 tion; temptation;

passion.

YEAR. A solar measurement of time; mortality;
space for repentance.

598:21 “One day is with the Lord as a thousand years.”

(II Peter iii. 8.)

One moment of divine consciousness, or the spiritual 598:24 understanding of Life and Love, is a foretaste of eternity.

This exalted view, obtained and retained when the Science of being is understood, would bridge over with life 598:27 discerned spiritually the interval of death, and man

would be in the full consciousness of his immortality and

eternal harmony, where sin, sickness, and death are un-598:30 known. Time is a mortal thought, the divisor of which 599:1 is the solar year. Eternity is God’s measurement of Soul-filled years.

599:3 YOU. As applied to corporeality, a mortal; finity.

ZEAL. The reflected animation of Life, Truth, and

Love. Blind enthusiasm; mortal will.

599:6 ZION. Spiritual foundation and superstructure; inspiration; spiritual strength. Emptiness; unfaithfulness; desolation.

CHAPTER XVIII - FRUITAGE

Wherefore by their fruits ye shall know them. - JESUS.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. - PAUL.

Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. - SOLOMON'S SONG.

THOUSANDS of letters could be presented in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book.

For the assurance and encouragement of the reader, a few of these letters are here republished from THE CHRISTIAN SCIENCE JOURNAL and CHRISTIAN SCIENCE SENTINEL. The originals are in the possession of the Editor, who can authenticate the testimonials which follow.

RHEUMATISM HEALED

I was a great sufferer from a serious form of rheumatic trouble, my hands being affected to such an extent that it was impossible for me even to dress without assistance. The trouble finally reached the knees, and I became very lame and had to be assisted in and out of bed. I went to the different health resorts for the benefit I hoped to derive from the baths and waters that were prescribed by physicians, but found no permanent relief. I was placed under an X-ray examination, and was told that the joints were becoming ossified. I then consulted a celebrated specialist, who after a thorough examination said my condition would continue to grow worse and that I would become completely helpless.

At that time a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned me. I read it more from curiosity than with the thought of any physical benefit. As the truth was unfolded to me, I realized that the mental condition was what needed correcting, and that the Spirit of truth which inspired this book was my physician. My healing is complete, and the liberation in thought is manifest in a life of active usefulness rather than the bondage of

helpless invalidism and suffering. I owe to our beloved Leader, Mrs. Eddy, gratitude which words cannot express. Her revelation of the practical rather than the merely theoretical application of Jesus' words, "Ye shall know the truth, and the truth shall make you free," proved to be my redeemer. I did not even have to apply to a practitioner, but am most grateful for the helpful words of loving friends. - E. B. B., Pasadena, Cal.

ASTIGMATISM AND HERNIA HEALED

It is nearly five years since I bought my first copy of Science and Health, the reading of which cured me of chronic constipation, nervous headache, astigmatism, and hernia, in less than four months.

Where would I be now, had not this blessed truth been brought to me by much persuasion of a very dear friend?

I certainly should have been deep in the slough of despond, if not in the grave. Am I truly thankful for all the good that has come to me and mine? I try to let my works testify of that; but to those whom I do not meet in person, I can truly say, Yes; I am indeed more thankful than words can express for the glorious healing that has come to me, both physical, mental, and moral, and I also convey herein, my song of gratitude to the dear Leader who has through her fidelity to Truth enabled me to touch at least the hem of Christ's garment. - B. S. J., Sioux City, Iowa.

SUBSTANCE OF LUNGS RESTORED

It was about fifteen years ago that Christian Science first came to my notice. At that time I had been a chronic invalid for a good many years. I had acute bowel trouble, bronchitis, and a number of other troubles. One physician had told me that my lungs were like wet paper, ready to tear at any time, and I was filled with fear, as my mother, two brothers, and a sister had been victims of consumption. I tried many physicians and every material remedy that promised help, but no help came until I found a copy of Mrs. Eddy's book, Science and Health. The book was placed in my hands by one who did not then appreciate it, and I was told that it would be hard for me to understand it. I commenced reading it with this thought, but I caught beautiful glimpses of Truth, which took away my fear and healed me of all those diseases, and they have never returned.

I would also like to tell how I was healed of a sprained ankle. The accident

occurred in the morning, and all that day and during the night I gave myself Christian Science treatment, as best I could. The next morning it seemed to be no better, being very sore, badly swollen, and much discolored. Feeling that I had done all I could, I decided to stop thinking about it. I took my copy of Science and Health and began reading. Very soon I became so absorbed in the book that I forgot all about my ankle; it went entirely out of my thought, for I had a glimpse of all God's creation as spiritual, and for the time being lost sight of my material selfhood. After two hours I laid the book down and walked into another room. When next I thought of my ankle, I found it was not hurting me. The swelling had gone down, the black and blue appearance had nearly vanished, and it was perfectly well. It was healed while I was "absent from the body" and "present with the Lord." This experience was worth a great deal to me, for it showed me how the healing is done. - C. H., Portland, Ore.

FIBROID TUMOR HEALED IN A FEW DAYS

My gratitude for Christian Science is boundless. I was afflicted with a fibroid tumor which weighed not less than fifty pounds, attended by a continuous hemorrhage for eleven years. The tumor was a growth of eighteen years.

I lived in Fort Worth, Tex., and I had never heard of Christian Science before leaving there for Chicago in the year 1887. I had tried to live near to God, and I feel sure He guided me in all my steps to this healing and saving truth. After being there several weeks I received letters from a Texas lady who had herself been healed, and who wrote urging me to try Christian Science.

Changing my boarding-place, I met a lady who owned a copy of Science and Health, and in speaking to her of having seen the book, she informed me she had one, and she got it and told me I could read it. The revelation was marvelous and brought a great spiritual awakening. This awakened sense never left me, and one day when walking alone it came to me very suddenly that I was healed, and I walked the faster declaring every step that I was healed. When I reached my boarding-place, I found my hostess and told her I was healed. She looked the picture of amazement. The tumor began to disappear at once, the hemorrhage ceased, and perfect strength was manifest.

There was no joy ever greater than mine for this Christ-cure, for I was very weary and heavy laden. I thought very little of either sleeping or eating, and my heart was filled with gratitude, since I knew I had touched the hem of his

garment.

I must add that the reading of Science and Health, and that alone, healed me, and it was the second copy I ever saw. - S. L., Fort Worth, Tex.

INSANITY AND EPILEPSY HEALED

While an inmate of the State asylum for the insane at Middletown, Conn., an epileptic, and at times confined to my bed with bilious attacks, pronounced incurable by the doctors (at least six in number), the book, Science and Health with Key to the Scriptures, by Mrs. Eddy was placed in my hands. After reading a few pages, I became very much impressed with the truth therein stated, and although I was surrounded with opposition, I knew that "underneath are the everlasting arms." Since that time - past the middle of the year 1899 - I have kept pressing on, until I have been healed by reading Science and Health. At times I was beset by what seemed unconquerable opposition, until the first week in October, 1904, when, upon going to my home in Darien for a visit, I was given my liberty, and I am now earning my living in this city. After having been subject to epileptic attacks since 1892, and at one time pronounced dying by the doctor in charge, I am now well. I have had no fit, or symptoms of any, since the first week in May, 1904.

I trust that this testimony to the healing power of Truth, realized by reading Science and Health (for I had no treatment), may reach the eye of some to whom the battle seems long, and inspire them with fresh courage and a realization of the worth of the victory. I am filled with inexpressible gratitude and love to God, and to Mrs. Eddy. - Mrs. B. B. C., Stamford, Conn.

A CASE OF MENTAL SURGERY

I have felt for some time I should give my experience in mental surgery. In May, 1902, going home for lunch, on a bicycle, and while riding down a hill at a rapid gait, I was thrown from the wheel, and falling on my left side with my arm under my head, the bone was broken about half-way between the shoulder and elbow. While the pain was intense, I lay still in the dust, declaring the truth and denying that there could be a break or accident in the realm of divine Love, until a gentleman came to assist me, saying, he thought I had been stunned. I was only two and a half blocks from home, so I mounted my wheel again and managed to reach it. On arriving there I lay down and asked my little boy to bring me our

textbook. He immediately brought Science and Health, which I read for about ten minutes, when all pain left.

I said nothing to my family of the accident, but attended to some duties and was about half an hour late in returning to the office, this being my only loss of time from work. My friends claimed that the arm had not been broken, as it would have been impossible for me to continue my work without having it set, and carrying it in a sling until the bone knit together. Their insistence almost persuaded me that I might have been mistaken, until one of my friends invited me to visit a physician's office where they were experimenting with an X-ray machine. The physician was asked to examine my left arm to see if it differed from the ordinary. On looking through it, he said, "Yes, it has been broken, but whoever set it made a perfect job of it, and you will never have any further trouble from that break." My friend then asked the doctor to show how he could tell where the break had been. The doctor pointed out the place as being slightly thicker at that part, like a piece of steel that had been welded. This was the first of several cases of mental surgery that have come under my notice, and it made a deep impression on me.

For the benefit of others who may have something similar to meet, I will say that I have overcome almost constant attacks of sick headaches, extending back to my earliest recollection. - L. C. S., Salt Lake City, Utah.

CATARACT QUICKLY CURED

I wish to add my testimony to those of others, and hope that it may be the means of bringing some poor sufferer to health, to happiness, and to God. I was healed through simply reading this wonderful book, Science and Health. I had been troubled periodically for many years with sore eyes, and had been to many doctors, who called the disease iritis and cataract. They told me that my eyes would always give me trouble, and that I would eventually lose my sight if I remained in an office, and advised me to go under an operation. Later on I had to wear glasses at my work, also out of doors as I could not bear the winds, and my eyes were gradually becoming worse. I could not read for longer than a few minutes at a time, otherwise they would smart severely. I had to rest my eyes each evening to enable me to use them the next day; in fact gas-light was getting unbearable because of the pain, and I made home miserable. A dear brother told me about Christian Science, and said that if I would read Science and Health it would help me. He procured for me the loan of the book. The first night I read it,

it so interested me I quite forgot all about my eyes until my wife remarked that it was eleven o'clock. I found that I had been reading this book for nearly four hours, and I remarked immediately after, "I believe my eyes are cured," which was really the case. The next day, on looking at my eyes, my wife noticed that the cataract had disappeared. I put away my outdoor glasses, which I have not required since, and through the understanding gained by studying Christian Science I have been able to do away with my indoor glasses also, and have had no return of pain in my eyes since. This is now a year and a half ago. - G. F. S., Liverpool, England.

VALVULAR HEART DISEASE HEALED

Fourteen years ago my heart awoke to gratitude to God and the dear Leader at the same time. After a patient and persistent effort of three months' duration, to procure a copy of Science and Health (during which time I had visited every bookstore, and many of the second-hand bookstores in the city of St. Paul), and had failed to find it, I at last remembered that the stranger who told me I might be healed, had mentioned a name, and McVicker's Theatre Building in Chicago as being in some way connected with the work. I sent there for information regarding a book called Health and Science, and the return mail brought me the book, Science and Health, and in it I at once found sure promise of deliverance from valvular heart disease, with all the accompaniments, such as extreme nervousness, weakness, dyspepsia, and insomnia. I had suffered from these all my life, finding no permanent relief, even, in material remedies, and no hope of cure at any time. Only those who have been healed in such bondage and have been liberated by the same means, can know the eager joy of the first perusal of that wonderful book.

Half a day's reading convinced me that I had found the way to holiness and health. I read on, thinking only of the spiritual enlightenment, content to wait until I should be led to some person who would heal me; but old things had passed away, and all things had become new. I was completely healed before I had met a Scientist, or one who knew anything about Christian Science, and before I had read a line of any other Christian Science literature except one leaf of a tract; so it is absolutely certain that the healing was entirely impersonal, as was also the teaching, which enabled me to begin at once demonstrating the power of Truth to destroy all forms of error. - E. J. W., North Yakima, Wash.

THE TRUE PHYSICIAN FOUND

It is with a deep sense of gratitude that I send the particulars of my healing through Christian Science. While visiting friends in the southwestern part of Ontario, about three years ago, my attention was called to Christian Science and the wonderful healing it was doing. I had lived in New York for twenty-five years, but had never heard of Christian Science before, to my recollection.

Up to that time, for seventeen years, I had suffered with indigestion and gastritis in the worst form, often being overcome from a seeming pressure against the heart. I had asthma for four years, also had worn glasses for four years. It seemed to me that I had swallowed every known medicine to relieve my indigestion, but they only gave me temporary benefit. I purchased a copy of Science and Health, and simply from the reading of that grand book I was completely healed of all my physical ailments in two weeks' time. I have used no medicine from that day to this, and with God's help, and the wonderful light revealed to me through the reading of Mrs. Eddy's book, I never expect to again. I used to smoke eight or ten cigars a day, and also took an occasional drink, but the desire for these has gone, - I feel forever. I travel on the road, and am constantly being invited to indulge, but it is no effort to abstain, and in many instances I find that my refusal helps others.

While I fully appreciate the release from my physical troubles, this pales into insignificance in comparison with the spiritual uplifting Christian Science has brought me. I had not been inside a church for more than ten years, to attend regular services, until I entered a Christian Science church. What I saw and realized there, seemed so genuine that I loved Christian Science from the very start. I have never taken a treatment, - every inch of the way has been through study and practical demonstration, and I know that all can do the same thing if they will try.

Since I have been in Science I have overcome a case of ulcerated tooth in one night through the reading of Science and Health; also a severe attack of grip in thirty-six hours by obeying the Scripture saying, "Physician, heal thyself." - B. H. N., New York, N. Y.

CANCER AND CONSUMPTION HEALED

I was a great sufferer for many years from internal cancer and consumption. I was treated by the best of physicians in New York, Minneapolis, and Duluth, and was finally given up as incurable, when I heard of Christian Science. A neighbor

who had been healed of consumption, kindly loaned me Science and Health by Mrs. Eddy, which I read and became interested in. In three months' time, I was healed, the truth conveyed to me by this book being the healer, and not only of these diseases, but I was made whole mentally as well. I have not been in bed one day since, or rather in eleven years. I have had many good demonstrations during this time, have passed through many a "fiery trial," but this blessed truth has caused me to stand, at times seemingly alone, and God was with me.

I will mention a demonstration of painless childbirth which I have had since coming to Idaho. Perhaps it may help some sister who is looking through the *Journal* for a demonstration of this kind, as I was before my baby came. Good help being scarce here, I did my housework up to the time I was confined, and was in perfect health. I awoke my husband one morning at five o'clock, and at half past five baby was born, no one being present but my husband and myself. It was quite a surprise to the rest of the family to see me sitting by the fire with a new baby on my lap. My son got the breakfast, of which I ate heartily; at noon I joined the family in the dining-room. I was out on the porch the second day, around the yard the third day, and have been perfectly well ever since, which has been now over three years. To one who had previously passed through agony untold, with a physician in attendance, this seemed wonderful. I hope this will interest some one who is seeking the truth, and I wish to express my sincere love for our beloved Leader, who has given us the "Key to the Scriptures." - E. C. C., Lewiston, Idaho.

A REMARKABLE CASE

Nine years ago my only child was hovering between life and death. Some of the best physicians in Boston had pronounced his case incurable, saying that if he lived he would always be an invalid and a cripple. One of the diseases was gastric catarrh. He was allowed to eat but very few things, and even after taking every precaution, he suffered to the extent that he would lie in spasms for half a day. He also had rickets; physicians saying that there was not a natural bone in his body.

It was while he was in what seemed to be his greatest agony, and when I was in the darkest despair, that I first heard of Christian Science. The bearer of the joyful tidings could only tell me to come and hear of the wonderful things that Christian Science was doing. I accepted the invitation, for I was willing to try anything to save my child, and the following Friday evening I attended my first

meeting, which was in The Mother Church of Christ, Scientist. Long before the service began every seat was filled, which was amazing to me, being an ordinary weekly meeting, and that night I realized from the testimonies given that Christian Science was the religion for which I had been searching for years. The next day I went to find a practitioner, but was unable to get the one who had been recommended, he being too busy. On my way home I thought of some of the testimonies which I had heard the night before, - of people being healed by simply reading Science and Health. I resolved at once to borrow a copy, and not dreaming of the sacrifice that my friend would make by conferring such a favor, I went and asked her for a loan of Science and Health. I never saw any one part so reluctantly with a book as my friend did with her copy of the textbook.

I read it silently and audibly, day and night, in my home, and although I could not seem to understand it, yet the healing commenced to take place at once. The little mouth which had been twisted by spasms grew natural and the child was soon able to be up, playing and romping about the house as any child should. About this time we decided to move to the far West.

I was young in Science at the time, and my husband greatly feared that the journey would cause a relapse for the child, but instead, he continued to improve. I constantly read the Bible, Science and Health, and Miscellaneous Writings, the two weeks we traveled, and we were the only ones in our car who, throughout the journey, did not get train sick. The child's limbs grew perfectly straight, he ate anything he wanted, and for years he has been a natural, healthy child in every way. He has passed through some of the worst forms of contagion untouched and unharmed.

I had been reading Science and Health several months, before I gave any thought to myself and my numerous complaints. I had never been very strong, and some of my ailments were supposed to be hereditary and chronic, hence I dragged through many tedious years with a belief in medical laws and hereditary laws resting upon me.

Just before I commenced reading Science and Health I spent a half day in having my eyes examined by one of the leading oculists in Boston. His verdict was that my eyes were in a dreadful condition, and that I would always need to wear glasses. In the meantime I commenced to read Science and Health, and when I thought of my eyes, I had no need for glasses. The years that I have been in Science I have used my eyes incessantly, night as well as day, doing all kinds of

trying work and without requiring the aid of glasses. I was healed of all my complaints whilst seeking the truth for my child, and many of them have never returned. Those that appeared simply came to the surface to be destroyed. Teeth have been restored and facial blemishes removed, unconsciously, simply by reading Science and Health. All of this is, however, nothing to compare with the spiritual uplifting which I have received, and I have everything to be thankful for. - M. T. W., Los Angeles, Cal.

INTENSE SUFFERING OVERCOME

For about five years I was afflicted with sciatic rheumatism, in such a severe form that my body was drawn out of shape. When able to be around, I walked with the assistance of a cane. The attacks were periodical, recurring every few months; any exposure to rain or dampness would bring one. At one time I was in bed eleven weeks, suffering intensely all the time except when relieved by hypodermic injections. When I had these attacks, my regular physician was always in attendance. My daughter consulted another physician, who said there would have to be an operation which would include the exposing and scraping of the sciatic nerve. There was also another physician who, knowing of the case, examined my heart and claimed that it was weak and that I was liable to pass on at any time from heart trouble.

After suffering three years I heard of Christian Science, but did not avail myself of it for two years, when I decided to give up all other means and rely wholly upon it. It was not convenient to call a practitioner, so I took Science and Health and applied its teachings as best I could. In three days the trouble completely left me and there has never been the slightest return. My health has been good ever since, and I am at present in perfect physical health. I have been benefited in every way by Christian Science, physically, mentally, and spiritually, and would not be without my understanding of it for anything. - Mrs. E. A. K., Billings, Mont.

HEALED OF RHEUMATISM AND BRIGHT'S DISEASE

I am very thankful to God for what He has done for me. I was suddenly left alone, with many troubles and trials, and I took up the study of the Bible. I was trying to understand it, prior to joining some church, as it seemed to me this would be expected. I had attended all sorts of churches from my childhood up, but never could find any that met my need. As time passed on, my condition

became very alarming. Sciatic rheumatism, that had troubled me for some years, became so severe I could scarcely do anything.

Then there appeared some complications, so distressing that I was unable to walk far, and had to sit down frequently by the way. I thought I had Bright's disease, - such excruciating pains, no tongue could tell my sufferings. With all these things upon me, death seemed very near. I had never joined any church, and I thought it now too late, as I would have to wait six months on probation, and I would be dead before that.

About this time I made some inquiries of my sister in reference to Christian Science, as she had already turned to that faith, and I soon found that it was just what I had been looking for. I saw at once that it declared the truth and nothing but the truth. I commenced reading Science and Health, also the New Testament. I wanted to find out what Jesus said, as I did not expect then to live long. I did not go to the meetings, nor did I read Science and Health to be cured, - not thinking of that, - but to be saved from an everlasting hell hereafter. My sister urged me to have a practitioner, but I kept on reading, and praying to God in silence, and what happened? Where had the diseases gone? I persisted in reading Science and Health, together with the Bible, with the knowledge that God as revealed by Christ Jesus can do everything, that He made everything that was made, that He can and does heal the afflicted. He has healed me, thanks to His most holy name. - G. J. H., Charleston, Ill.

GRATEFUL FOR MANY BLESSINGS

In the year 1901, Christian Science found me a hopeless invalid. I had suffered for seven years previous with a very painful back, the result of an operation. I could get no rest or sleep at night, as I could not lie down, but had to sit propped in a chair with pillows around me. Only those who have suffered as I did can know the full misery of it. I had come to the end of material means and never hoped to get well. One day, however, while out walking, it was my good fortune to come to a Christian Scientist's house, and there the teaching was explained to me. I was advised to buy Science and Health, which I did, and the study of this book has healed my back entirely. Christian Science has also cured me of long-standing catarrh of the throat, and neuralgia with which I had been afflicted from childhood. Before coming into Science I had doctored with three of the best physicians in Seattle, but none could give me relief.

I am no longer a sufferer, but rejoice exceedingly in Christian Science. God's promise has been fulfilled to me, " But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." - E. O., Georgetown, Wash.

FREED FROM NEURASTHENIC AND OTHER TROUBLES

Christian Science found in me a minister's son who had failed to profit by continuous teaching in the old thought. Some years ago I was pronounced by a professor of *materia medica*, whose works are in general use, a neurasthenic. I had been in this condition more or less for eight years, and up to two years ago, when Christian Science was first brought to my attention (thanks to Almighty God) through a kind friend, I was almost constantly taking medicine and had in all eleven physicians who undoubtedly did their best, but without avail, notwithstanding almost all known drugs were prescribed, and further I had tried very many patent medicines. I was also put through forms of hygienic treatment and other things that offered inducements. At the time of coming into Science I was taking three times daily forty minims of cod-liver oil and three of creosote, also three drops of Fowler's solution of arsenic, and on the month or so previous had bought eighteen dollars' worth of patent medicine. I was restricted to the simplest means of diet, - all stews, fries, sweets, berries, and tomatoes I had not touched for two years.

I started to read Science and Health, and before I had half finished the book once I was eating everything that any one does. I read the book eleven times straight ahead and many times skipping about. The book has done the work and I am a well man. - C. E. M., Philadelphia, Pa.

MANY ILLS OVERCOME

I have received much help, spiritually and physically, through Christian Science. I had what the doctors diagnosed as muscular rheumatism, dropsy, and constipation of thirty years' standing. A dear friend whom I had known as an invalid had been healed by Christian Science and advised me to read Science and Health. I did so, having a desire to know the truth. One of my troubles was that I could not sleep. I began reading the Bible and the Christian Science textbook, and troubles of every kind disappeared before I had read Science and Health through. The thought came, What about the old remedies? but truth prevailed, and I took all the material remedies I had and threw them away. That was seven years ago, and I have not had any use for them since. My husband

was healed of the tobacco habit of fifty years' standing, also of kidney trouble, by reading Science and Health. I have not words to express the gratitude I feel to-day for the many blessings that have come to our home. - Mrs. M. K. O., Seattle, Wash.

A HELPFUL HEALING

I became interested in Christian Science about eleven years ago, and was healed of neuralgia of the stomach, from which I had suffered from a child. As I grew older, the spells became more frequent and more severe; the only relief physicians could give me was by hypodermic injections of morphine. Finally, after each spell, I would be prostrated for a day or two with the after-effect of the morphine. I was entirely healed of this trouble through the study of Science and Health. I think I never realized what fear meant until I began to try and put into practice my understanding of Christian Science for my children. I have proved, however, many times, that fear can neither help nor hinder in our demonstration of truth. The first time I realized this was in the overcoming of a severe case of croup for my little boy. I was awakened one night by the sound that seems to bring terror to every mother's heart, and found the little fellow sitting up in bed, gasping for breath. I got up, took him in my arms, and went into the next room. My first thought was, "O if only there was another Christian Scientist in town!" But there was not, and the work must be done and done quickly. I tried to treat him, but was so frightened I could not think; so I picked up Science and Health, which lay on the table beside me, and began reading aloud. I had read but a few lines when these words came to me as though a voice spoke, "The word of God is quick, and powerful, and sharper than any two-edged sword." Almost immediately after, the little one said, "Mamma, sing 'Shepherd,' " - our Leader's hymn, that both the big and the little children love. I began singing, and commencing with the second line, the little voice joined me. I shall never forget the feeling of joy and peace that came over me, when I realized how quickly God's word, through Science and Health and the beautiful hymn, had accomplished the healing work. This is only one of many instances in which the power of God's word to heal has been demonstrated in our home. - A. J. G., Riverside, Cal.

RELIEF FROM MANY ILLS

Paul said, "Be ye transformed by the renewing of your mind." In my own case deafness has been overcome by an enlarged understanding of God's word, as

explained by Mrs. Eddy in Science and Health. Many times I have been enabled to turn to God, to know it was His will to help in trouble, and obtained the needed benefit. Catarrh has disappeared; tonsillitis, which very frequently laid me aside from duties in the schoolroom and home, is no longer manifest. When temptation comes (for Christian Science is both preventive and curative), I turn to that wonderful book, Science and Health, and my precious Bible, grown dearer since read in the new light of spiritual understanding, until I know that my mind is renewed, because the action is changed and the inflammation has abated.

Thus in my experience in Christian Science, I have seen the transformation begun, and Truth is able to perfect that which is begun in me so gloriously. - Mrs. C.A. McL., Brooklyn, Nova Scotia.

HEALTH AND PEACE ATTAINED

For fifteen years I was a great sufferer physically and mentally. Eminent physicians treated me for hereditary consumption, torpid liver, and many other diseases. I sought relief at famous springs, the ozone of Florida, and the pure air of Colorado, but in vain. My life was one ceaseless torture.

During all this time, however, I was an earnest seeker after Truth. I examined every religious teaching with a calm and unprejudiced attention. From an orthodox Protestant I became a skeptic, and a follower of Voltaire, Tom Paine, and Ingersoll; yet all the while I retained faith in a supreme intelligent Being who made all. Sick, weary, doubting, and despairing, I accidentally went into a Christian Science church in New York City, on a Wednesday evening, not knowing what kind of a place it was. Seeing a large number of people going into the building, I followed, supposing that a marriage ceremony had attracted the crowd. Being informed it was their regular Wednesday evening service, I inquired as to the denomination. I concluded that it was another new fad, but after investigation I procured a copy of Science and Health, promising I would read it carefully. I began reading the book on Tuesday and finished on Friday of the same week. I was still in the dark. I laid the book down, involuntarily closed my eyes, and silently prayed to God.

I remained in that attitude a few moments, when I felt like the mariner who had been tossed for days upon a boisterous sea, the clouds bending low, the billows rolling high, all nature wrapped in darkness; in his despair he kneels and commits his soul to God, when he suddenly beholds the North Star breaking

through the clouds, enabling him to guide his ship to the shores of safety. Many things were made plain to me. I saw that there is one Fatherhood of God and one brotherhood of man; that though "once I was blind, now I see;" that there was no more pain, nor aches, no fear, nor indigestion. I slept that night like a babe and awoke next morning refreshed. There are now no traces whatever of my former complaint and I feel like a new being. - L. P., New York, N. Y.

HEALTH AND PEACE GAINED

About nine years ago I was drawn to Christian Science by a relative whose many afflictions had given place to health and harmony, and whose loving gratitude was reflected in every word and deed. The thought came to me, God indeed healeth all our diseases.

My first reading of Science and Health was without understanding. I was full of darkness and gloom, and it was laid aside for a time. The good seed had been sown, however, and ere long the reading was resumed, and with such interest that my afflictions disappeared "like mist before the morning sun." Asthma (thought to be hereditary), neuralgia in an aggravated form, and besides these, the tobacco and liquor habit of many years' standing left me. Bless the Lord, "He sent his word" and healed me, - for the reading of Science and Health brought to my consciousness the truth that makes free. - S., Shellman, Ga.

CONSUMPTION QUICKLY CURED

I became interested in Christian Science nearly five years ago through the healing of my wife of what the doctors called consumption in its last stages. I had tried everything that I could get in the way of *materia medica*, and every doctor would tell me nearly the same story about the case. At last they recommended for her only a higher, drier climate, and when she would be at her worst to give her something to quiet her.

I tried different climates, but she was no better, indeed worse. At last she struggled along until the first of March, 1899. She had taken to her bed again. For two days and nights she suffered, and I called a physician. He came and diagnosed the case, and said that he could do nothing for her but give her some morphine tablets to make her rest. I gave her two of them according to direction, and just before the time to give her the third, she called me to her bedside, and said, "Don't give me any more of that stuff, for it does me more harm than

good,” so I turned and placed them in the fire, though I did not then know anything about Christian Science. We had heard of it, but that was all. I gave her the last tablet at eight o’clock that night, and about nine o’clock the next day a lady who had been healed in Christian Science visited her, and introduced her to this great truth. She accepted it and thought she would try it. The lady loaned her Science and Health. She got the book about ten o’clock that day and read it until dinner was called. She ate a hearty dinner, the first in about three days, and that same evening she dressed herself, walked into the dining-room, ate a hearty supper and enjoyed it. She slept well that night. She borrowed this lady’s copy of Science and Health two hours each day for eight days, and was healed. The first day that she read Science and Health she weighed about ninety-five pounds. Three months later she weighed one hundred and thirty-five pounds. - A. J. D., Houston, Tex.

A PROFITABLE STUDY

It may help others to know that some one was really healed of severe illness through Christian Science. It is over nine years since we first became interested in the Science, and it would be hard to find a healthier person than I am now. I can go all day, from morning till night, upheld by the thought that “they that wait upon the Lord shall renew their strength.” I can truly say that I scarcely know what physical weariness is any more. Before I came into Science the physicians said that one lung was gone, and that the other was affected with tuberculosis; so, from their standpoint, there was little left for me to hope for. We had tried every remedy that they had suggested. I had gone to the mountains, but could not stay there on account of the altitude; and when they did not know what else to do, they said we would better go to England - that the ocean air would be beneficial. So we spent three months in the British Isles, and when I came back I seemed much better, but this only lasted a short time. In little more than a month I was worse than ever, and my mother was told that I had but a few weeks, or at most months, to live.

At that time, a lady, a stranger to us, suggested that we try Christian Science. There was no prejudice against it, as we did not even know what it was. We knew of no Scientists in the Western town where we were living, and when we were told that we could send to Kansas City for absent treatment, we thought it was absurd. We were then told that many people had been healed through the reading of the Christian Science textbook, Science and Health, and to us this seemed a little worse than the absent treatment, but as we had tried everything

we had heard of up to that time, my mother sent for the book.

It came in the middle of October and we began to read it together. It seemed to me from the first that it was something I had always believed, but did not know how to express - it seemed such a natural thing. My improvement was very gradual, but I felt I was recovering. After the Christmas holidays I started in at school and went the whole term without missing a day, - something I had never done before. I finished my school course without missing a day - in fact, I have not spent a day in bed since that time. I feel absolutely certain that I have two sound, healthy lungs now. The hollows in my chest have filled out, and I breathe perfectly on both sides; rarely have a cold to meet, and have not a sign of a cough.

People sometimes say, "Oh, well, maybe you never had consumption." Well, I had all the symptoms, and they are every one gone through the reading of Science and Health. - E. L. B., Chicago, Ill.

HEALED OF INFIDELITY AND MANY PHYSICAL ILLS

I feel compelled to write my testimony and hope that I may be accepted as one more witness to the Truth as contained in Science and Health with Key to the Scriptures.

In the year 1883 I first heard of Christian Science. I was sitting in a saloon in Leadville, Col., reading a daily paper of that place. My eyes lighted upon an article which spoke of some peculiar people in Boston who claimed to have discovered how to heal as Jesus healed. I do not remember much of the article, but those words stayed with me.

I had drifted out to Colorado from New York City (my home), where I had been under the treatment of many leading physicians. The last one, who was too honest to take my money knowing that he could not cure me, advised me to keep away from doctors and quit taking medicine, as nothing but death could cure me. My trouble was pronounced by some to be Bright's disease, by others gravel on the kidneys with very acute inflammation of the bladder and prostate gland.

In the spring of 1888 my wife and myself were spending the evening at the house of a gentleman whose wife had been healed in the East by Christian Science. The gentleman took a book from its bookcase saying, "Here is a work on Christian Science." It proved to be Science and Health. I knew as soon as I

had read the title-page that this was the very book we wanted. We immediately sent for the book, and when it arrived we obeyed the angel and feasted on it. I was very much prejudiced against the Bible, and my first demonstration over self was to consent to read the four Gospels. My wife bought me a New Testament and I began to read it. What a change came over me! All my prejudice was gone in an instant! When I read the Master's words, I caught his meaning and the lesson he tried to convey. It was not difficult for me to accept the whole Bible, for I could not help myself, I was just captured. The disease with which I had been troubled for years tormented me worse than ever for about six months, as if trying to turn me aside; but I lost all fear of it.

I kept up my study of Science and Health and the disease disappeared. I can honestly say that Science and Health was my only healer, and it has been my only teacher. - R. A. C., Los Angeles, Cal.

DISEASED EYES CURED

Christian Science came to me when I was a wreck, my body being completely covered with sores. My eyes were very bad, so that I sat in a darkened room for weeks together, most of the time in bed under opiates. The home doctor and a specialist said the disease of the eyes could not be cured, though they might help me for a while. I had one operation, and the doctor said if I took cold I would become totally blind. My suffering was beyond telling.

A clergyman called almost every day, and sat by my bed and wept, and my good, kind doctor shed tears many times. Finally, after a year of this terrible suffering, I was sent to Indiana, to a sister who had been healed of lung trouble by Christian Science. The first day I was there she read to me from the Bible and from "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was healed. I knew that God was no respecter of persons, and when I saw what had been done for my sister, who was changed from being a mere frame to a strong, robust, healthy, rosy-cheeked woman, the cough all gone, I said, "God has as much for me, if I will accept it." I was healed instantaneously by Christian Science, and am thankful to God for giving us this understanding through Mrs. Eddy, our beloved Leader. I am now in perfect health. - Mrs. F. S., Laurel, Miss.

THE TEXTBOOK HEALED ME

For twelve years previous to the fall of 1897 I had been under the care of a

physician much of the time. Different opinions were given by them, as to the nature of the trouble, some diagnosing it as an abnormal growth, *etc.* I was healed through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was a clear case of transformation of the body by the renewal of the mind. I am perfectly well at the present time. - J. M. H., Omaha, Neb.

OBSTINATE STOMACH TROUBLE HEALED

There is no doubt that by far the greater number come to Christian Science by the way of physical healing, but there are those to whom this does not particularly appeal. In the hope that it may be of benefit to some such, and in gratitude for help received, I submit my own experience. Three years ago I knew nothing of Christian Science, aside from the knowledge gathered from the daily papers and current literature. When I thought of the subject at all, it was to class Christian Science with various human theories with which I could not be in sympathy, for they seemed to rely upon both good and evil. I had never known of a case of healing, had never read the textbook or heard of the *Journal* or *Sentinel*, but I would sometimes see people going into the Christian Science church. I was tired of trying to find anything satisfactory in religious belief, for it seemed as if God either could not or would not bring into harmony the terrible conditions existing in human society. I had quit using any form of prayer except the Lord's Prayer, and even then omitted the words "lead us not into temptation." How I longed to know just a little of the "why?" and "wherefore?" of it all.

Here is where Christian Science found me. I was thrown in contact with a dear friend of whom I had seen very little for a year or more, a thoroughly educated woman and a thinker. She told me she had taken some treatments in Christian Science for a physical trouble, and had become very much interested in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She asked me if I would like to look at the book, and I said I would be glad to do so. The first chapter, "Prayer," appealed to me from the first, and when I came to Mrs. Eddy's spiritual sense of the Lord's Prayer (Science and Health, p. 17), my interest was fully aroused. I knew that in a dim way I was learning what it means to "pray without ceasing." Very soon I bought a book of my own, and with the help of our Lesson-Sermons, as given in the *Quarterly*, I began in earnest the study of Science and Health, in connection with the Bible.

I stood very much in need of physical healing at this time, having suffered for several years from an obstinate form of stomach trouble. So far as I know, I gave

no thought to the benefits I might derive physically from the study, but I did believe this Science held the truth of things, and I was so absorbed in getting an understanding of the Principle that I thought very little of myself. After about three or four months' study I realized that the stomach trouble was gone, and with it went other physical troubles, which have never returned. This healing was brought about by the earnest, conscientious seeking for the truth, as contained in the Bible and interpreted by our Leader in our textbook, Science and Health. I have since learned more of the Science of healing and have been able in a small way to help others in need. I have also learned that in living and loving is healing realized, and in reflecting divine Love I have the "signs following."

When we think of the pure, loving, unselfish life Mrs. Eddy must have lived in order to become conscious of this truth and give it to us, words are a poor medium through which to express the gratitude which her followers feel for her. It is best expressed by obediently following her, even as she is following Christ.
- H. T., Omaha, Neb.

DYSPEPSIA QUICKLY HEALED

It has occurred to me that I have had ample time to meditate on the many blessings which I have received through Christian Science, as it is now more than six years since I was entirely healed of dyspepsia as well as constipation in its worst form by the reading of Science and Health. So aggravated were the conditions that for three years or more I was unable to drink a glass of cold water. Everything that I drank had to be hot, and my only means of relief from the bowel trouble was hot water injections, for a period of more than three years.

I can truthfully say that I was permanently, and I might say instantly, healed of those two ailments by reading Science and Health as before stated, and in fact I do not think I had read more than thirty pages of this book when I ignored entirely the most rigid kind of diet. I ate and drank everything I wished without a single harmful effect from that time to this date, and there has not been a drop of medicine in our home for more than six years, in a family of five.

I have also seen the power of Truth manifested in our home by having our youngest child relieved of the most excruciating pain, and changed to his most playful mood, immediately upon notifying one of the faithful practitioners of this city. For all this I am endeavoring to be thankful to God and to our faithful

Leader, Mrs. Eddy, whose pure and undefiled life enabled her to discover this precious truth for the benefit of all mankind. - M. C. McK., Denver, Col.

AFTER TWENTY YEARS' SUFFERING

From early girlhood I was considered an invalid, having been injured by a hard fall while playing. The pain was intense for some time and for several hours I was unable to walk or stand alone. Later, a growing weakness of the back accompanied with sharp pains alarmed my parents, who called a physician, and he pronounced it spinal trouble. Then followed nearly twenty years of increased suffering, at times very severe. As years went by and I became a wife and mother, my suffering increased. Everything that medical skill could do was done, but finding no lasting benefit from anything, I lost hope of recovery.

When Christian Science found me I was under the doctor's sentence that if I lived the week through I would become entirely helpless, not able to move hand or foot. My husband was a travelling man, and being urgently called home, he met an old friend on the train who asked why we did not try Christian Science. The reply, We know nothing of it, was followed by a brief explanation of its healing power and the benefit his family had received. This inspired my husband with new hope, and on his arrival at home he called on a practitioner, who recommended our getting Science and Health, which we did, but ignorance and the prejudice of old education produced such fear that I hid the book under the covers of the bed whenever the children came into the room, fearing that it was not of God and would injure them. God's dear love was, however, more potent than these foolish fears, and the first day I read from its sacred pages I was convinced its teachings were the same truths as Jesus Christ had taught centuries ago. When I had read a few pages, I reached out and threw my medicine from the open window at the head of my bed. I then turned back to the book and began reading again, when, lo, the Christ-idea dawned upon me, and I was healed instantaneously.

I first noticed the spot in my back cooling, and soon I got out of bed. I continued to read eagerly; I felt as if I wanted to devour the healing truth, and drank it in as a thirsty plant does the gentle rain. When dinner was prepared, I walked out and ate a hearty meal with the family, to the amazement of all. We shall never forget what a joyful meal this was. How we did thank God for Christian Science!

As year after year has gone by, till twenty years have passed and the healing has

remained perfect, I have grown to thank God with deeper sincerity that one brave woman was found pure enough to bring forth this Christ-healing again, to remain forever among men and to save suffering humanity from all disease and sin. - Mrs. P. L. H., Fairmont, Minn.

FROM DESPAIR TO HOPE AND JOY

I have often had a desire to make public what Christian Science has done for me, but I never could tell of all my blessings, they are so many. >From childhood I was always sick, never knew one hour of rest, and was under the doctor's care most of the time. I was living in the East at that time, and was advised to try change of climate, which I did. I came West with my family in the spring of the year, but instead of growing better I grew steadily worse, until at last I was obliged to keep my bed for nearly three years, - a great sufferer. My ailments were, it seemed, all that flesh is heir to, and were called incurable by the doctors; viz., Bright's disease, and many others, - in the last stages. My case was known among physicians, many of whom were prominent specialists, as a most extreme one. Many, upon looking at me, would turn away with a wise shake of the head and say, "What keeps her alive?" My physicians, who were exceedingly kind and did all that lay within their power for me, gave me up and the death sentence was pronounced on me by all who attended me.

It was then I realized that "man's extremity is God's opportunity." The "little book" was handed me at this hour of great need. I read it, not thinking it would heal me, but, like a drowning man, I grasped at it. I read it, read it again, and soon found myself growing stronger; then I kept on reading and was perfectly healed of all the supposedly incurable diseases. - L. B., Austin, Minn.

TRUTH MAKES FREE

As the son of a physician, a graduate in pharmacy, and an ex-druggist, I had a perfect contempt for what I thought Christian Science to be. About six and a half years ago, however, having exhausted all material means at my command, - *materia medica*, electricity, gymnastics, cycling, and so on, - and being in a hopeless state, the study of Christian Science was taken up. I had been a sufferer from catarrh and sore throat for over thirty years, and in the last five were added several others, including dyspepsia, and bronchitis, and a loss in flesh of sixty pounds. I was completely healed, and regained health, strength, and flesh through the spiritual understanding of Christian Science, the result of about six

weeks' study. This good and perfect gift came to me through the careful and prayerful study of Christian Science, as revealed to the world to-day through Science and Health. The promise of Christ Jesus, "the truth shall make you free," was fulfilled, and the past six years of health and harmony have been spent in striving to "hold fast that which is good."

While most grateful for the physical healing, my gratitude for the mental and spiritual regeneration is beyond expression. When I learned that Jesus' mission of healing sickness as well as sin did not end with his short stay upon earth, but is practical in all ages, my joy was unbounded. Having spent thousands in the old way, it seemed wonderful to be healed at such small cost as the price of the "little book" and a few weeks' study. Every thought of prejudice immediately vanished before the proofs that Christian Science is indeed the elucidation and practical application of Jesus' teachings, which are demonstrable truth, "The same yesterday, and to-day, and forever." - C. N. C., Memphis, Tenn.

DEAF EARS UNSTOPPED

As a mother of a family my heart goes out in love and gratitude to that good woman we are privileged to call our Leader, for all she has done through her book for me and mine.

Ten years ago I was healed of hereditary deafness and catarrh of the head, simply through reading the book, Science and Health. For years previous I had consulted and taken treatment from some of the best specialists for the ear and throat, both in England and America, but grew worse all the time. I was then urged by a lady who had been healed through Christian Science to buy this book and study it. I did so very reluctantly, but had not read fifty pages before I felt I had indeed found the truth which makes free, and can truly say, from that time I have never had a return of the ailment.

That for which I am, however, most grateful, is the daily help it is to me in my household of young children. I am sure if mothers only knew what Christian Science truly means they would give all they possess to know it. We have seen croup, measles, fever, and various other children's complaints, so-called, disappear like dew before the morning sun, through the application of Christian Science, - the understanding of God as ever-present and omnipotent. It has been proven to me without a doubt that God is a very present help in trouble, and what a blessed help this wonderful truth is in the training of our children, and

how quickly the child grasps it.

Some time ago my little girl, then three years old, dislocated her shoulder. I was alone in the house at the time. The pain was so intense that she became faint. I treated her the best I knew how, but kept holding the thought that just as soon as some one came I would run for help. She seemed to grow worse and cried very much. I undressed her and tried to twist the arm into place, but it caused such suffering that I began to get afraid. Then like a flash came the thought, What would you do if you were out of the reach of a practitioner? Now is your time to prove God's power and presence. With these thoughts came such a sense of calm and trustfulness that I lost all fear. I then asked the child if I should read to her; she said "Yes, mamma, read the truth-book." I began reading aloud to her from Science and Health. In about half an hour I noticed she tried to lift the arm but screamed and became very pale. I continued to read aloud and again she made an effort to put some candy into her mouth. This time I noticed with joy that she almost reached her mouth before she felt the pain. I kept reading aloud to her until my sister and two boys came in, when she jumped off her bed, so delighted to see her brothers that she forgot her arm. She then began to tell her aunt that she had broken her arm and mamma treated it with the truth-book. When this happened, it was about 10.30 A. M. and by 3 P. M. she was playing out doors as though nothing had ever happened. - Mrs. M. G., Winnipeg, Man.

SAVED FROM INSANITY AND SUICIDE

A few years ago, while under a sense of darkness and despair caused by ill health and an unhappy home, Science and Health was loaned me with a request that I should read it.

At that time my daughter was given up by *materia medica* to die of lingering consumption, supposed to have been inherited. My own condition seemed even more alarming, as insanity was being manifested, and rather than go to an insane asylum, it seemed to me the only thing to do was to commit suicide. Heart trouble, kidney complaint, and continual headaches caused from female trouble were some of the many ailments I had to contend with. My doctor tried to persuade me to undergo an operation as a means of relief, but I had submitted to a severe operation ten years previous, and found only additional suffering as a result, so I would not consent.

When I began with Science and Health, I read the chapter on "Prayer" first, and

at that time did not suppose it possible for me to remember anything I read, but felt a sweet sense of God's protection and power, and a hope that I should at last find Him to be what I so much needed, - a present help in time of trouble. Before that chapter on "Prayer" was finished, my daughter was downstairs eating three meals a day, and daily growing stronger. Before I had finished reading the textbook she was well, but never having heard that the reading of Science and Health healed any one, it was several months before I gave God the glory.

One by one my many ailments left me, all but the headaches; they were less frequent, until at the end of three years the fear of them was entirely overcome.

Neither myself nor my daughter have ever received treatments, but the study of the Bible and Science and Health, the Christian Science textbook by Mrs. Eddy, has healed us and keeps us well.

While Christian Science was very new to me, I attended an experience meeting in First Church of Christ, Scientist, Chicago. A gentleman told of an unhappy woman who was about to separate from her husband. This gentleman had asked her if she did not love her husband. She replied, "No; when I married him I did, but not now." He told her God made man in His image and likeness, and that He is perfect. He said to her, "Go home and see only God's perfect man; you don't need to love a sinful mortal such as you have been looking upon." The lady followed his advice, as he told her there is no separation in divine Mind. In a short time peace and harmony were in her home, and both husband and wife became members of a Christian Science church.

This testimony was like a message from heaven to me. I had received many benefits from the study of Science and Health, but it had never dawned upon my darkened consciousness till then how wonderful our God is. I knew what had taken place in that home could take place in my unhappy home where there was neither rest nor peace.

I hopefully took up my cross, and step by step my burden grew lighter, as I journeyed along, realizing the presence of the Christ, Truth, that indeed makes us free. Not all at once did any outward change appear, but at the end of three years all was peace, all the members of the family attending church together and realizing that there is but one Mind. - E. J. B., Superior, Wis.

STOMACH TROUBLE HEALED

I was healed of stomach trouble of many years' standing by reading Science and Health. My condition had reached the stage in which I had periodical attacks, that came on with greater frequency. I was a travelling salesman, and it was a common occurrence for me to have to call a physician to my hotel to administer morphine for an acute form of this disease. This became a regular thing at certain places, and these attacks always left me worse than before. As a result of the last one I lost a great deal in weight. I had tried many physicians and most of the usual remedies during these years of suffering, without any good result. Finally, as a last resort, I decided to try Christian Science, and I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.

My health has been of the best since I was healed, now six years ago. In the family we have depended entirely on Christian Science for our healing, and have ever found it efficacious. We consider the physical healing, however, only incidental to the understanding of God and His goodness. This, together with our increased love for the Bible, is proving most valuable to us. We are humbly trying to live the lives that will prove our gratitude to God, and to our beloved Leader, Mrs. Eddy. - Charles E. Peck, St. Johnsbury, Vt.

FREED FROM MANY YEARS OF SUFFERING

In the spring of 1880 I was taken down with a severe attack of stomach trouble, was bedfast for three months, and not able to drive out for nearly six months. During this time I had three good doctors treating me. I gained a little in strength, but had very little relief from the stomach trouble. I was recommended to try mineral springs and did so, but with the same disappointment. I went to a sanitarium, but yet the stomach trouble prevailed. I had some friends who recommended patent medicines, but no healing came.

I worried along in this way for several years. Finally I read medicine nearly two years with a good doctor friend, especially for my own benefit, and during this time I had a severe attack of bladder trouble, and for fifteen years I suffered so severely at times that I thought life was not really worth living. In connection with these troubles I suffered every winter with rheumatism and the grip. I also had a growth coming on both eyes called cataract, which caused my eyes to be inflamed nearly all the time, and this growth had made such progress that it was causing my vision to be very dim when reading. Corns were not forgotten, as I was reminded of them very frequently, and for all these troubles I had tried every remedy I heard of that I was able to get, specialists included, without relief.

Thanks to a friend who took me in this hopeless, discouraged condition and led me to the light that never knows darkness, I got a copy of Science and Health by Mrs. Eddy and was healed in a short time by reading this work. - D. W. L., Anderson, Ind.

RELIEF FROM INTENSE SUFFERING

I became interested in Christian Science in 1901. For four or five years I had suffered with severe attacks which nothing but an opiate seemed to relieve. After one which I think was the worst I ever had, I consulted our family physician, who diagnosed my case as a dangerous kidney disease and said that no medicine could help me but that I must undergo a surgical operation. I continued to grow worse and went to see the physician again, and he advised me to consult a doctor who was connected with the city hospital of Augusta. This doctor made an examination and diagnosed the difficulty as something different but quite as serious. Meanwhile a friend offered me a copy of Science and Health. I said I did not care to read the book, but she was so urgent that I finally promised to do so. I received the book on Saturday, and on Sunday morning I sat down to read it. When I reached the place where Mrs. Eddy says she found this truth in the Bible, I began comparing the two books. I read passages which looked very reasonable to me, and said to myself, This is nearer to the truth than anything I have ever seen. I continued to read all day, stopping only long enough to eat my dinner. As I read on, everything became clearer to me, and I felt that I was healed. During the evening a neighbor came in, and I said, "I am healed, and that book has healed me." I read on and was certainly healed. Eight days after my healing I did my own washing. This occurred in February, 1901. About six weeks after, I was called to care for my mother, who was under the care of my former physician. I again let him examine my side, as he wished to see if the trouble was still there. He said, "It is certainly gone." I said to him, "Doctor, you told me I would never be a well woman unless I was operated upon; what has healed me?" He replied, "God has healed you." - S. H. L., North Pittston, Me.

GRATEFUL FOR MANY BLESSINGS

It is with sincere gratitude for the many blessings Christian Science has brought me, that I give this testimony. I first heard of Christian Science about fifteen years ago. A friend of mine was taking treatment for physical troubles, and was reading the textbook of Christian Science, Science and Health with Key to the Scriptures. The title of the book appealed to me very strongly. I said to my

friend, "If that is a Key to the Scriptures, I must have it."

I had long been a member of a Bible class in an orthodox Sabbath school, but I never felt satisfied with that which was taught; there was something lacking, I did not understand then what it was. I purchased a copy of Science and Health and began to study it. I wish I could express in words what that book brought me. It illumined the Bible with a glorious light and I began to understand some of the Master's sayings, and tried to apply them.

I had had a longing to live a better Christian life for many years, and often wondered why I failed so utterly to understand the Bible. Now I knew; it was lack of spiritual apprehension.

I did not know at first that people were healed of disease and sin by simply reading Science and Health, but found after a while that such was the case. At that time I had many physical troubles, and one after another of these ills simply disappeared and I found that I had no disease, - I was perfectly free. The spiritual uplifting was glorious, too, and as I go on in the study of this blessed Science, I find I am gaining surely an understanding that helps me to overcome both sin and disease in myself and in others. My faith in good is increased and I know I am losing my belief in evil as a power equal to good. The pathway is not wearisome, because each victory over self gives stronger faith and a more earnest desire to press on. - E. J. R., Toledo, Ohio.

GRATEFUL FOR MORAL AND SPIRITUAL AWAKENING

About four years ago, after I had tried different ways and means to be relieved from bodily suffering, a faithful friend called my attention to the teaching of Christian Science. After some opposition, I decided to investigate it, with the thought that if this teaching would be helpful, it was meant for me as well as for others; if it did not afford any help, I could put it aside again, but that I would find out and be convinced.

After I had read Mrs. Eddy's work, Science and Health, a few days, I found that my ailments had disappeared, and a rest had come to me which I had never before known. I had smoked almost incessantly, although I had often determined to use my will power and never smoke again, but had always failed. This desire as well as the desire for drink simply disappeared, and I wish to say here, that I received all these benefits before I had gained much understanding of what I was

reading. Like a prisoner, who had been in chains for years, I was suddenly set free. I did not then know how the chain had been removed, but I had to acknowledge that it came through the reading of this book. I then felt an ardent desire to read more, and to know what this power was that had freed me in a few days of that which I had been trying for years to shake off and had failed. It then became clear to me that this was the truth which Jesus Christ taught and preached to free humanity almost two thousand years ago. It did not, however, occur to me to apply it in my business affairs; on the contrary, I first thought that if I continued in my study I would have to retire from business.

This did not happen, however, for I gradually found that the little understanding of this wonderful teaching which I had acquired became a great help to me in my business. I became more friendly, more honest, more loving to my fellow-men; and I also acquired better judgment and was able to do the right thing at the right time. As a natural result my business improved. Before I knew anything of Christian Science my business had often been a burden to me, fear and worry deprived me of my rest. How different it is now! Through the study of the Bible, which now possesses unmeasurable treasures for me, and for our textbook, Science and Health, and the other works of our Leader, I receive peace and confidence in God and that insight into character which is necessary for the correct management of any business. - W. H. H., Bloomfield, Neb.

HEREDITARY DISEASE OF THE LUNGS CURED

For a long time I have been impelled to contribute a testimony of the healing power of Truth. As I read other testimonies and rejoice in them, some one may rejoice in mine. I was healed by reading Science and Health. By applying it, I found it to be the truth that Jesus taught, - the truth that sets free.

From childhood I had never known a well day. I was healed of lung trouble of long standing. Consumption was hereditary in our family, my mother and three brothers having passed on with it. The law of/ materia medica /said that in a short time I must follow them. I also had severe stomach trouble of over eight years' standing, during which time I always retired without supper, as the fear of suffering from my food was so great that I denied myself food when hungry. For over twenty years I had ovarian trouble, which was almost unbearable at times. It dated from the birth of my first child, and at one time necessitated an operation. I suffered with about all the ills that flesh is heir to: I had trouble with my eyes from a child; wore glasses for fourteen years, several oculists saying I

would go blind, one declaring I would be blind in less than a year if I did not submit to an operation, which I refused to do.

But thanks be to God whose Truth reached me through the study of our textbook. Words fail to express what Christian Science has done for me in various ways, for my children, my home, my all. The physical healing is but a small part; the spiritual unfolding and uplifting is the “pearl of great price,” the half that has never been told. - Mrs. J. P. M., Kansas City, Mo.

TEXTBOOK APPRECIATED

It has been my privilege to have interviews with representatives of more than sixty per cent of the nations of this earth, under their own vine and fig-tree. I had never heard a principle understandingly advanced that would enable mankind to obey the apostolic command, “prove all things,” until Science and Health with Key to the Scriptures was placed in my hands. I believe that the honest study of this book in connection with the Bible will enable one to “prove all things.”

I make this unqualified statement because of what my eyes have seen and my ears heard from my fellow-men of unquestioned integrity, and the positive proofs I have gained by the study of these books. Many supposed material laws that had been rooted and grounded in my mentality from youth have been overcome. It required some time for me to wake up to our Leader’s words in Miscellaneous Writings, p. 206: “The advancing stages of Christian Science are gained through growth, not accretion.” I had many disappointments and falls before I was willing to do the scientific work required to prove this statement; yet notwithstanding the cost to ourselves, I am convinced that we cannot do much credit to the cause we profess to love until we place ourselves in a position to prove God as He really is to us individually, and our relation to Him, by scientific work.

I wish to express loving gratitude to our Leader for the new edition of Science and Health. In studying this new edition one cannot help seeing the wisdom, love, and careful and prayerful thought expressed in the revision. Often the changing of a single word in a sentence makes the scientific thought not only more lucid to him who is familiar with the book, but also to those just coming into the blessed light. All honor to that God-loving, God-fearing woman, Mary Baker G. Eddy, whose only work is the work of love in the helping of mankind to help themselves; who has placed before her fellow-men understandingly, what

man's divine rights are, and what God really is. - H. W. B., Hartford, Conn.

RUPTURE AND OTHER SERIOUS ILLS HEALED

When I took up the study of Christian Science nearly three years ago, I was suffering from a very bad rupture of thirty-two years' standing. Sometimes the pain was so severe that it seemed as if I could not endure it. These spells would last four or five hours, and while everything was done for me that could be done, no permanent relief came to me until I commenced reading Science and Health with Key to the Scriptures. After I had once looked into it I wanted to read all the time. I was so absorbed in the study of the "little book" that I hardly realized when the healing came, but I was healed, not only of the rupture, but also of other troubles, - inflammatory rheumatism, catarrh, corns, and bunions.

I would never part with the book if I could not get another. I am seventy-seven years old, and am enjoying very good health. - Mrs. M. E. P., St. Johnsbury, Vt.

MOTHER AND DAUGHTER HEALED

When Christian Science came to me, I had been taking medicine every day for twenty years, on account of constipation. I had been treated by doctors and specialists; had taken magnetic treatments and osteopathy; had tried change of climate; had an operation in a hospital, and when I came out was worse than before. I was so discouraged, after I had tried everything I ever heard of, and was no better but rather grew worse, that it seemed as though I must give up trying to get well, when a friend suggested that I try Christian Science. I had heard that Christian Scientists healed by prayer, and I thought this must be the way Jesus had healed. I felt that this was all there was left for me to try. I sent for the book, Science and Health, and commenced to read it out of curiosity, not thinking or knowing that I could be helped by the reading, but thinking I must still take medicine and that I must also have treatment by a Scientist. I, however, dropped my medicine and read for three days; then a light began to shine in the darkness. I was healed of the trouble and have never had to take medicine since. I have studied Science and Health faithfully ever since, and other ailments have disappeared. My little daughter has also been healed and has learned to use this knowledge in her school work. - Mrs. O. R., Leadville, Col.

LIVER COMPLAINT HEALED

As my thoughts go back to the time when I believed I had nothing to live for,

and when each morning's awaking from sleep brought a sense of disappointment to find myself still among the living (for I had hoped each night that I closed my eyes in sleep that it would be the last time), my heart overflows with love and gratitude to God for our dear Leader who discovered this blessed truth and to the dear ones who have helped me so lovingly and patiently over many rough places.

Twelve years ago, I consulted a physician because I had noticed some odd-looking spots on one of my arms. He said they were liver spots, but that it was not worth while prescribing for those few, that I should wait until I was covered with them. About three months later, with the exception of my face and hands, I was covered with them. Then I became alarmed and called on another physician who prescribed for me, but he finally said he could do no more for me. Other physicians were consulted with no better results. Six years ago, friends advised me to see their family physician, and when I called on him he said he was positive he could cure me, so I asked him to prescribe for me. At the end of two years, after prescribing steadily, he said I was so full of medicine that he was afraid to have me take any more, and advised a rest. After having paid out a small fortune, I was no better, and very much discouraged.

Two years ago, having failed in business, I applied to one of my patrons for a furnished room where I could meet the few I still had left. This lady, who is a Christian Scientist, loaned me *Science and Health*, and because she asked me so often how I was getting on with the book, I began reading it. I also attended the Wednesday evening meetings which I found very interesting. After hearing the testimonies at the meetings, I decided to speak to some practitioner about these spots, but not until I had at least a hundred dollars on hand, because I thought I would require that amount for treatments, as I had been accustomed to paying high prices. I had not inquired about prices, and in fact did not speak to any one about my intentions, because I felt sensitive on this subject. When I had read about half of *Science and Health*, I missed the spots, and upon searching could find no trace of them. They had entirely disappeared without treatment. In a few weeks the reading of that book had accomplished what *materia medica* had failed to accomplish in ten years. It is impossible to express the feeling of relief and happiness which came over me then. - C. K., Astoria, N. Y.

A CONVINCING INVESTIGATION

While I have testified to those around me and in many localities, of my healing

in Christian Science, I feel that it is high time I put the candle in the candlestick where all who will may see. My earliest recollection was a day of suffering, - a physical inheritance from my mother, which gave simple interest for a time until years advanced and compound interest was added. My father was a physician, and material remedies were used for my mother without avail, consequently his confidence in them for me was shaken, - in fact he often told me it was better to suffer without medicine than become a chronic doser, without pain.

I began teaching in early life and continued for more than twenty years, and during that time not a day passed without pain, or fear of pain, and only for my innate love of life it would have become an intolerable burden. For five years oatmeal was my chief food and I became almost as attached to it as Kaspar Hauser to his crust. I was early taught to have faith in God, and many times was relieved of pain only to have it appear again in an aggravated form.

At last my heart cried out for the living God, and the answer came by one of His messengers, who told me of Christian Science. I replied that I believed God could heal, but that I had no faith in the healing of Christian Science, but would like to investigate its theology, as it might aid in giving me some clue to the meaning of life. For three years I had searched the works of the most scientific writers to find the origin of life; many times I would think I had traced it to the beginning, but it would elude my grasp every time. One day in talking with my friend, she said she would like to loan me the textbook, Science and Health, which I very willingly accepted. Not long afterward I felt a severe attack of suffering. I opened the book for the first time and found a paragraph near the middle which attracted my attention. I read the same paragraph over and over for nearly two hours. When the tea bell rang I closed the book and I shall never forget my perception of the new heaven and the new earth, - everything in nature that I could see seemed to have been washed and made clean. The flowers that I have always loved so much, and that from childhood had told me such sweet stories, now spoke to me of the All-in-all, the hearts of my friends seemed kinder, - I had touched the hem of the garment of healing.

I ate my supper that evening forgetful of the preparations I had made for suffering, and when the next day began I was more zealous of good work than ever before. Since closing Science and Health at my first reading I have never been able to find the paragraph which I had read so many times over, the words seemed to have slipped away from me, but my joy knew no bounds at having found the pearl of great price. By the continued reading of the book I was

entirely healed, and for fourteen years I have not seen a day of physical suffering. - Miss L. M., Rome, N. Y.

DEAFNESS AND DROPSY HEALED

I had been deaf from childhood. I suffered intensely after eating, and dropsy was another of my complaints. This, with consumption, caused one doctor to say, "It puzzles me; I have never seen such a case before as yours."

I met a friend who had been cured in Christian Science, and she said, "Try Christian Science." I got a copy of Science and Health and in three weeks I was entirely cured. I felt uplifted. It seemed as if God's arms were around and about me. I felt as if heaven had come down to earth for me. After five years of suffering can any one wonder at my unspeakable gratitude? - A. B., Pittsburg, Pa.

GRATEFUL FOR MANY BLESSINGS

In 1894 I began the study of Christian Science. At that time I was greatly in need of its healing truth. For a number of years previous I had been a semi-invalid with no hope of ever being well and strong again. Several years before this time I had undergone an operation which resulted in peritonitis. For three years previous to my study of Science and Health by Mrs. Eddy, I was scarcely ever free from headache caused by the weakened and diseased condition of the internal organs. At the time I began the study of Christian Science I was taking five kinds of medicine.

I began to read Science and Health, and did not take treatment, for I thought, "If this is truth, I shall be healed; if it is not, I shall be able to detect it, and will have nothing to do with it." I became a devoted student and gradually my bodily diseases left me, - I was free, and since that time, nearly ten years ago, neither my two children nor myself have taken any medicine; and our understanding of truth has been able to meet and overcome any suggestion of illness.

I was a devoted member of an orthodox church, but as I grew older I began to question my beliefs, and to my questions I could find no satisfactory answer. I became dissatisfied and finally ceased attending church. I could not accept the idea of God taught there, and at last my friends looked sadly upon me as an atheist. There I stood until I learned to know God as revealed in Science and Health, and then all my questionings were answered. In my girlhood I had

always prayed to the God I held in mind, and when the shadows of sickness pain, and death came to my family, I prayed as only those can who know that if He helps not, there is none; but my prayers were unanswered. Then I closed my Bible, saying, "There is a mistake somewhere, perhaps some time I may know."

Only those who know the attitude of mind that I was in can understand the joy that came to me as I began to learn of God in Christian Science, and of my relation to Him.

Many proofs of the healing power of Truth and of His protecting care throng my thoughts. Seven years ago, when we were in a far distant country, where Christian Science was then unknown, my little daughter came in one morning from her school, saying, "Mother, I have measles; twenty of the girls are sick in bed and I am afraid they will put me there also." Her face, hands, and chest were covered with a deep red rash, throat sore, and eyes inflamed. We began immediately to do our work in Science and at night, when I left her at the door of the college, her face was clear, her eyes bright, and all fear destroyed. That was the end of the disease. - F. M. P., Boston, Mass.

A JOYFUL EXPERIENCE

In love and gratitude to God, and to Mrs. Eddy, the interpreter of Jesus' beautiful teachings, I wish to tell of some of the benefits which I have received from Christian Science. It is a little over a year since Science found me in a deplorable condition, physically as well as mentally. I had ailments of many years' standing, - chronic stomach trouble, severe eye trouble, made almost unbearable from the constant fear of losing any sight (a fate which had befallen my mother), also a painful rupture of twenty-five years' standing. These ailments, combined with unhappy conditions in my home, made me very despondent. I had entirely lost my belief in an all-merciful God, and I did not know where to turn for help. At that time Christian Science was brought to my notice, and I shall never forget the sublime moment when I perceived that an all-loving Father is always with me. Forgotten was all sorrow and worry, and after four weeks' reading in Science and Health all my ailments had disappeared. I am today a healthy, contented woman.

All this has come to pass in one short year, and my earnest desire is to be more and more worthy to be called a child of God. This is in loving gratitude for an understanding of this glorious truth. - Mrs. R. J., Chicago, Ill.

AN EVER-PRESENT HELP

It is a year since I began to read Science and Health, and I will now try to outline what a knowledge of its teachings has done for me.

My condition was then very trying; my eyes, which had caused me much trouble since childhood, were very painful. For these I had been treated by some of the best specialists in my native land, and after coming to the United States I had been doctored much and had worn glasses for four years. I also had catarrh, for which I had taken much medicine without being relieved. In addition to this I was an excessive smoker, using tobacco in some form almost constantly. I had contracted a smoker's heart, and used liquors freely.

The one who brought to me that which I now prize so highly, was a book agent. I told him that I should be forced to leave my trade on account of my eyes. He then told me of having been healed of a cancer, through Christian Science treatment. He showed me a copy of Science and Health, which had the signs of much use, and after being assured that if I did my part I would be healed of all my diseases, I sent for a copy of the book.

My recovery was very rapid, for after reading the book only three weeks I was completely healed of the tobacco habit. I will say, in regard to this healing, that it did not require even as much as a resolution on my part. I was smoking a cigar, while reading Science and Health, when all the desire to continue smoking left me, and I have never had a desire to use tobacco in any form since then. My eyes were the next to manifest the influence of the new knowledge gained, and had soon so far recovered that I could go about my work with ease, and I have had no more use for glasses. To-day my heart is normal, the catarrh has totally disappeared, and I am not addicted to the use of liquor.

Christian Science has proved to be an ever-present help, not only in overcoming physical ailments, but in business and daily life. It has also overcome a great sense of fear. The Bible, which I regarded with suspicion, has become my guide, and Christianity has become a sweet reality, because the Christian Science textbook has indeed been a "Key to the Scriptures" and has breathed through the Gospel pages a sweet sense of harmony. - A. F., Sioux City, Iowa.

SEVERE EYE TROUBLE OVERCOME

After hearing Christian Science lightly spoken of, from a Christian pulpit, I

decided to go to one of the services and hear for myself. From infancy I had been devoted to my church, and as soon as I was old enough I was ever active in the work. Feeling it to be my duty to attend every service held in my own church, I took advantage of the Wednesday evening meetings. My first visit was not my last, I am thankful to say, for I saw immediately that these people not only preached Christianity, but practised and lived it. At that time I was wearing glasses and had worn them for sixteen years. At times I suffered the most intense pain, and for this phase of the trouble, one specialist after another had been consulted. All gave me very much the same advice; each one urged extreme carefulness and gave me glasses that seemed to relieve for a time. None of them held out any hope that my sight would ever be restored, saying that the defect had existed since infancy, and that in time I should be blind.

The thought of blindness was very distressing to me, but I tried to bear it with Christian resignation, since I thought that God had seen fit to afflict me; but since I have learned that He is a loving Father, who gives only good, I regret that I ever charged Him with my affliction. I had no treatment, but I read Science and Health, and my eyes were healed and glasses laid aside. I can never find words to express my thanks to our dear Leader, through whose teachings my sight has been regained. I can truthfully say that “whereas I was blind, now I see” - through an understanding of Truth I have found my sight perfect as God gave it.
- Miss B. S., Wilmington, N. C.

A TESTIMONY FROM IRELAND

It is with a heart full of love and gratitude to God, and to our dear Leader, that I send this testimony to the Field. I had never been a strong girl; had always been subject to colds and chills, and suffered all my life from a delicate throat. Seven years ago I had a very severe attack of rheumatic fever and subsequently two less severe ones. These left all sorts of evils behind them, - debility, chronic constipation, and several others, so that with these ills my life was often a burden to me and I used to think I never should receive relief or health. I had also lost all love for God and faith in Him. I could not accept a God who, as I then believed, visited sickness and sorrow upon His children as a means for drawing them to Him.

I was in this state of mind and body when Christian Science found me. A dear friend, seeing my suffering, presented the truth to me, and though at first I did not believe that there could be healing for me, the Christian Scientists' God

seemed to be the one I had been looking for all my life. I began to read Science and Health, and shall never forget my joy at finding that I could love and trust God. I took to studying the Bible, and read nothing but Science and Health and other Christian Science literature for a year. After studying the “little book” for about six weeks, I one day realized that I was a well woman, that I had taken no medicine for three weeks, and that my body was perfectly harmonious. The reading of Science and Health had healed me. The wonderful joy and spiritual uplifting which came to me then no words of mine can describe. I had also suffered from astigmatism and had for several years been obliged to use special glasses when reading or working, and could never use my eyes for more than half an hour; but from the first reading of Science and Health I found that I could read in any light and for any length of time without the slightest discomfort. I am not only grateful for the physical healing but for the mental regeneration. I rejoice that I am now able to help others who are sick and sorrowing. - E. E. L., Curragh Camp, County Kildare, Ireland.

THE TEXTBOOK MAKES OPERATION UNNECESSARY

In the early part of the year 1895 my physician said I must undergo a surgical operation in order ever to be well.

While in great fear, and dreading the operation, a kind neighbor called, and after telling me of Christian Science gave me a copy of Science and Health. She said I must put aside all medicine, and by reading faithfully she knew I could be healed. The book became my constant companion, and in a short time I was healed. Besides the relief from an operation, I was completely healed of severe headaches and stomach trouble. Physicians could give me no help for either of these ailments. For ten years I have not used medicine of any kind, and have not missed a Christian Science service on account of sickness during this period. I am perfectly well. To say that I am grateful to God for all this does not express my feelings. The physical healing was wonderful, but the understanding given me of God, and the ability to help others outweigh all else. I also love our dear Leader. - Mrs. V. I. B., Concord, N. H.

KIDNEY DISEASE AND EYE TROUBLE HEALED

Early in 1904 I was teaching in a private boarding-school. I was a very unhappy, discontented woman; I had kidney disease, besides sore eyes, and my general health was very bad. The doctor said that the climate did not suit me, and that I

certainly should have a change. The best thing, he said, was to go back to France (my own country); but I did not like to leave the school, so I struggled on until July, when we went travelling for a month, but I came home worse than ever. I had a lot of worry, one disappointment after another, and I often thought that life was not worth living. In September, 1904, we heard for the first time of Christian Science through a girl who was attending our boarding-school, and who was healed through Christian Science treatment. We bought the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and what a revelation it was and is to us; it is indeed the fountain of Truth. I had read Science and Health but a very short time when I took off my glasses, began to sleep well, and soon found myself well in mind and body. Besides this, it has brought harmony into our school, where there had been discord, and everything is changed for the better. I cannot describe the happiness that has come to me through Christian Science; I can only exclaim with the psalmist: "Bless the Lord, O my soul;" and may God bless Mrs. Eddy.

My one aim now is to live Christian Science, not in words only, but in deeds; loving God more and my neighbor as myself, and following meekly and obediently all our Leader's teachings. Words cannot express my gratitude to Mrs. Eddy for Christian Science. - S. A. K., Vancouver, B. C.

DISEASE OF BOWELS HEALED

When I first heard of Christian Science I had been afflicted for nine years with a very painful disease of the bowels, which four physicians failed even to diagnose, all giving different causes for the dreadful sufferings I endured. The last physician advised me to take no more medicine for these attacks, as drugs would not reach the cause, or do any good. About this time I heard of Christian Science, and had the opportunity of reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, a few minutes every day for about a week, and I was thereby healed. In looking back I found I had not suffered in the least from the time I began reading this book. It has been nearly seventeen years since this wonderful healing, and I have had no return of the disease. My gratitude is endless and can be best expressed by striving mightily to walk in the path our Leader has so lovingly shown us in Science and Health. - Mrs. J. W. C., Scranton, Pa.

HEALED BY READING THE TEXTBOOK

After doctoring about a year, I was obliged to give up school and was under medical care for two years; but grew worse instead of better. I was then taken to specialists, who pronounced my case incurable, saying I was in the last stages of kidney disease and could live only a short time. Shortly afterward my uncle gave me a copy of "Science and Health with Key to the Scriptures," and asked me to study it. After studying a short time I was able to walk a distance of several miles, which I had not been able to do for three years. I also laid aside glasses which I had worn seven years, having been told I would become blind if my eyes did not receive proper care. It is over a year since I received God's blessing, and I am now enjoying perfect health and happiness. I have never had my glasses on since I first began reading Science and Health, and I have not used any medicine.
- L. R., Spring Valley, Minn.

A TESTIMONY FROM SCOTLAND

I came to Christian Science purely for physical healing. I was very ill and unhappy; very cynical and disbelieving in regard to what I heard of God and religion.

I tried to live my life in my own way and put religion aside. I was a great believer in fate and in will-power, and thought to put them in the place of God, with the consequence that I was led to do many rash and foolish things. I am now thankful to say that my outlook on life is entirely changed; I have proved God's wisdom and goodness so often that I am willing and thankful to know my future is in His hands and that all things must work out for the best. I have found a God whom I can love and worship with my whole heart, and I now read my Bible with interest and understanding.

I was healed of very bad rheumatism simply by reading Science and Health. I had tried many medicines, also massage, with no result, and the doctors told me that I would always suffer from this disease, as it was inherited, and also because I had rheumatic fever when a child. I suffered day and night, and nothing relieved me until Science proved to me the falseness of this belief by removing it. I gave up all the medicines I was taking and have never touched any since, and that is more than two years ago. Before this I had often tried to do without a medicine that I had taken every day for ten years, but was always ill and had to return to it, until I found out that one Mind is the only medicine, and then I was freed from the suffering.

I had also suffered constantly from bilious attacks, colds, and a weak chest, and had been warned not to be out in wet weather, etc., but now, I am glad to say, I am quite free from all those material laws and go out in all sorts of weather. - R. D. F., Edinburgh, Scotland.

CURING BETTER THAN ENDURING

For eight years I was a great sufferer from weak lungs and after being treated by ten different physicians, in the States of Illinois, Missouri, and Colorado, I was told there was no hope of my recovery from what they pronounced tuberculosis, which was hereditary, my father having been afflicted with it. I was greatly emaciated and hardly able to be about. My general condition was aggravated by what the doctors said was paralysis of the bowels. Three physicians so diagnosed it at different times, and assured my husband that I could never get more than temporary relief. This indeed I found difficult to obtain, in spite of my almost frantic efforts. At times I was nearly insane from suffering, and after eight years of doctoring I found myself steadily growing worse. For four years I did not have a normal action of the bowels, and it was only by extreme effort and by resort to powerful drugs or mechanical means, with resultant suffering, that any action whatever could be brought about.

I had heard nothing of the curative power of Christian Science, and only to oblige a friend I went one night, about three years ago, to one of their mid-week testimonial meetings, in Boulder, Colorado. I was much impressed by what I heard there, and determined at once to investigate this strange religion, in the hope that it might have something good for me. I bought the textbook, Science and Health, and from the first I found myself growing stronger and better, both physically and mentally, as I acquired a better understanding and endeavored to put into practice what I learned. In one week I was able to get along better without drugs than I had for years with them, and before three months had passed I was better than I had been any time in my life, for I had always suffered more or less from bowel trouble. Since that time I have taken no medicine whatever, and rely wholly upon Christian Science. My lungs are now sound, my bowels normally active, my general health excellent, and I am able to endure without fatigue tasks that before would have prostrated me. The study of our textbook was the sole means of my healing. - L. M. St. C., Matachin, Canal Zone, Panama.

SEVERE ECZEMA DESTROYED

It is only two years since I came from darkness into the light of Christian Science, and to me the spiritual uplifting has been wonderful, to say nothing of the physical healing. Words cannot express my gratitude for benefits I have received in that time. For five years I suffered with that dreaded disease, eczema, all over my body. Five doctors said there was no help for me. The suffering seemed as terrible as the hell fire that I had been taught to believe in. When Christian Science came to me two years ago through a dear friend, she gave me a copy of Science and Health and asked me to read it. I told her that I would, for I was like a drowning man grasping at a straw. I had been a Bible student for twenty-eight years, but when I commenced reading Science and Health with the Bible I was healed in less than a week. I never had a treatment. A case of measles was also destroyed in twenty-four hours after it appeared. - Mrs. M. B. G., Vermilion, Ohio.

SCIENCE AND HEALTH A PRICELESS BOON

I am a willing witness to the healing power of Christian Science, having had a lifetime's battle with disease and medical experiments. Various doctors finally admitted that they had exhausted their resources, and could only offer me palliatives, saying that a cure was impossible. I had paralysis of the bowels, frequent sick headaches with unutterable agony, and my mortal career was nearly brought to an end by a malignant type of yellow fever. Many were the attending evils of this physical inharmony, but God confounds the wisdom of men, for while studying Science and Health two years ago, the veil of ignorance was lifted and perfect health was shown to me to be my real condition, and to such there is no relapse. The constant use of glasses, which were apparently a necessity to me for years, was proven needless, and they were laid aside. Mrs. Eddy has made Scripture reading a never-failing well of comfort to me. By her interpretation "the way of the Lord" is made straight to me and mine. It aids us in our daily overcoming of the tyranny of the flesh and its rebellion against the blessed leading of Christ, Truth. The daily study of the Bible and our textbook is bringing more and more into our consciousness the power of God unto salvation. - J. C., Manatee, Fla.

A CRITIC CONVINCED

With gratitude to God I acknowledge my lifelong debt to Christian Science. In 1895 I attended my first Christian Science meeting, and was deeply impressed with the earnestness of the people and the love reflected, but as for the spiritual

healing of the physical body, I did not believe such a thing to be possible. I bought Science and Health and studied it to be able to dispute intelligently with the supposedly deluded followers of Christian Science. I pursued the study carefully and thoroughly, and I have had abundant reason since to be glad that I did, for through this study, and the resultant understanding of my relation to God, I was healed of a disease with which I had been afflicted since childhood and for which there was no known remedy. Surely my experience has been the fulfilling in part of the Scripture: "He sent His Word and healed them, and delivered them from their destructions." I believe that Science and Health reveals the Word referred to by David. - C. A. B. B., Kansas City, Mo.

BORN AGAIN

It was in April, 1904, that I first heard the "still, small voice" of the Christ and received healing through Christian Science; and the blessings have been so many since, that it would take too much space to name them. Reared from childhood in an intellectual atmosphere, my paternal grandfather having been an orthodox minister of the old school for forty years, and my father a deep student, ever seeking for the truth of all things, I began early to ponder and to study into the meaning of life, and came to the conclusion before I was twenty that though God probably existed in some remote place, still it was impossible to connect Him with my present living. My highest creed, therefore, became, "Do right because it *is* right and not for fear of being punished." Then began the suffering. Sorrow after sorrow followed each other in rapid succession; for ten long years there was no rest, the road was indeed long and hard and had no turning, until finally the one thing that had stood by me all through the trials, namely, my health, gave way, and with that went my last hope. But the last hour of the night had come, the dawn of day was at hand; a dear friend left Science and Health upon my piano one day, saying that I would gain much good by reading it.

Glad to get away from my own poor thoughts, I opened the "little book" and began to read. I had read only a short time when such a wonderful transformation took place! I was renewed; born again. Mere words cannot tell the story of the mighty uplifting that carried me to the very gates of heaven. When I began to read the book, life was a burden, but before I had finished reading it the first time, I was doing all my housework and doing it easily; and since that glorious day I have been a well woman. My health is splendid, and I am striving to let my light so shine that others may be led to the truth. There have been some mighty struggles with error, and I have learned that we cannot

reach heaven with one long stride or easily drift inside the gate, but that the “asking” and the “seeking” and the “knocking” must be earnest and persistent.

For a long time I was always looking back to see if the error had gone, until one day when I realized that to catch a glimpse of what spiritual sense means I must put corporeal sense behind me. I then set to work in earnest to find the true way. I opened *Science and Health* and these words were before me, “If God were understood, instead of being merely believed, this understanding would establish health” (p. 203). I saw that I must get the right understanding of God! I closed the book and with head bowed in prayer I waited with longing intensity for some answer. How long I waited I do not know, but suddenly, like a wonderful burst of sunlight after a storm, came clearly this thought, “Be still, and know that I am God.” I held my breath - deep into my hungry thought sank the infinite meaning of that “I.” All self-conceit, egotism, selfishness, everything that constitutes the mortal “I,” sank abashed out of sight. I trod, as it were, on holy ground. Words are inadequate to convey the fullness of that spiritual uplifting, but others who have had similar experiences will understand.

From that hour I have had an intelligent consciousness of the ever-presence of an infinite God who is only good. - C. B. G., Hudson, Mass.

A RESTLESS SENSE OF EXISTENCE DESTROYED

Through reading *Science and Health* and the illumination which followed, I was healed of ulceration of the stomach and kindred troubles, a restless sense of existence, agnosticism, *etc.* The torture I endured with the stomach trouble I will not attempt to describe. The attending physician declared that I could live but a short time, and I felt there would be a limit to my endurance of the torture, but the disease was dissipated into nothingness through Christian Science, which brought me peace.

Like many others I had been seemingly lost in the sea of error, without a compass, yet earnestly and honestly seeking a haven. I had investigated all kinds of religions and philosophies that came under my notice, with the exception of Christian Science, which was not then deemed worthy of inquiry, and yet it held the very truth I was searching for - the light which “shineth in the darkness; and the darkness comprehended it not.” Three years of stubborn resistance to Truth, with increasing suffering, followed - then the light came, and with it a new experience. Now, after nine years of Christian Science experience, under severe

tests, it can be truthfully said that it has not failed me in any hour of need. - J. F. J., Cincinnati, Ohio.

MORALLY AND PHYSICALLY HEALED

I did not accept Christian Science on account of any healing of my own, but after seeing my mother, who was fast drifting toward helplessness with rheumatism, restored to perfect health with only a few treatments in Christian Science, I thought surely this must be the truth as Jesus taught and practised it, and if so it was what I had been longing for.

This was about ten years ago and was the first I had ever heard of Christian Science. We soon got a copy of Science and Health and I began in the right way to see if Christian Science were the truth. I had no thought of studying it for bodily healing; in fact, I did not think I needed it for that, but my soul cried out for something I had not yet found. This book was indeed a key to the Scriptures.

It was not long after I began reading before I discovered that my eyes were good and strong, I could read as much as I wished, and at any time, which was something I could not do before, as my eyes had always been weak. The doctors said they never would be very strong, and that if I did not wear glasses, I might lose my sight altogether. I never gave up to wearing glasses, and now, thanks to Christian Science, I do not need them, my work for the past two years as a railway mail clerk being a good test. At the same time my eyes were healed, I also noticed that I was entirely healed of another ailment which had been with me all my life, and which was believed to be inherited. Since that time my growth has seemed to me slow, yet when I look back and view myself as I was before Christian Science found me, and compare it with my life as it now is, I can only close my eyes to the picture and rejoice that I have been "born again" and that I have daily been putting off "the old man with his deeds," and putting on "the new man."

Some of the many things that have been overcome through the study of Science and Health, and through realizing and practising the truth it teaches, are profanity, the use of tobacco, a very quick temper, which made both myself and those around me at times very miserable, and such thoughts as malice, revenge, *etc.* - O. L. R., Fort Worth, Tex.

HEALTH AND UNDERSTANDING GAINED

Most of my boyhood days were spent in the hands of physicians. From birth I was considered a very weakly child, but my mother was brave, and being much devoted to me did everything within her knowledge and power for my comfort. Sickness and medicine were continually before me, and by the time I reached my teens I thought I knew a material remedy for every ill. I continued in my delusion, because I was never told the real cause of my trouble. Besides being under a leading specialist for two years, I was also an outdoor patient at a noted hospital, but I was not healed. It is wonderful how the "little ones" are cared for in the face of all these seeming difficulties. I always used the prayers that I had been taught, and as I grew older I began to ask for wisdom. Little by little I gained a desire for freedom, and my prayers finally led me to the truth. The first week that I heard of Christian Science, I visited the home of dear Christian Science friends, and was at once refreshed by their purity of thought and example. I bought a copy of Science and Health, and, after studying it a little while with the Bible, I saw that if the Bible was true, Science and Health must also be true. I began to demonstrate over my physical and mental condition, and as soon as the fear and pain began to leave me I felt encouraged to go on. I was healed, and stopped complaining. I kept on studying our textbook, and when I got an understanding in a small degree of the Science of Mind, my first thought was to help others. I was guided where I could progress in Science, and was no longer "carried about with every wind of doctrine," but held to Principle as closely as possible. From the time the healing came into my consciousness, the desire for material remedies left me, because Christian Science at once pointed out the way to get at the cause of discord and disease. All that I had to give up were the false beliefs of mortal mind. Christian Science then taught me to love the church, and to appreciate what it had already done for mankind. I often thought of the old adage, "Charity begins at home," and after three years' preparation I felt able to take Christian Science to my home, where it found, in due time, ready acceptance and willing disciples. This gave me even greater joy than my own healing. The more good I saw accomplished, the more love I had for the truth. Christian Science changed my course from the first, and gave me a nobler aim and purpose in life. I was not so easily influenced by other people's shortcomings, when I learned that evil has neither personality nor place. I was not so ready to take offence, when I found out the way to work unselfishly for the upbuilding of the Cause. - A. E. J., Toledo, Ohio.

AN EVER-PRESENT HELP FOUND

On the 23rd of March, 1900, I received from one of my daughters a copy of

Science and Health on my seventy-first birthday. Although a constant reader of all kinds of papers and books, I had never heard anything of Christian Science, except a short notice that spring in a San Francisco newspaper, from an orthodox clergyman, referring to the Christian Science people in not very complimentary style.

In Mrs. Eddy's book I came across a great deal of thought that was not readily understood at the first reading, but by continued and careful study, and a good deal of help from my knowledge of chemistry and natural philosophy, I soon shook off the belief of sensation in matter, - the so-called elementary substance. One afternoon I put the belt on my circular saw to cut blocks of firewood and also to split a small stick of frame timber. In doing this the stick closed and pinched the saw. I picked up a small wooden wedge and tried to drive it into the saw kerf, but a bit of ice let the stick on to the back of the saw and instantly it flew, with heavy force, into my face, and bouncing off my left cheek fell about twenty feet off on the snow. The blood spattered on the snow next the saw table, and on feeling with my hand there were two wounds, one on the lock of the jaw and another forward, as big as a dollar, on the cheek bone. "Now," I thought to myself, "there is a case of surgery for you," and without further ceremony, I began to treat the case to the best of my knowledge, with the result that the bleeding stopped almost instantly, and so did a thumping pain, which had commenced. I paid no more attention to the matter, but finished my work, and then went to supper. When I washed my face, I felt a big lump on the jawbone where the block of wood struck, but after my usual reading I went to bed and slept all night until near daylight, when a pain on the right side awoke me. On feeling with my hand there was another big lump on the right side, but I treated it and went to sleep again. I never lost an hour from the hurt, although I found out that my jaw was broken. There is no scar, only a little red spot on the cheek, and the lumps on the bone have long since disappeared.

In summing up the benefits I have received from the reading of Science and Health, I can but refer to a condition of sickness dating back to the war (1862), when chronic and malignant diarrhea came near making an end of my material existence. My hearing, also, was seriously impaired from the effect of cannon firing at Shiloh, but it has come back to me, and where I formerly dared not eat an orange, or grapes, I can now eat anything without being hurt. My peace of mind is giving me a rest which I never experienced before during my life, and I have ceased to look away off for the divine presence that was always near, though I did not know it. - L. B., Baldy, N. M.

MANY PHYSICAL AND MENTAL TROUBLES OVERCOME

Less than a year ago, when nothing but trouble seemed to encompass me, I was led to Christian Science. My mother's copy of Science and Health was always lying on the table, but I scarcely ever read it. One day, however, the mental conflict was so great I commenced reading in the hope of obtaining peace. Every day since then my companions have been the Bible and Science and Health. At that time I had a very serious eruption on my face, which had been there two years. We had consulted several physicians, and used every remedy suggested to eradicate it, but they proved useless. I had given up all hopes of its ever being healed, as the physician we last consulted pronounced it tuberculosis of the skin and incurable. A few weeks after I commenced reading, I was amazed to see it almost healed over, and to-day my cheek is perfectly smooth, while the scar is disappearing.

In April my baby was born with only the practitioner and a woman friend present. I suffered little pain, and the third day I went downstairs. I am able to nurse him, - a privilege of which I was deprived with my first child. He is a picture of health, having never been sick a day since he was born. - K. E. W. L., Mt. Dora, Fla.

A NEW LIFE GAINED

Leaving home when a young man, I carried with me a protection against the temptation of a great city, - a mother's prayers and a small Bible. For a time I read the Bible and prayed, but without understanding. This did not suffice, and evil seemed to gain the victory. I soon omitted to read my Bible; forgot to go to God in prayer for guidance and help, and looked to the world for that which it never has and never can give, - health, peace, and joy.

Thus, years later, when Christian Science came into my home, it found me prayerless, churchless, godless; a home discordant, and with no thought or knowledge of spiritual things. Up to this time, my wife had for years been seeking health through the physicians, but without success, and as a last resort had been sent to Christian Science. The help received was so wonderful that I commenced the study of Science and Health. The first effect which I realized from the reading of our textbook, was a great love for the Bible and a desire to read it, something which I had not done for years. I went in silent prayer to God, that I might see the light and truth which would enable me to be-come a better

man. "Ye must be born again." Thus again, and as a child, was I taught to pray "the effectual fervent prayer" which "availeth much." In a few weeks' study of Science and Health together with the Bible, and without other help, I was healed of a desire for liquor, of years' standing, and of the use of tobacco. Ten years have passed and these appetites have never returned. I have never used either liquor or tobacco in any form from that time to the present. Surely this Scripture is fulfilled in our home: "Old things are passed away; behold, all things are become new." How can we estimate the value of a book, the study of which brings such transformation and regeneration? Only as we endeavor to live, and strive to practise what it teaches, can we begin to pay our debt to God, and to her whom He has sent to make plain to human understanding the life and teaching of Christ Jesus. - W. H. P., Boston, Mass.

A VOICE FROM ENGLAND

For a number of years I was a weary woman, not ill enough in health to, be called an invalid, but suffering more than could be told with fatigue and weakness. Feeling that this was God's will, I did not ask to be healed, although I was constantly doctoring. I suffered with dyspepsia, congestion of the liver, and many other things, including weak eyesight. With all the medicine, and with different changes for rest, I never regained health, and thought I never should, so I prayed for grace to bear my cross patiently for others' sake. One day, while lying on my couch exhausted, which had become a frequent experience, the words came to me, "Whatsoever ye shall ask in prayer, believing, ye shall receive." I rose, knelt down and said, O God, make me well. I was telling a friend this and she kindly gave me a *Sentinel*. Imagine my joy when I saw the testimonies of healing! I believed them, remembering our Lord's words, "Blessed are they that have not seen, and yet have believed." I obtained a copy of Science and Health and before a week had passed I realized that if God was my all I needed no glasses. My eyes were healed in a few days, and since then I have never thought of glasses. I was also cured of dyspepsia, and nothing that I have eaten has hurt me since then. The belief in health laws was next destroyed, by knowing that our heavenly Father did not make them, and from this has come the beautiful experience of the overcoming of fatigue.

For this alone I can never be thankful enough. True indeed are the words, "They shall run, and not be weary." This was more than a year ago, and I can say that not once have I felt inclined to lie on the couch, nor have I had a headache, although I am doing more work than ever before. Fear has also been overcome

in many ways. - A. L., Chelmsford, England.

DEPRAVED APPETITES OVERCOME

When Christian Science first came to me, or rather, when I first came to Christian Science, I did not have a very bad opinion of myself. I thought I was a pretty good fellow. I had no religious views. I seemed to be getting along as well as, if not better than, some who professed Christianity. So I drifted along until I was led to investigate Christian Science.

As I progressed in the understanding as gained from the study of both Science and Health and the Bible, and commenced to know myself, I found that a great change had been wrought in me. For fifteen years I had used tobacco, both chewing and smoking; for ten years I had been a victim of the drink habit, sometimes to excess; I was also addicted to profanity. Christian Science removed these appetites. A stomach trouble and other lesser ills, such as headache, a bad temper, an inordinate love of money, etc., disappeared under the same benign influence. Those things that seemed to be pleasure do not give me pleasure now. They were not real pleasure. I have lost nothing, I have sacrificed nothing; but I have gained everything, and not yet the whole, for I can see plenty yet to be done.

The condition of mind before investigating and after is as different as black and white. As Mrs. Eddy says, "Not matter, but Mind, satisfieth." - G. B. P., Henry, S. D.

CATARRH OF THE STOMACH HEALED

I should like to express my gratitude for the many benefits I have received through Christian Science, and to mention the great joy brought to me in the thought that man is not the helpless victim of sin, disease, and death. Through its teachings I have been able to overcome many errors.

When Christian Science found me, one year ago last April, in Chicago, I was suffering from catarrh of the stomach, which had been very persistent, and I had been a slave to the cigarette habit for eighteen years. Pain and weakness had robbed me of all that one holds dear. The first symptoms of the disease appeared about five years ago in the form of severe cramps of the stomach, which finally developed into other symptoms of that painful disease. I doctored continually, my diet daily becoming more rigid, until three slices of toast became my daily

allowance of food.

In this condition I left the East for my home in Chicago, hoping that a change of climate might benefit me. After spending six weeks there and finding no relief, I concluded to return East. The Sunday morning before leaving I picked up a Sunday paper, and glancing through the religious items my eyes fell on the notices of Christian Science church services. Curiosity led me to a service and I shall never forget that morning or the surprise and joy it gave me to find that beautiful church, and to know that so great a number actually believed that God does heal the sick to-day. This brought a first ray of hope. The evening service found me there again. Among the notices read was that of a reading room, giving the location and time of opening. Monday morning found me there promptly, and the first book I picked up was Science and Health which opened a new world to me.

I had dieted so long and suffered so much that I had a morbid fear of food. When I had reached and read of “neither food nor the stomach, without the consent of mortal mind, can make one suffer” (Science and Health, p. 221), I left the reading room for something to eat. I found a bakery near by, and bought a bag of cakes which I ate, and shortly after I had a hearty dinner without the least complaint from my stomach.

>From that time until now I have eaten anything that I wished, and the craving for cigarettes, which I had for many years, has entirely vanished. The understanding of Truth, which entirely relieved the diseased stomach, healed also the morbid appetite for smoking. After coming back East, I bought a copy of Science and Health, which I have read daily, and find it a continual help in all the affairs of life.

In my home and at work I find this Science a comfort and source of strength. I have had many difficulties in the way, but it has helped me out of them all. - W. E. B., New Britain, Conn.

SPINAL DISEASE HEALED

When I first heard of Christian Science, seven years ago, I supposed that it was some old fad under a new name. In the little Texas town where we then lived there were two or three Christian Scientists who met at the home of one of their number to read the Lesson-Sermon. Meeting one of them one day, I asked if

unbelievers could come to their meetings. She said that they could if they wanted to. I went, expecting them to do something that I could laugh at when telling my friends about it. How surprised I was to find out that they didn't do anything but read the Bible and another book which they called Science and Health. I still thought it all foolishness, but resolved to go to their meetings until I found out all they believed. I continued to go until I began to understand a little of what they knew, not what they believed; and instead of spending my time telling others what a silly thing Christian Science is, I am now trying to find words to tell what a great and wonderful thing it is. I have been healed of so-called incurable spinal disease of ten years' standing by studying the Bible and Science and Health. Science and Health has been my only teacher, and I wish to send my thanks to our dear Leader.

There are no other Scientists near where we now live, but I have the *Quarterly* and study the lessons by myself. I have five small children, and Christian Science is invaluable to me in controlling them, and in overcoming their common ills. They often help themselves and each other to destroy their little hurts and fears. - Mrs. M. H., Oleta, Okla.

MANY TROUBLES OVERCOME

In the second chapter of First Peter, ninth verse, I read "that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The periodicals so wisely established by our Leader give us one means of showing forth the praises of Truth.

>From the darkness of physical pain and weariness into the light of wholeness and joyousness in work and living, - from the darkness of a clouded sight into the light of clearer vision, - from the darkness of doubt and discord into the marvellous light of the reality of good, - this is what a reading of the Christian Science textbook has done for me.

At the time the book was lent to me, I was teaching in the public schools of Chicago, and absences from my work on account of illness were of frequent occurrence. For five weeks I had been under the care of a specialist for an organic trouble, and he said I would have to come as many more months before a cure could be effected. At this time, Science and Health was brought to my notice. I never thought of such a thing as being healed by the reading of the book, but my thought was so changed that I was healed, not only of the organic

trouble, but of blurred eyesight, fatigue, and a train of other discordant manifestations. I did not go back to the physician until four months later to pay my bill (which, by the way, was more than five times the price of the Science and Health I had purchased). From the time I read the book I taught steadily without losing time from my work. I was helped, too, with my work in many other ways.

Through reading the textbook I learned that God has given us strength to do all we have to do, and that it is the things we do not have to do (the envying, strife, emulating, vainglorying, and so on) that leave in their wake fatigue and discord.

Gratitude to our beloved Leader, Mrs. Eddy, and to her faithful students, with whom I afterwards became associated, can be expressed only by daily efforts to put into practice what has been taught. - T. H. A., Madison, Wis.

PREJUDICE OVERCOME

I became interested in Christian Science somewhat over three years ago when in much need of help. I had never been strong, and as I grew older I grew weaker and at last became so ill that life was a burden to me. Science and Health by Mrs. Eddy was sent to me, in answer to prayer, as I thought. I was a little afraid of all these new fads, as I thought them, but I had not read far before I felt that I had found the truth which makes us free. I was healed of stomach trouble, inward weakness, and bilious attacks.

One physician said I might have to undergo an operation before I could get well, but, thanks to this Truth, I have found that the only operation needed was the regeneration of this so-called human mind by learning to know God. In many cases I have been able to help myself and others.

Words cannot express my thanks to Mrs. Eddy, and to all who are bringing these great truths to the help of the whole world. - E. E. M., Huntington, W. Va.

A CONVINCING TESTIMONY

I became interested in Christian Science some five years ago, the practical nature of its statements appealing to me, and I must say, at the outset, that with my little experience I have found it all and more than I ever dreamt of realizing on this plane of existence. I am satisfied that I have found Truth. God is indeed to me an ever-present help.

My little girl, some ten months old, was afflicted with constipation. It was so severe I dreaded to go out anywhere with her, as I knew not when she would be taken with a convulsion. I had tried all the usual remedies in such cases, but it seemed to grow more obstinate. There was a Christian Scientist living in the same house with us, a Scientist who let her light shine, and while she said little, I felt the reflection of Love. I had no knowledge of the teachings of Christian Science, save that God was the physician at all times. In my own way I believed He was all-powerful, and I said to my husband one day, "I am through with medicine for baby. I am just going to leave her in God's care and see what He will do. I have done all I can." I did as I said, laid my burden at God's feet, and did not pick it up again. In two days the child was perfectly natural, and has since been free from the trouble. She is now six years of age. Some months later a second test came. She woke up at nine o'clock at night crying and holding her ear. There was to sense a gathering. I was alone. I took up my Science and Health and Bible, but the more I worked the louder she screamed. Error kept suggesting material remedies, but I said firmly: "No; I shall not go back to error. God will help me." Just then I thought of my own fear, how excessive it was, and a conversation I had with the Scientist who first voiced the truth to me, came to mind. She said she always found it helpful to treat herself and cast out her own fear before treating a patient. I put baby down and again took up my Science and Health, and these were the words I read: -

"Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear' " (Science and Health, p. 410). I looked up, the crying had ceased, the child was smiling, and in a few minutes asked to be put to bed. There has been no further trouble of that kind.

I have since seen the power of Truth overcome error of many forms, including croup, whooping-cough, tonsillitis, etc. I am thankful for all these proofs, but far more grateful am I for the spiritual teaching to love, to forgive, to curb my tongue, and cease my criticism. - M. A. H., Brockton, Mass.

HEALED PHYSICALLY AND SPIRITUALLY

I had been taking medicine continually for many years. Finally I was taken suddenly ill and could not leave my room for about two months, then I went away for three months, thinking that I should come back and be able to continue

my work. I improved very much, but the fear of quick consumption was with my doctor and my family and friends, and I was warned about the coming winter. Only too soon the fear manifested itself. I had worked just three weeks when all the pains and aches returned, and I had to go to bed as soon as I got home, so there was no pleasure in living. My employer advised me to see my physician, and said perhaps I should not work that winter. I then and there turned to Christian Science. I could not afford to give up work and live away from home, neither did I want to depend on doctors and medicine any longer. I took the book and read it on my way to work, and at noon I lay down on a couch instead of going out for luncheon and fell asleep. When I awoke I was a different person, all pains and aches had gone, and I was free. I was so happy I could hardly contain myself; to material sense it was wonderful. As I walked I kept saying, "Wonderful, wonderful, wonderful," and tried to understand "the scientific statement of being" by repeating portions at a time, then pondering over them. I read the book four times in succession, and every time I found more and more to aid in the understanding.

This healing was in October, 1901, with no other help than Science and Health, and soon I was relieved of other chronic ailments. In February I was able to put away eyeglasses, which I had worn ten years and a half for astigmatism. Oculists told me I would always have to wear them. A month later my father asked me to help him, as he was suffering so much from constipation, dyspepsia, and neuralgia. He had been subsisting on bran, nearly starving himself until he was most miserable, and his limbs seemed so cold that they were kept wrapped in blankets. I felt very humble as he asked me, and told him I would have a practitioner help him, as I had never treated any one; but he would not consent to have any one but myself, and I finally told him I would try, but that he must not hold Science responsible if he were not benefited, for my lack of understanding, and not Science, would be at fault. At my request he read Science and Health, ate whatever he wanted, and used no medicine in any form. After two treatments I received word from him that he was healed of that bondage of thirty years' standing. In view of all these signs which followed my acceptance of Christian Science, I knew it must be true. - R. L. A., Chicago, Ill.

A VOICE FROM THE SOUTH

I was delicate from childhood, and my parents did not think it was possible for me to live more than a few years. I lived, however, although there was not much improvement in my health. Travel and change of climate brought only temporary

relief, and the physicians gave me no hope that I would ever be well.

As a last resort I began the study of Science and Health, and before I had finished reading the book I realized that its author was divinely commissioned to bring this spiritual message to a waiting world. Through this reading my health was restored, and I was healed of one disease that has been called incurable by all physicians.

For this, together with the greater and higher blessing of having the spiritual fact of being unfolded to me, I am most grateful.

What shall be rendered for such benefits received and made possible by the consecrated life of our revered Leader? Only by following the teachings of our textbook, and by loving obedience to her gentle and timely admonitions can we show our true sense of gratitude. - F. H. D., De Funiak Springs, Fla.

HEALED AFTER MUCH SUFFERING

A testimony given in the Journal led me to investigate Christian Science, and I hope in return to be the means of leading some one else to see the beauty of this saving truth, and to learn to know God aright and man's relationship to Him. I know from experience that it is prejudice and misapprehension of what Christian Science is, that keeps many from enjoying the blessings it bestows.

I had been taking patent medicines for several years, and had been to one of the best sanitariums in this country, but was not healed, although I received some benefit, for which I shall always feel grateful, for I know the physicians did all they could for me. I sometimes thought I had exhausted all remedies, but did not give up, for I felt there must be something to heal me if I could find it.

When in this state of mind Christian Science came to my notice, and after reading several *Journals*, I purchased a copy of Science and Health. I read for several days at odd times. I commenced to improve, and in about a week I was healed of most of my ills, among which were dyspepsia and nervous debility.

Although I had heard about Christian Science before, I had never heard that the reading of the Christian Science textbook had ever effected the healing of anybody. I commenced reading to find out what Christian Science was, but was surprised to find myself improving, and was soon assured that it was the theology of Science and Health that healed me, just as it was the theology of

Jesus that healed the sick.

It has also proved to me that there can be no Christian Science Church that does not heal the sick and sinful, for healing follows as the natural result of the teaching of Christian Science. The Bible has become a new revelation to me, and I can read it much more understandingly by the light received through the reading of Science and Health. - A. F. M., Fairmont, Minn.

THROUGH GREAT TRIBULATIONS

When I attempt to make plain what Christian Science has done for me, words fail me. For twenty years I was a constant sufferer, my spine having been injured when I was very young. As a little child I suffered so much that I would look up to the stars and beg God, who I thought might be up there somewhere, to take me away from the earth, - I was so tired. A great wall of pain seemed to separate me from the pleasures enjoyed by others, and I could not explain how I felt, because no one could understand. Years passed, and I saw my earthly happiness swept away; my heart was broken and I did not know what to do. I cried for help, day after day and night after night, although I was not sure what God was, nor where He was. I only knew that I suffered, and was in need of help, and that there was no earthly help for either mind or body. I loved purity, truth, and right always, and this made evil seem a most terrible reality. I was unable to cope with it, and so found myself in despair. This was my condition when I commenced reading Science and Health. I was ready for its message, and in about ten days there came a wonderful insight into the truth which heals the sick and binds up the broken-hearted. All pain left me, I had a glimpse of the new heavens and the new earth, and was beginning to be fed by Love divine.

I had suffered for years with insomnia. That night I rested like a child, and awoke the next morning well and happy. A flood of light daily illumined the pages of the "little book," and the revelation it holds for all came to my waiting heart. "The peace which passeth all understanding" rested upon me, and joy too deep for words transformed my life. My prayers were answered, for I had found God in Christian Science.

The Bible, which I knew very little about, became my constant study, my joy, and my guide. The copy which I bought at the time of my healing is marked from Genesis to Revelation. It was so constantly in my hands for three years that the cover became worn and the leaves loose, so it has been laid away for a new

one. Two and three o'clock in the morning often found me poring over its pages, which grew more and more sacred to me every day, and the help I received therefrom was wonderful, for which I can find no words to express my gratitude.
- I. L., Los Angeles, Cal.

A HELPFUL TESTIMONY

Words cannot express my gratitude to God for Christian Science. When I first read Science and Health, I had tried every remedy I had ever heard of. I felt no change in mind or body that I was conscious of until I read page 16 of the chapter on "Prayer," in Science and Health. The first words of the "spiritual sense of the Lord's Prayer," telling of our Father-Mother God, gave me a glimpse of heavenly light. I stopped and reasoned, and remembered the teachings of Jesus. The truth of man's spiritual being dawned on my consciousness. I realized I was not subject to mortal laws, as I had been taught all my life. I could not explain how I knew this, but I knew it. Through Christian Science, Mrs. Eddy had given me what I had longed for all my life, - a Mother, a perfect "Father-Mother God." I had known there was a great lack, and at that time I believe the orthodox world had but half of the truth which Jesus came to establish. When I read, "Give us this day our daily bread," and its spiritual interpretation, my tears began to flow; all the years of bitterness, hate, and fear melted away. I knew then, as I know now, that nothing satisfies but Love. That day began the outward and inward conscious healing, - mental and physical. There never came a doubt! I absolutely knew that Christian Science was and is the truth. Money, friends, materiality, are nothing beside the conscious knowledge of God, man, and the universe.

I did not need treatment from any one, - Science and Health was so clear and beautiful. I could not understand the Bible before, but I found it illumined now that I had a little understanding of Christian Science. For ten years I have not had to lie down in the daytime from any sickness. I am now, and have been all these years, the picture of perfect health. When I first read Science and Health I weighed one hundred and four pounds; I now weigh over one hundred and sixty. This physical health is not to be compared to my happiness, - my harmony that nothing can take away, - because it is the gift of God. Nothing has shown me the perversity of the human mind more than in its conclusions in regard to my healing. Even when I felt and knew that I was healed, people constantly said, because I was thin and delicate looking, "You are not well, any one could look at you and know it." Now that I am fleshy, they say, "You don't look as if you

ever had a pain in all your life. You could not have had consumption.”

When I think what my life was before I had Christian Science, of the six years of colds, suffering, and coughing, not to mention the unhappiness, I want to “work, watch, and pray ” for the Mind of Christ, that I may work rightly in God’s vineyard, and to know that in truth, what belongs to one belongs to all, - that one God, one Life, Truth, and Love is all. - A. C. L., Kansas City, Kans.

DESIRE FOR LIQUOR AND TOBACCO DISAPPEARED

I first heard of Christian Science four years ago. At that time drinking and smoking were my comforters. I had no other companionship. I had lived almost constantly from childhood in an evil atmosphere. Though I was far from being satisfied with my condition, I failed to see how to better it until I read *Science and Health*. I used occasionally to listen to a sermon, but sermons did not give me any more comfort than I derived from my pipe, hence I concluded that church-going could not satisfy me and I preferred drinking and smoking. When I began to read *Science and Health*, I saw it offered something substantial. After a few months’ study all desire for drinking and smoking disappeared. I did not give them up; I made no sacrifices, I simply found something better. I might mention that I had smoked ever since I can remember. I used to smoke years before I left school, and, like most Englishmen, loved my pipe, and would almost prefer to miss a meal rather than to go without my smoke. I used to think it gave me comfort.

During my four years’ study of Christian Science I have not spent a cent for doctors or medicine, neither have I lost a day from my work on account of sickness, which compares wonderfully with the previous four years. I take a great interest and pleasure in reading the Bible and studying the lessons in the *Quarterly*. The Bible used to be a most mysterious book to me, but *Science and Health* makes it a most precious book, making its meaning clearer, plainer, and simpler.

I take this opportunity to express my gratitude to Mrs. Eddy and to the friend who invited me to attend the service held in the Auditorium years ago. I also wish to acknowledge the benefit I have had from the *Journal* and the *Sentinel*. They have helped me wonderfully. If the value of *Science and Health* and these publications were measured as business men value things, by the results or benefits they bring, they certainly would be priceless to me. It would be

impossible to measure their value, as I have got something from Science and Health that all the money in the world could not buy. - H. P. H., Chicago, Ill.

AN EXPRESSION OF LOVING GRATITUDE

In the spring of 1893, while studying for the ministry, Science and Health was placed in my hands, and the truth contained therein at once became to me the pearl of great price. I literally devoured the book, reading it about eighteen hours a day. Its originality was startling, upsetting my preconceived opinions of God, man, and creation. Two sentences especially appealed to me: "The foundation of mortal discord is a false sense of man's origin" (p. 262), and, "For right reasoning, there should be but one fact before the thought, namely, spiritual existence" (p. 492). I had found the keynote to the Science of being as taught in this marvellous book, and persevered until a glimpse of the new heavens and new earth came, for the old were passing away. With this spiritual uplifting came also physical health.

All my life had been spent in semi-invalidism, and I seemed destined to a life of suffering. In three weeks after beginning Science and Health, to my joyful surprise I found myself a well man, sound physically, and uplifted spiritually. Life was being lived from a new basis, the old things of personal sense were passing away and all things becoming new. I learned that the infinite good is the one Friend upon whom we can call at all times, an all-powerful, ever-present help in every time of trouble; that His children are really governed in peace and harmony by spiritual law, and as the right understanding of it is gained, the other things soon follow, bringing a peace the human concept can never know.

For the last twelve years my whole time has been devoted to Christian Science practice, and I have seen nearly every so-called incurable disease healed by its beneficent influence. God bless our dear Leader! She has set before us an open door, which no man can shut, and it is but a question of time when the world will know her better and love her more. - E. E. N., Washington, D. C.

HEALED OF BRIGHT'S DISEASE

August 18, 1902, I was taken down with what three doctors pronounced Bright's disease, and they stated that I would not live a year, or if I did succeed in living longer, I would be mentally unbalanced. On December 6, 1902, my wife presented me with Science and Health as a birthday gift, and it was indeed the

best present I ever received. Since that time I have been reading it and attending the Second Church here. I have not used any medicine since, nor has any one in our home. I am in the finest of health and have lost all my bad habits. This truth has brought a great spiritual uplifting to all of us, and words cannot express my gratitude to Mrs. Eddy and to all who have helped me to the same. - T. V., Chicago, Ill.

FIBROID TUMOR DESTROYED

When quite young I was impressed that the Bible was not properly interpreted by the preachers, for I could not conceive of a God of wrath who was unjust enough to allow His little ones to suffer pain, misery, and death. I had hope, however, that some day the truth would be revealed to an awakening world, but little did I dream that even then there was one of God's noble women who reflected sufficient purity and holiness to entertain the "angel of his presence," and commune with the true God.

I was believed to be predisposed to scrofula, so that I was not a strong or attractive child, and my girlhood and womanhood were scarcely ever free from dread of the laws of matter and lack of strength. The climax was reached when a physician informed me, after weeks of treatment, that I had a fibroid tumor, which required an operation. The conditions were most trying and I was heartsick and discouraged when, in January, 1893, I heard of Christian Science through a letter from a dear sister who had been greatly benefited thereby, and I resolved to go at once to a practitioner, for I believed it to be the long-lost truth that would make me free. It meant a great effort and sacrifice for me to go to Chicago at that time, but divine Love opened the way and I reached there in March. I had been in my sister's home but a few days, reading Science and Health almost constantly, when I asked her if I had not better have treatment for the tumor, which had given me so much trouble. She said to me, "You feel well, do you not?" I assured her that I never had felt so well as I had since reaching there. "Well," she said with decision, "your tumor is gone, for God never made it," and her statements were true, for it has never been heard of from that day. Since then I have been healed of chronic sore throat, hay fever, and other troubles, and I know that Christian Science is the truth. - B. W. S., Coldwater, Mich.

LIGHT OUT OF DARKNESS

I have received so much benefit from the testimonies in the *Sentinel* and *Journal* that I send mine, hoping it may cheer some struggling heart. I was reared by kind and loving Christian parents and was a member of an orthodox church for over twenty years, but I was never satisfied. I was filled with fear and bound down by the false gods of this world, - sin, disease, and poverty; consequently every way I turned, and in everything I attempted to do, I was met with disappointment and failure; but God was leading me into a different life.

My interest was first awakened to Christian Science about thirteen years ago, and I have been a willing disciple ever since. Through the reading of *Science and Health* I was healed of chronic catarrh and laryngitis, and it also enabled me to lay off my glasses. Christian Science has not only helped me mentally, morally, and physically, but the greatest blessing of all is the spiritual uplifting which enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross which, though it seems heavy at times, always brings a sure reward. Christian Science has not only helped me, but it has enabled me to help others.

The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart goes out in gratitude to Mrs. Eddy for the work she has done and is still doing for the world, and to God I am most grateful that He has guided me into the truth, that I may have life, and have it more abundantly. - Mrs. M. M., Chicago, Ill.

A PRICELESS BOON

I have long desired to express my gratitude for what Christian Science has done, through reading *Science and Health*, for me and my family. I was healed of profanity, the tobacco habit, and a bad temper, through the understanding that man is the image and likeness of God. I was also healed of kidney disease and rheumatism. What surprised me most, however, was this; I had had one finger thrown out of place some fifteen years before. It was crooked, but it became straight and useful. A bone in my foot had also been broken, leaving a bunch, which disappeared after I studied Christian Science and received class instruction. I am an entirely well man and for this I am very grateful. I am also glad that I have learned enough of Truth and love to be able to heal others. I wish to express my thankful appreciation of our Leader, also of the *Sentinel* and the

Journal. - N. R. F., Salina, Kans.

HEALED OF CONSUMPTION AND ASTHMA

It is a pleasure to acknowledge the great benefits which have come to me through Christian Science. It is nearly ten years since I began the investigation of the subject by borrowing a copy of *Science and Health*. I had become a hopeless sufferer from asthma, - the disease being so aggravated at times as to make breathing almost impossible. I was also a victim of that dread disease, consumption. It was hereditary, nearly all my family on both sides having passed away with it. I took up Christian Science very much as a drowning man catches at a straw. However, I was much interested as soon as I began to understand it, and having read the book nearly all my waking hours for a few weeks, I became so much better and so convinced of its truth, that myself and wife destroyed all the medicines in the home, and have never since used any remedy except Christian Science. I continued to study and to put into practice the teaching as best I knew, and was restored to health in a few months.

Prior to my investigation of Christian Science I had been from boyhood an outspoken infidel, had read that class of literature extensively, and had no desire for anything of a religious nature, - the orthodox teaching never having appealed to me as a rational exposition of an all-wise God. I now have no more doubt of the truth of the teaching of the great Way-shower, Jesus of Nazareth, than I doubt the correctness of the basic law of mathematics or music. I have no doubt whatever that Christian Science saved me from the grave, and thus proved a most practicable and efficient help in time of greatest need. However great my physical suffering has been, I can but feel glad that through it the door of consciousness was opened to let in the light of Truth. Thus I have progressed a little way in the knowledge of God, good, as revealed in Christian Science. - C. B., Webb City, Mo.

A GRATEFUL TESTIMONY

“Thy word is a lamp unto my feet, and a light unto my path. “

This has been proven to me in every way. When Christian Science came to me, I was a wreck, physically, mentally, and financially; but since the reading of *Science and Health* turned my thought toward the light, I have found that, as far as I am willing to receive the word and live it, all comforts are supplied me. I am

especially grateful for the spiritual help. I know that things which I did and thought last year I would not do or think this year, and am satisfied. Through the careful and prayerful study of Science and Health I have been lifted from sickness to health, from sorrow to peace, from lack to plenty, and, the most beautiful of all, from darkness to light. - Mrs. H. S. C., Seattle, Wash.