

**Science and Health,  
with Key to the  
Scriptures**

**Mary Baker Eddy**



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## Preface

**T**O those leaning on the sustaining infinite, to-day is 1  
big with blessings. The wakeful shepherd beholds  
the first faint morning beams, ere cometh the full radiance 3  
of a risen day. So shone the pale star to the prophet-  
shepherds; yet it traversed the night, and came where, in  
cradled obscurity, lay the Bethlehem babe, the human 6  
herald of Christ, Truth, who would make plain to be-  
nighted understanding the way of salvation through Christ  
Jesus, till across a night of error should dawn the morn- 9  
ing beams and shine the guiding star of being. The Wise-  
men were led to behold and to follow this daystar of  
divine Science, lighting the way to eternal harmony. 12

The time for thinkers has come. Truth, independent  
of doctrines and time-honored systems, knocks at the  
portal of humanity. Contentment with the past and 15  
the cold conventionality of materialism are crumbling  
away. Ignorance of God is no longer the stepping-  
stone to faith. The only guarantee of obedience is a 18  
right apprehension of Him whom to know aright is  
Life eternal. Though empires fall, "the Lord shall  
reign forever." 21

A book introduces new thoughts, but it cannot make  
them speedily understood. It is the task of the sturdy  
pioneer to hew the tall oak and to cut the rough 24  
granite. Future ages must declare what the pioneer  
has accomplished.

Since the author's discovery of the might of Truth in 27

1 the treatment of disease as well as of sin, her system has  
 been fully tested and has not been found wanting; but  
 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  
 6 must yield to the harmony of spiritual sense, even as the  
 science of music corrects false tones and gives sweet con-  
 cord to sound.

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-  
 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-  
 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-  
 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  
 21 facts, — the reputed longevity of the Antediluvians,  
 and the rapid multiplication and increased violence of  
 diseases since the flood.

24 In the author's work, *RETROSPECTION AND INTROSPEC-*  
*TION*, may be found a biographical sketch, narrating  
 experiences which led her, in the year 1866, to the dis-  
 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  
 30 the Bible was her sole teacher; but these compositions  
 were crude, — the first steps of a child in the newly dis-  
 covered world of Spirit.

She also began to jot down her thoughts on the 1  
main subject, but these jottings were only infantile  
lispings of Truth. A child drinks in the outward world 3  
through the eyes and rejoices in the draught. He is  
as sure of the world's existence as he is of his own; yet  
he cannot describe the world. He finds a few words, 6  
and with these he stammeringly attempts to convey his  
feeling. Later, the tongue voices the more definite  
thought, though still imperfectly. 9

So was it with the author. As a certain poet says of  
himself, she "lisped in numbers, for the numbers  
came." Certain essays written at that early date are 12  
still in circulation among her first pupils; but they are  
feeble attempts to state the Principle and practice of  
Christian healing, and are not complete nor satisfac- 15  
tory expositions of Truth. To-day, though rejoicing  
in some progress, she still finds herself a willing dis-  
ciple at the heavenly gate, waiting for the Mind of 18  
Christ.

Her first pamphlet on Christian Science was copy-  
righted in 1870; but it did not appear in print until 21  
1876, as she had learned that this Science must be  
demonstrated by healing, before a work on the subject  
could be profitably studied. From 1867 until 1875, 24  
copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she  
made copious notes of Scriptural exposition, which 27  
have never been published. This was during the years  
1867 and 1868. These efforts show her comparative  
ignorance of the stupendous Life-problem up to that 30  
time, and the degrees by which she came at length  
to its solution; but she values them as a parent

1 may treasure the memorials of a child's growth, and she would not have them changed.

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  
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  
9 Christian Science. A few books, however, which are based on this book, are useful.

The author has not compromised conscience to suit  
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-  
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  
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  
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  
24 purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth,  
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  
30 works be reprov'd. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Many imagine that the phenomena of physical heal- 1  
 ing in Christian Science present only a phase of the  
 action of the human mind, which action in some unex- 3  
 plained way results in the cure of disease. On the con-  
 trary, Christian Science rationally explains that all  
 other pathological methods are the fruits of human 6  
 faith in matter, — faith in the workings, not of Spirit,  
 but of the fleshly mind which must yield to Science.

The physical healing of Christian Science results 9  
 now, as in Jesus' time, from the operation of divine  
 Principle, before which sin and disease lose their real-  
 ity in human consciousness and disappear as naturally 12  
 and as necessarily as darkness gives place to light and  
 sin to reformation. Now, as then, these mighty works  
 are not supernatural, but supremely natural. They are 15  
 the sign of Immanuel, or "God with us," — a divine  
 influence ever present in human consciousness and re-  
 peating itself, coming now as was promised aforetime, 18

To preach deliverance to the captives [of sense],  
 And recovering of sight to the blind,  
 To set at liberty them that are bruised. 21

When God called the author to proclaim His Gospel  
 to this age, there came also the charge to plant and  
 water His vineyard. 24

The first school of Christian Science Mind-healing  
 was started by the author with only one student in  
 Lynn, Massachusetts, about the year 1867. In 1881, 27  
 she opened the Massachusetts Metaphysical College in  
 Boston, under the seal of the Commonwealth, a law  
 relative to colleges having been passed, which enabled 30  
 her to get this institution chartered for medical pur-

1 poses. No charters were granted to Christian Scien-  
tists for such institutions after 1883, and up to that  
3 date, hers was the only College of this character which  
had been established in the United States, where  
Christian Science was first introduced.

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  
9 Christ, Scientist; President of the first Christian Sci-  
entist Association, convening monthly; publisher of  
her own works; and (for a portion of this time) sole  
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  
15 its prosperity with a deep-lying conviction that the  
next two years of her life should be given to the prep-  
aration of the revision of SCIENCE AND HEALTH, which  
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  
21 read this book throughout consecutively in order to elu-  
cidate her idealism.

In the spirit of Christ's charity, — as one who "hopeth  
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

# Science and Health

## 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.

THE prayer that reforms the sinner and heals the 1  
sick is an absolute faith that all things are 2  
possible to God, — a spiritual understanding of Him, 3  
an unselfed love. Regardless of what another may say  
or think on this subject, I speak from experience.  
Prayer, watching, and working, combined with self-im- 6  
molation, are God's gracious means for accomplishing  
whatever has been successfully done for the Christian-  
ization and health of mankind. 9

Thoughts unspoken are not unknown to the divine  
Mind. Desire is prayer; and no loss can occur from  
trusting God with our desires, that they may be 12  
moulded and exalted before they take form in words  
and in deeds.

1 What are the motives for prayer? Do we pray to  
 make ourselves better or to benefit those who hear us,  
 3 <sup>Right</sup> to enlighten the infinite or to be heard of  
<sup>motives</sup> men? Are we benefited by praying? Yes,  
 the desire which goes forth hungering after righteous-  
 6 ness is blessed of our Father, and it does not return  
 unto us void.

God is not moved by the breath of praise to do more  
 9 than He has already done, nor can the infinite do less  
<sup>Deity</sup> than bestow all good, since He is unchang-  
<sup>unchangeable</sup> ing wisdom and Love. We can do more for  
 12 ourselves by humble fervent petitions, but the All-lov-  
 ing does not grant them simply on the ground of lip-  
 service, for He already knows all.

15 Prayer cannot change the Science of being, but it  
 tends to bring us into harmony with it. Goodness at-  
 tains the demonstration of Truth. A request that  
 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  
 21 humanly circumscribed, — an error which impedes spirit-  
 ual growth.

God is Love. Can we ask Him to be more? God is  
 24 intelligence. Can we inform the infinite Mind of any-  
<sup>God's</sup> thing He does not already comprehend?  
<sup>standard</sup> Do we expect to change perfection? Shall  
 27 we plead for more at the open fount, which is pour-  
 ing forth more than we accept? The unspoken desire  
 does bring us nearer the source of all existence and  
 30 blessedness.

Asking God to *be* God is a vain repetition. God is  
 "the same yesterday, and to-day and forever;" and

He who is immutably right will do right without being 1  
reminded of His province. The wisdom of man is not  
sufficient to warrant him in advising God. 3

Who would stand before a blackboard, and pray the  
principle of mathematics to solve the problem? The  
rule is already established, and it is our The spiritual 6  
task to work out the solution. Shall we mathematics  
ask the divine Principle of all goodness to do His own  
work? His work is done, and we have only to avail 9  
ourselves of God's rule in order to receive His bless-  
ing, which enables us to work out our own salvation.

The Divine Being must be reflected by man, — else 12  
man is not the image and likeness of the patient,  
tender, and true, the One "altogether lovely;" but to  
understand God is the work of eternity, and demands 15  
absolute consecration of thought, energy, and desire.

How empty are our conceptions of Deity! We admit  
theoretically that God is good, omnipotent, omni- 18  
present, infinite, and then we try to give Prayerful  
information to this infinite Mind. We plead ingratitude  
for unmerited pardon and for a liberal outpouring of 21  
benefactions. Are we really grateful for the good  
already received? Then we shall avail ourselves of the  
blessings we have, and thus be fitted to receive more. 24  
Gratitude is much more than a verbal expression of  
thanks. Action expresses more gratitude than speech.

If we are ungrateful for Life, Truth, and Love, and 27  
yet return thanks to God for all blessings, we are in-  
sincere and incur the sharp censure our Master pro-  
nounces on hypocrites. In such a case, the only 30  
acceptable prayer is to put the finger on the lips and  
remember our blessings. While the heart is far from

1 divine Truth and Love, we cannot conceal the ingrati-  
tude of barren lives.

3 What we most need is the prayer of fervent desire  
for growth in grace, expressed in patience, meekness,

6 <sup>Efficacious</sup>  
<sup>petitions</sup> love, and good deeds. To keep the com-  
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

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."

12 The habitual struggle to be always good is unceas-  
ing prayer. Its motives are made manifest in the

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

to be partakers of Love.

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

19 <sup>Watchfulness</sup>  
<sup>requisite</sup> and holier, expressed in daily watchful-  
ness and in striving to assimilate more of

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  
24 divine nature; but in this wicked world goodness

will "be evil spoken of," and patience must bring  
experience.

27 Audible prayer can never do the works of spiritual  
understanding, which regenerates; but silent prayer,

28 <sup>Veritable</sup>  
<sup>devotion</sup> watchfulness, and devout obedience enable  
us to follow Jesus' example. Long prayers,

superstition, and creeds clip the strong pinions of love,  
and clothe religion in human forms. Whatever mate-

rializes worship hinders man's spiritual growth and keeps 1  
him from demonstrating his power over error.

✓ Sorrow for wrong-doing is but one step towards reform 3  
and the very easiest step. The next and great step re-  
quired by wisdom is the test of our sincerity, Sorrow and  
— namely, reformation. To this end we are reformation 6  
placed under the stress of circumstances. Temptation  
bids us repeat the offence, and woe comes in return for  
what is done. So it will ever be, till we learn that there 9  
is no discount in the law of justice and that we must pay  
“the uttermost farthing.” The measure ye mete “shall  
be measured to you again,” and it will be full “and run- 12  
ning over.”

Saints and sinners get their full award, but not always  
in this world. The followers of Christ drank his cup. 15  
Ingratitude and persecution filled it to the brim; but God  
pours the riches of His love into the understanding and  
affections, giving us strength according to our day. Sin- 18  
ners flourish “like a green bay tree;” but, looking farther,  
the Psalmist could see their end, — the destruction of sin  
through suffering. 21

Prayer is not to be used as a confessional to cancel sin.  
Such an error would impede true religion. Sin is forgiven  
only as it is destroyed by Christ, — Truth and Cancellation 24  
Life. If prayer nourishes the belief that sin is of human sin  
cancelled, and that man is made better merely by praying,  
prayer is an evil. He grows worse who continues in sin 27  
because he fancies himself forgiven.

An apostle says that the Son of God [Christ] came to  
“destroy the *works* of the devil.” We should Diabolism 30  
follow our divine Exemplar, and seek the de- destroyed  
struction of all evil works, error and disease included.

1 We cannot escape the penalty due for sin. The Scrip-  
 tures say, that if we deny Christ, "he also will deny us."

3 Divine Love corrects and governs man. Men may  
 pardon, but this divine Principle alone reforms the

6 Pardon and  
 amendment sinner. God is not separate from the wis-  
 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

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  
 12 of destroying sin. Every supposed pleasure in sin

will furnish more than its equivalent of pain, until be-  
 lief in material life and sin is destroyed. To reach

15 heaven, the harmony of being, we must understand  
 the divine Principle of being.

"God is Love." More than this we cannot ask,  
 18 higher we cannot look, farther we cannot go. To

21 Mercy without  
 partiality suppose that God forgives or punishes sin  
 according as His mercy is sought or un-

sought, is to misunderstand Love and to make prayer  
 the safety-valve for wrong-doing.

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

her, and to Peter he said, "Thou art an of-  
 27 Divine  
 severity fence unto me." He came teaching and

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,  
 30 who lived in the time of Jesus, left this record: "His  
 rebuke is fearful." The strong language of our Mas-  
 ter confirms this description.

The only civil sentence which he had for error was, 1  
 "Get thee behind me, Satan." Still stronger evidence 2  
 that Jesus' reproof was pointed and pungent is found 3  
 in his own words, — showing the necessity for such 4  
 forcible utterance, when he cast out devils and healed 5  
 the sick and sinning. The relinquishment of error de- 6  
 prives material sense of its false claims.

Audible prayer is impressive; it gives momentary 7  
 solemnity and elevation to thought. But does it pro- 8  
 duce any lasting benefit? Looking deeply 9  
 into these things, we find that "a zeal . . . Audible  
 not according to knowledge" gives occasion for reac- 10  
 tion unfavorable to spiritual growth, sober resolve, and 11  
 wholesome perception of God's requirements. The mo- 12  
 tives for verbal prayer may embrace too much love of 13  
 applause to induce or encourage Christian sentiment. 14  
 15

Physical sensation, not Soul, produces material ec- 16  
 stasy and emotion. If spiritual sense always guided 17  
 men, there would grow out of ecstatic mo- Emotional  
 ments a higher experience and a better life utterances 18  
 with more devout self-abnegation and purity. A self- 19  
 satisfied ventilation of fervent sentiments never makes 20  
 a Christian. God is not influenced by man. The "di- 21  
 vine ear" is not an auditory nerve. It is the all-hearing 22  
 and all-knowing Mind, to whom each need of man is 23  
 always known and by whom it will be supplied. 24  
 25

The danger from prayer is that it may lead us into temp- 26  
 tation. By it we may become involuntary hypocrites, ut- 27  
 tering desires which are not real and consoling 28  
 ourselves in the midst of sin with the recollection 29  
 that we have prayed over it or mean to ask for- 30  
 givenness at some later day. Hypocrisy is fatal to religion.

1 A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite.  
 3 We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to  
 6 hide it. Their prayers are indexes which do not correspond with their character. They hold secret fellowship with  
 9 sin, and such externals are spoken of by Jesus as "like unto whited sepulchres . . . full . . . of all uncleanness."

If a man, though apparently fervent and prayerful, is impure and therefore insincere, what must be the  
 12 Aspiration and love comment upon him? ✓ If he reached the loftiness of his prayer, there would be no occasion for comment. ( If we feel the aspiration, hu-  
 15 mility, 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  
 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-  
 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  
 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  
 27 willing to have our neighbor see?

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way  
 30 Searching the heart 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

rather give thanks that we are "not as other men"? 1  
 During many years the author has been most grateful  
 for merited rebuke. The wrong lies in unmerited cen- 3  
 sure, — in the falsehood which does no one any good.

The test of all prayer lies in the answer to these  
 questions: Do we love our neighbor better because of 6  
 this asking? Do we pursue the old selfish- Summit of  
 aspiration  
 ness, satisfied with having prayed for some-  
 thing better, though we give no evidence of the sin- 9  
 cerity of our requests by living consistently with our  
 prayer? If selfishness has given place to kindness,  
 we shall regard our neighbor unselfishly, and bless 12  
 them that curse us; but we shall never meet this great  
 duty simply by asking that it may be done. There is  
 a cross to be taken up before we can enjoy the fruition 15  
 of our hope and faith.

Dost thou "love the Lord thy God with all thy  
 heart, and with all thy soul, and with all thy mind"? 18  
 This command includes much, even the sur- Practical  
 religion  
 render of all merely material sensation, affec-  
 tion, and worship. This is the El Dorado of Christianity. 21  
 It involves the Science of Life, and recognizes only the  
 divine control of Spirit, in which Soul is our master,  
 and material sense and human will have no place. 24

Are you willing to leave all for Christ, for Truth, and  
 so be counted among sinners? No! Do you really desire  
 to attain this point? No! Then why make long The chalice  
 sacrificial 27  
 prayers about it and ask to be Christians,  
 since you do not care to tread in the footsteps of our  
 dear Master? If unwilling to follow his example, why 30  
 pray with the lips that you may be partakers of his  
 nature? Consistent prayer is the desire to do right.

1 Prayer means that we desire to walk and will walk in  
the light so far as we receive it, even though with bleed-  
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  
6 of prayer. If good enough to profit by Jesus' cup of  
earthly sorrows, God will sustain us under these sor-  
rows. Until we are thus divinely qualified and are  
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."  
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  
15 us to enter. Spiritual attainments open the door to a  
higher understanding of the divine Life.

One of the forms of worship in Thibet is to carry a  
18 praying-machine through the streets, and stop at the  
doors to earn a penny by grinding out a  
Perfunctory prayers prayer. But the advance guard of progress has  
21 paid for the privilege of prayer the price of persecution.

Experience teaches us that we do not always receive  
the blessings we ask for in prayer. There is some mis-  
24 apprehension of the source and means of  
all goodness and blessedness, or we should  
Asking amiss certainly receive that for which we ask. The Scrip-  
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  
30 best for us to receive. In this case infinite Love will  
not grant the request. Do you ask wisdom to be mer-  
ciful and not to punish sin? Then "ye ask amiss."

Without punishment, sin would multiply. Jesus' prayer, 1  
 "Forgive us our debts," specified also the terms of  
 forgiveness. When forgiving the adulterous woman he 3  
 said, "Go, and sin no more."

A magistrate sometimes remits the penalty, but this  
 may be no moral benefit to the criminal, and at best, it 6  
 only saves the criminal from one form of Remission  
of penalty  
 punishment. The moral law, which has the  
 right to acquit or condemn, always demands restitu- 9  
 tion before mortals can "go up higher." Broken law  
 brings penalty in order to compel this progress.

Mere legal pardon (and there is no other, for divine 12  
 Principle never pardons our sins or mistakes till they  
are corrected) leaves the offender free to re- Truth anni-  
hilates error  
 peat the offence, if indeed, he has not already 15  
 suffered sufficiently from vice to make him turn from it  
 with loathing. Truth bestows no pardon upon error, but  
 wipes it out in the most effectual manner. Jesus suffered 18  
 for our sins, not to annul the divine sentence for an in-  
 dividual's sin, but because sin brings inevitable suffering.

Petitions bring to mortals only the results of mor- 21  
 tals' own faith. We know that a desire for holiness is  
 requisite in order to gain holiness; but if we Desire for  
holiness  
 desire holiness above all else, we shall sac- 24  
 rifice everything for it. We must be willing to do this,  
 that we may walk securely in the only practical road  
 to holiness. Prayer cannot change the unalterable 27  
 Truth, nor can prayer alone give us an understanding  
 of Truth; (but prayer, coupled with a fervent habitual  
 desire to know and do the will of God, will bring us 30  
 into all Truth.) Such a desire has little need of audible  
 expression. It is best expressed in thought and in life.

1 "The prayer of faith shall save the sick," says the  
 Scripture. What is this healing prayer? A mere re-  
 3 <sup>Prayer for</sup> quest that God will heal the sick has no  
<sup>the sick</sup> power to gain more of the divine presence  
 than is always at hand. The beneficial effect of  
 6 such prayer for the sick is on the human mind, mak-  
 ing it act more powerfully on the body through a blind  
 faith in God. This, however, is one belief casting out  
 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 standing of the divine healing Principle as manifested  
 in Jesus, whose humble prayers were deep and con-  
 scientious protests of Truth, — of man's likeness to  
 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  
 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  
 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  
 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.

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  
 30 <sup>Love impartial</sup> pray or are prayed for audibly, only peti-  
<sup>and universal</sup> tioners (*per se* or by proxy) should get well. In divine  
 Science, where prayers are mental, *all* may avail them-

selves of God as “a very present help in trouble.” 1  
 Love is impartial and universal in its adaptation and  
 bestowals. It is the open fount which cries, “Ho, 3  
 every one that thirsteth, come ye to the waters.”

In public prayer we often go beyond our convictions,  
 beyond the honest standpoint of fervent desire. If we 6  
 are not secretly yearning and openly striv-  
 ing for the accomplishment of all we ask, Public exaggerations  
 our prayers are “vain repetitions,” such as the heathen 9  
 use. If our petitions are sincere, we labor for what we  
 ask; and our Father, who seeth in secret, will reward  
 us openly. Can the mere public expression of our de- 12  
 sires increase them? Do we gain the omnipotent ear  
 sooner by words than by thoughts? Even if prayer is  
 sincere, God knows our need before we tell Him or our 15  
fellow-beings about it. If we cherish the desire hon-  
 estly and silently and humbly, God will bless it, and  
 we shall incur less risk of overwhelming our real 18  
 wishes with a torrent of words.

If we pray to God as a corporeal person, this will  
 prevent us from relinquishing the human doubts and 21  
 fears which attend such a belief, and so we  
 cannot grasp the wonders wrought by infi- Corporeal ignorance  
 nite, incorporeal Love, to whom all things are possible. 24  
 Because of human ignorance of the divine Principle,  
 Love, the Father of all is represented as a corporeal  
 creator; hence men recognize themselves as merely 27  
 physical, and are ignorant of man as God’s image or re-  
 flection and of man’s eternal incorporeal existence. The  
 world of error is ignorant of the world of Truth, — blind 30  
 to the reality of man’s existence, — for the world of sen-  
 sation is not cognizant of life in Soul, not in body. ✓

1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we  
 3 <sup>Bodily</sup> would gain, we are not "absent from the  
 presence <sup>body</sup>" and "present with the Lord" in the demonstration of Spirit. We cannot "serve two masters." To be "present with the Lord" is to have, not  
 6 mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in  
 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. ✓

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  
 15 <sup>Spiritualized</sup> complaints. If suffering from a belief in  
 consciousness <sup>sickness</sup>, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the  
 18 promise Jesus bestows: "He that believeth on me, the works that I do shall he do also; . . . because I  
 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  
 24 sense.

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion  
 27 over the whole earth. This understanding casts out error and heals the sick, and with it you can speak  
 30 "as one having authority."

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father

which is in secret; and thy Father, which seeth in 1  
secret, shall reward thee openly.”

✓ So spake Jesus. The closet typifies the sanctuary of 3  
Spirit, the door of which shuts out sinful sense but  
lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*. Spiritual sanctuary 6  
The Father in secret is unseen to the physical senses,  
but He knows all things and rewards according to  
motives, not according to speech. To enter into the 9  
heart of prayer, the door of the erring senses must be  
closed. Lips must be mute and materialism silent,  
that man may have audience with Spirit, the divine 12  
Principle, Love, which destroys all error.

In order to pray aright, we must enter into the  
closet and shut the door. We must close the lips and 15  
silence the material senses. In the quiet Effectual invocation  
sanctuary of earnest longings, we must  
deny sin and plead God's allness. We must resolve to 18  
take up the cross, and go forth with honest hearts to  
work and watch for wisdom, Truth, and Love. We  
must “pray without ceasing.” Such prayer is an- 21  
swered, in so far as we put our desires into practice.  
The Master's injunction is, that we pray in secret and  
let our lives attest our sincerity. 24

Christians rejoice in secret beauty and bounty, hidden  
from the world, but known to God. Self-forgetfulness,  
purity, and affection are constant prayers. Trustworthy beneficence 27  
Practice not profession, understanding not  
belief, gain the ear and right hand of omnipotence and  
they assuredly call down infinite blessings. Trustworthi- 30  
ness is the foundation of enlightened faith. Without a  
fitness for holiness, we cannot receive holiness.

1 A great sacrifice of material things must precede this  
 advanced spiritual understanding. The highest prayer  
 3 is not one of faith merely; it is demonstra-  
 3 Loftiest tion. Such prayer heals sickness, and must  
adoration destroy sin and death. It distinguishes between Truth  
 6 that is sinless and the falsity of sinful sense.

Our Master taught his disciples one brief prayer,  
 which we name after him the Lord's Prayer. Our Mas-  
 9 The prayer of ter said, "After this manner therefore pray  
Jesus Christ ye," and then he gave that prayer which  
 covers all human needs. There is indeed some doubt  
 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.

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-  
 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  
 21 sin, can we reach the heaven-born aspiration and spir-  
 itual consciousness, which is indicated in the Lord's  
 Prayer and which instantaneously heals the sick.

24 Here let me give what I understand to be the spir-  
 itual sense of the Lord's Prayer:

Our Father which art in heaven,  
 27 *Our Father-Mother God, all-harmonious,*  
 Hallowed be Thy name.  
*Adorable One.*

30 Thy kingdom come.  
*Thy kingdom is come; Thou art ever-present.*

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

*Enable us to know, — as in heaven, so on earth, — God is  
omnipotent, supreme.* 3

Give us this day our daily bread;

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

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

*And Love is reflected in love;*

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

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

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

*For God is infinite, all-power, all Life, Truth, Love, over  
all, and All.* 15

## 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.*

1 **A**TONEMENT is the exemplification of man's unity  
with God, whereby man reflects divine Truth, Life,  
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 in-  
6 Divine onenessdividual 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  
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  
12 refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not  
God to man; for the divine Principle of Christ is God,  
15 Human reconciliation 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 Truth, could conciliate no nature above his own, derived

from the eternal Love. It was therefore Christ's purpose 1  
to reconcile man to God, not God to man. Love and  
Truth are not at war with God's image and likeness. 3  
Man cannot exceed divine Love, and so atone for him-  
self. Even Christ cannot reconcile Truth to error, for  
Truth and error are irreconcilable. Jesus aided in reconciling 6  
man to God by giving man a truer sense of Love,  
the divine Principle of Jesus' teachings, and this truer  
sense of Love redeems man from the law of matter, 9  
sin, and death by the law of Spirit, — the law of divine  
Love.

The Master forbore not to speak the whole truth, de- 12  
claring precisely what would destroy sickness, sin, and  
death, although his teaching set households at variance,  
and brought to material beliefs not peace, but a 15  
sword.

Every pang of repentance and suffering, every effort  
for reform, every good thought and deed, will help us to 18  
understand Jesus' atonement for sin and aid  
its efficacy; but if the sinner continues to pray Efficacious  
repentance  
and repent, sin and be sorry, he has little part in the atone- 21  
ment, — in the *at-one-ment* with God, — for he lacks the  
practical repentance, which reforms the heart and enables  
man to do the will of wisdom. Those who cannot dem- 24  
onstrate, at least in part, the divine Principle of the teach-  
ings and practice of our Master have no part in God. If  
living in disobedience to Him, we ought to feel no secur- 27  
ity, although God is good.

Jesus urged the commandment, "Thou shalt have no  
other gods before me," which may be ren-  
dered: Thou shalt have no belief of Life as Jesus'  
sinless career 30  
mortal; thou shalt not know evil, for there is one Life, —

1 even God, good. He rendered "unto Cæsar the things  
 which are Cæsar's; and unto God the things that are  
 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.

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  
 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  
 12 clergy, observe the Sabbath, make long prayers, and yet  
 be sensual and sinful.

Jesus bore our infirmities; he knew the error of mortal  
 15 belief, and "with his stripes [the rejection of error] we are  
 healed." "Despised and rejected of men,"  
 Perfect example returning blessing for cursing, he taught mor-  
 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,  
 21 well knowing that to obey the divine order and trust God,  
 saves retracing and traversing anew the path from sin to  
 holiness.

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  
 Behest of the cross the realm of Love. St. Paul wrote, "Let us  
 27 lay aside every weight, and the sin which doth so  
 easily beset us, and let us run with patience the race that  
 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.

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

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

If my friends are going to Europe, while I am *en* 15  
*route* for California, we are not journeying together.  
 We have separate time-tables to consult, Inharmonious  
travellers  
 different routes to pursue. Our paths have 18  
 diverged at the very outset, and we have little oppor-  
 tunity to help each other. On the contrary, if my  
 friends pursue my course, we have the same railroad 21  
 guides, and our mutual interests are identical; or, if I  
 take up their line of travel, they help me on, and our  
 companionship may continue. 24

Being in sympathy with matter, the worldly man is at  
 the beck and call of error, and will be attracted thither-  
 ward. He is like a traveller going westward Zigzag  
course 27  
 for a pleasure-trip. The company is alluring  
 and the pleasures exciting. After following the sun for  
 six days, he turns east on the seventh, satisfied if he can 30  
 only imagine himself drifting in the right direction. By-  
 and-by, ashamed of his zigzag course, he would borrow

1 the passport of some wiser pilgrim, thinking with the aid of this to find and follow the right road.

3 Vibrating like a pendulum between sin and the hope of forgiveness, — selfishness and sensuality causing con-  
 6 <sup>Moral</sup>stant retrogression, — our moral progress will  
 retrogression be slow. Waking to Christ's demand, mortals  
 experience suffering. This causes them, even as drown-  
 9 through Christ's precious love these efforts are crowned  
 with success.

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

<sup>Wait for</sup> “Occupy till I come!” Wait for your re-  
 reward ward, and “be not weary in well doing.” If  
 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.

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  
 21 temptation, for Love means that we shall be tried and  
 purified.

Final deliverance from error, whereby we rejoice in  
 24 immortality, boundless freedom, and sinless sense, is not  
<sup>Deliverance</sup>reached through paths of flowers nor by pinning  
 not vicarious one's faith without works to another's vicarious  
 27 effort. Whosoever believeth that wrath is righteous or  
 that divinity is appeased by human suffering, does not  
 understand God.

30 Justice requires reformation of the sinner. Mercy  
 cancels the debt only when justice approves. Revenge  
 is inadmissible. Wrath which is only appeased is not

destroyed, but partially indulged. Wisdom and Love 1  
 may require many sacrifices of self to save us from sin.  
 One sacrifice, however great, is insufficient to Justice and 3  
 pay the debt of sin. The atonement requires substitution  
 constant self-immolation on the sinner's part. That  
 God's wrath should be vented upon His beloved Son, is 6  
 divinely unnatural. Such a theory is man-made. The  
 atonement is a hard problem in theology, but its scien-  
 tific explanation is, that suffering is an error of sinful sense 9  
 which Truth destroys, and that eventually both sin and suf-  
 fering will fall at the feet of everlasting Love.

Rabbinical lore said: "He that taketh one doctrine, 12  
 firm in faith, has the Holy Ghost dwelling in him."  
 This preaching receives a strong rebuke in Doctrines 15  
 the Scripture, "Faith without works is dead." and faith  
 Faith, if it be mere belief, is as a pendulum swinging be-  
 tween nothing and something, having no fixity. Faith,  
 advanced to spiritual understanding, is the evidence gained 18  
 from Spirit, which rebukes sin of every kind and estab-  
 lishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* and the 21  
 words corresponding thereto have these two defini-  
 tions, *trustfulness* and *trustworthiness*. One Self-reliance 24  
 kind of faith trusts one's welfare to others. and confidence  
 Another kind of faith understands divine Love and how  
 to work out one's "own salvation, with fear and trem-  
 bling." "Lord, I believe; help thou mine unbelief!" 27  
 expresses the helplessness of a blind faith; whereas the  
 injunction, "Believe . . . and thou shalt be saved!"  
 demands self-reliant trustworthiness, which includes spir- 30  
 itual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or

1 *to be constant.* This certainly applies to Truth and Love  
understood and practised. Firmness in error will never  
3 save from sin, disease, and death.

Acquaintance with the original texts, and willingness  
to give up human beliefs (established by hierarchies, and  
6 Life's healing  
currents 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  
9 the buoys and healing currents of Truth are pointed  
out.

He to whom "the arm of the Lord" is revealed will  
12 believe our report, and rise into newness of life with re-  
Radical  
changes generation. This is having part in the atone-  
ment; this is the understanding, in which  
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  
18 which has come over popular opinions in regard to pre-  
destination and future punishment.

Does erudite theology regard the crucifixion of Jesus  
21 chiefly as providing a ready pardon for all sinners who  
Purpose of  
crucifixion ask for it and are willing to be forgiven?  
Does spiritualism find Jesus' death necessary  
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.

27 The efficacy of the crucifixion lay in the practical af-  
fection and goodness it demonstrated for mankind. The  
truth had been lived among men; but until they saw that  
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

forced to acknowledge how complete was the great proof of Truth and Love. 1

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 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 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 Life. 3 6 9 12

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals 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 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 commandments." 15 18 21

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving 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 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 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. 24 27 30

1 While we adore Jesus, and the heart overflows with  
 gratitude for what he did for mortals, — treading alone  
 3 Individual his loving pathway up to the throne of  
experience glory, in speechless agony exploring the way  
 for us, — yet Jesus spares us not one individual expe-  
 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  
 9 through divine Love.

The Christ was the Spirit which Jesus implied in his  
 own statements: “I am the way, the truth, and the life;”  
 12 Christ's “I and my Father are one.” This Christ,  
demonstration or divinity of the man Jesus, was his divine  
 nature, the godliness which animated him. Divine Truth,  
 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  
 18 for man.

A musician demonstrates the beauty of the music he  
 teaches in order to show the learner the way by prac-  
 21 Proof in tice as well as precept. Jesus' teaching and  
practice practice of Truth involved such a sacrifice  
 as makes us admit its Principle to be Love. This was  
 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,  
 27 and death.

Our Master taught no mere theory, doctrine, or belief.  
 It was the divine Principle of all real being which he  
 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.

Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had 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, 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 the Messianic work.

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, and intelligence of the universe — is not in matter to be destroyed.

Jesus' parables explain Life as never mingling with 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 Life, is in or of matter.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits 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 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' persecutors 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.

1 The Pharisees claimed to know and to teach the di-  
 vine will, but they only hindered the success of Jesus'  
 3 Help and mission. Even many of his students stood  
hindrance in his way. If the Master had not taken a  
 student and taught the unseen verities of God, he would  
 6 not have been crucified. The determination to hold Spirit  
 in the grasp of matter is the persecutor of Truth and  
 Love.

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  
 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.

15 Neither the origin, the character, nor the work of  
 Jesus was generally understood. Not a single compo-  
 18 Misleading nent part of his nature did the material  
conceptions world measure aright. Even his righteous-  
 ness and purity did not hinder men from saying: He  
 is a glutton and a friend of the impure, and Beelzebub is  
 21 his patron.

Remember, thou Christian martyr, it is enough if  
 thou art found worthy to unloose the sandals of thy  
 24 Persecution Master's feet! To suppose that persecution  
prolonged for righteousness' sake belongs to the past,  
 and that Christianity to-day is at peace with the world  
 27 because it is honored by sects and societies, is to mis-  
 take the very nature of religion. Error repeats itself.  
 The trials encountered by prophet, disciple, and apostle,  
 30 "of whom the world was not worthy," await, in some  
 form, every pioneer of truth.

There is too much animal courage in society and not

sufficient moral courage. Christians must take up arms 1  
 against error at home and abroad. They must grapple  
 with sin in themselves and in others, and 3  
 continue this warfare until they have finished Christian warfare  
 their course. If they keep the faith, they will have the  
 crown of rejoicing. 6

Christian experience teaches faith in the right and dis-  
 belief in the wrong. It bids us work the more earnestly  
 in times of persecution, because then our labor is more 9  
 needed. Great is the reward of self-sacrifice, though we  
 may never receive it in this world.

There is a tradition that Publius Lentulus wrote to 12  
 the authorities at Rome: "The disciples of Jesus be-  
 lieve him the Son of God." Those instructed The Father-  
 in Christian Science have reached the glori- hood of God 15  
 ous perception that God is the only author of man.  
 The Virgin-mother conceived this idea of God, and  
 gave to her ideal the name of Jesus — that is, Joshua, 18  
 or Saviour.

The illumination of Mary's spiritual sense put to  
 silence material law and its order of generation, and 21  
 brought forth her child by the revelation of Spiritual  
 Truth, demonstrating God as the Father of conception  
 men. The Holy Ghost, or divine Spirit, overshadowed 24  
 the pure sense of the Virgin-mother with the full recog-  
 nition that being is Spirit. The Christ dwelt forever  
 an idea in the bosom of God, the divine Principle of the 27  
 man Jesus, and woman perceived this spiritual idea,  
 though at first faintly developed.

Man as the offspring of God, as the idea of Spirit, 30  
 is the immortal evidence that Spirit is harmonious and  
 man eternal. Jesus was the offspring of Mary's self-

1 conscious communion with God. Hence he could give  
 a more spiritual idea of life than other men, and could  
 3 demonstrate the Science of Love — his Father or divine  
 Principle.

Born of a woman, Jesus' advent in the flesh partook  
 6 partly of Mary's earthly condition, although he was en-  
 dowed with the Christ, the divine Spirit, with-  
 9 Jesus the way-shower out measure. This accounts for his struggles  
 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  
 12 usage, Jesus would not have been appreciable to mortal  
 mind as "the way."

Rabbi and priest taught the Mosaic law, which said:  
 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,  
 18 which blesses even those that curse it.

As the individual ideal of Truth, Christ Jesus came to  
 rebuke rabbinical error and all sin, sickness, and death, —  
 21 Rebuked helpful to point out the way of Truth and Life. This  
 ideal was demonstrated throughout the whole  
 earthly career of Jesus, showing the difference between  
 24 the offspring of Soul and of material sense, of Truth and  
 of error.

If we have triumphed sufficiently over the errors of  
 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 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

preaching the gospel to the poor. Pride and fear are unfit 1  
to bear the standard of Truth, and God will never place  
it in such hands. 3

Jesus acknowledged no ties of the flesh. He said: "Call  
 no man your father upon the earth: for one is your Father,  
 which is in heaven." Again he asked: "Who <sup>Fleshly ties</sup> 6  
 is my mother, and who are my brethren," im- <sup>temporal</sup>  
 plying that it is they who do the will of his Father. We  
 have no record of his calling any man by the name of 9  
*father*. He recognized Spirit, God, as the only creator, and  
 therefore as the Father of all.

First in the list of Christian duties, he taught his fol- 12  
 lowers the healing power of Truth and Love. He attached  
 no importance to dead ceremonies. It is the <sup>Healing</sup>  
 living Christ, the practical Truth, which makes <sup>primary</sup> 15  
 Jesus "the resurrection and the life" to all who follow him  
 in deed. Obeying his precious precepts, — following his  
 demonstration so far as we apprehend it, — we drink of 18  
 his cup, partake of his bread, are baptized with his pu-  
 rity; and at last we shall rest, sit down with him, in a full  
 understanding of the divine Principle which triumphs 21  
 over death. For what says Paul? "As often as ye eat  
 this bread, and drink this cup, ye do show the Lord's  
 death till he come." 24

Referring to the materiality of the age, Jesus said:  
 "The hour cometh, and now is, when the true wor-  
 shippers shall worship the Father in spirit <sup>Painful</sup> 27  
 and in truth." Again, foreseeing the perse- <sup>prospect</sup>  
 cution which would attend the Science of Spirit, Jesus  
 said: "They shall put you out of the synagogues; yea, 30  
 the time cometh, that whosoever killeth you will think  
 that he doeth God service; and these things will they

1 do unto you, because they have not known the Father nor me.”

3 In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath  
 6 <sup>Sacred</sup> sacrament was *sacramentum*, and our English word *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  
 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  
 12 forth his bitter experience, — the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

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  
 18 gave thanks, and gave it to them saying, Drink ye all of it.”

The true sense is spiritually lost, if the sacrament is  
 21 confined to the use of bread and wine. The disciples  
 24 <sup>Spiritual refreshment</sup> had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a 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  
 27 spiritual views.

The Passover, which Jesus ate with his disciples in the month Nisan on the night before his crucifixion,  
 30 <sup>Jesus' sad repast</sup> 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

this supper closed forever Jesus' ritualism or concessions 1  
to matter.

His followers, sorrowful and silent, anticipating the hour 3  
of their Master's betrayal, partook of the heavenly manna,  
which of old had fed in the wilderness the Heavenly  
persecuted followers of Truth. Their bread supplies 6  
indeed came down from heaven. It was the great truth  
of spiritual being, healing the sick and casting out error.  
Their Master had explained it all before, and now this 9  
bread was feeding and sustaining them. They had borne  
this bread from house to house, *breaking* (explaining) it to  
others, and now it comforted themselves. 12

For this truth of spiritual being, their Master was about  
to suffer violence and drain to the dregs his cup of sorrow.  
He must leave them. With the great glory of an everlast- 15  
ing victory overshadowing him, he gave thanks and said,  
"Drink ye all of it."

When the human element in him struggled with the 18  
divine, our great Teacher said: "Not my will, but  
Thine, be done!" — that is, Let not the flesh, The holy  
but the Spirit, be represented in me. This struggle 21  
is the new understanding of spiritual Love. It gives all  
for Christ, or Truth. It blesses its enemies, heals the  
sick, casts out error, raises the dead from trespasses 24  
and sins, and preaches the gospel to the poor, the meek  
in heart.

Christians, are you drinking his cup? Have you 27  
shared the blood of the New Covenant, the persecutions  
which attend a new and higher understand-  
ing of God? If not, can you then say that Incisive  
you have commemorated Jesus in his cup? Are all questions 30  
who eat bread and drink wine in memory of Jesus willing

1 truly to drink his cup, take his cross, and leave all for  
 the Christ-principle? Then why ascribe this inspira-  
 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,  
 6 Truth, has come to us in demonstration, no other com-  
 memoration is requisite, for demonstration is Immanuel,  
 or *God with us*; and if a friend be with us, why need we  
 9 memorials of that friend?

If all who ever partook of the sacrament had really  
 commemorated the sufferings of Jesus and drunk of  
 12 Millennial  
glory his cup, they would have revolutionized the  
 world. If all who seek his commemoration  
 through material symbols will take up the cross, heal  
 15 the sick, cast out evils, and preach Christ, or Truth,  
 to the poor, — the receptive thought, — they will bring  
 in the millennium.

18 Through all the disciples experienced, they became more  
 spiritual and understood better what the Master had  
 taught. His resurrection was also their resur-  
 21 Fellowship  
with Christ rection. It helped them to raise themselves and  
 others from spiritual dulness and blind belief in God into  
 the perception of infinite possibilities. They needed this  
 24 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,  
 27 he would disappear to material sense in that change which  
 has since been called the ascension.

What a contrast between our Lord's last supper and  
 30 The last  
breakfast 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 commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their 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, when he rose out of material sight.

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can 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 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," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

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

Spiritual  
Eucharist

21

1 the sinner. They, who know not purity and affection by  
 experience, can never find bliss in the blessed company of  
 3 Final Truth and Love simply through translation  
purpose into another sphere. Divine Science reveals  
 the necessity of sufficient suffering, either before or after  
 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-  
 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  
 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  
 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-  
 18 minded.

A selfish and limited mind may be unjust, but the un-  
 limited and divine Mind is the immortal law of justice as  
 21 Righteous well as of mercy. It is quite as impossible for  
retribution sinners to receive their full punishment this  
 side of the grave as for this world to bestow on the right-  
 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,  
 27 or that the hand of Love is satisfied with giving us only  
 toil, sacrifice, cross-bearing, multiplied trials, and mock-  
 ery of our motives in return for our efforts at well doing.

30 Vicarious Religious history repeats itself in the suf-  
suffering fering of the just for the unjust. Can God  
 therefore overlook the law of righteousness which de-

stroys the belief called sin? Does not Science show that 1  
 sin brings suffering as much to-day as yesterday? They  
 who sin must suffer. "With what measure ye mete, it 3  
 shall be measured to you again."

History is full of records of suffering. "The blood of  
 the martyrs is the seed of the Church." Mortals try in 6  
 vain to slay Truth with the steel or the stake, Martyrs  
 inevitable  
 but error falls only before the sword of Spirit.

Martyrs are the human links which connect one stage with 9  
 another in the history of religion. They are earth's lumi-  
 naries, which serve to cleanse and rarefy the atmosphere of  
 material sense and to permeate humanity with purer ideals. 12  
 Consciousness of right-doing brings its own reward; but  
 not amid the smoke of battle is merit seen and appreciated  
 by lookers-on. 15

When will Jesus' professed followers learn to emulate  
 him in *all* his ways and to imitate his mighty works?  
 Those who procured the martyrdom of that Complete  
 emulation 18  
 righteous man would gladly have turned his  
 sacred career into a mutilated doctrinal platform. May  
 the Christians of to-day take up the more practical im- 21  
 port of that career! It is possible, — yea, it is the duty  
 and privilege of every child, man, and woman, — to follow  
 in some degree the example of the Master by the demon- 24  
 stration of Truth and Life, of health and holiness. Chris-  
 tians claim to be his followers, but do they follow him in  
 the way that he commanded? Hear these imperative com- 27  
 mands: "Be ye therefore perfect, even as your Father  
 which is in heaven is perfect!" "Go ye into all the world,  
 and preach the gospel to every creature!" "*Heal the 30  
 sick!*"

Why has this Christian demand so little inspiration

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."

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, 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 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 understand and be converted, and I might heal you. He taught that the material senses shut out Truth and its healing power.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers will endure until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving 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 joys and victories, until all error is destroyed.

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone 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. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

"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 salvation, 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 pleasures 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 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 triumphs.

Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that

1 evil confers no pleasure, they turn from it. Remove error  
 from thought, and it will not appear in effect. The ad-  
 3 Sin and  
 penalty vanced thinker and devout Christian, perceiv-  
 ing the scope and tendency of Christian healing  
 and its Science, will support them. Another will say:  
 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  
 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  
 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  
 15 own liability. Did the martyrdom of Savonarola make  
 the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was  
 18 inevitable, for not otherwise could he show us the way  
 and the power of Truth. If a career so great  
 21 Suffering  
 inevitable and good as that of Jesus could not avert a  
 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  
 24 Truth and Love.

Our heavenly Father, divine Love, demands that all  
 men should follow the example of our Master and his  
 27 Service and  
 worship apostles and not merely worship his personal-  
 ity. It is sad that the phrase *divine service*  
 has come so generally to mean public worship instead of  
 30 daily deeds.

The nature of Christianity is peaceful and blessed,  
 but in order to enter into the kingdom, the anchor of

hope must be cast beyond the veil of matter into the  
 Shekinah into which Jesus has passed before us; and  
 this advance beyond matter must come  
 through the joys and triumphs of the right-  
 eous as well as through their sorrows and afflictions.  
 Like our Master, we must depart from material sense  
 into the spiritual sense of being.

The God-inspired walk calmly on though it be with  
 bleeding footprints, and in the hereafter they will reap  
 what they now sow. The pampered hypo-  
 crite may have a flowery pathway here, but  
 he cannot forever break the Golden Rule and escape the  
 penalty due.

The proofs of Truth, Life, and Love, which Jesus gave  
 by casting out error and healing the sick, completed his  
 earthly mission; but in the Christian Church  
 this demonstration of healing was early lost,  
 about three centuries after the crucifixion. No ancient  
 school of philosophy, *materia medica*, or scholastic theol-  
 ogy ever taught or demonstrated the divine healing of  
 absolute Science.

Jesus foresaw the reception Christian Science would have  
 before it was understood, but this foreknowledge hindered  
 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  
 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  
 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.

Within  
the veil 3

The thorns  
and flowers 12

Healing  
early lost 18

21

Immortal  
achieval 24

27

30

1 Jesus' life proved, divinely and scientifically, that God  
 is Love, whereas priest and rabbi affirmed God to be a  
 3 mighty potentate, who loves and hates. The Jewish the-  
 ology gave no hint of the unchanging love of God.

The universal belief in death is of no advantage. It  
 6 A belief  
in death 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.

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  
 12 Cruel  
desertion of God, his brief triumphal entry into Jerusa-  
 lem was followed by the desertion of all save a few friends,  
 who sadly followed him to the foot of the cross.

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  
 18 Death  
outdone 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  
 21 Science and proved its nothingness. Because of the won-  
 drous glory which God bestowed on His anointed, temp-  
 tation, sin, sickness, and death had no terror for Jesus.

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  
 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  
 30 test his still uncomprehended saying, "He that believ-  
 eth on me, the works that I do shall he do also." They  
 must understand more fully his Life-principle by casting

out error, healing the sick, and raising the dead, even as 1  
they did understand it after his bodily departure.

The magnitude of Jesus' work, his material disappear- 3  
ance before their eyes and his reappearance, all enabled  
the disciples to understand what Jesus had said. Heretofore they had only believed; Pentecost  
repeated 6  
now they understood. The advent of this understanding  
is what is meant by the descent of the Holy Ghost, — that  
influx of divine Science which so illuminated the Pentecos- 9  
tal Day and is now repeating its ancient history.

Jesus' last proof was the highest, the most convincing,  
the most profitable to his students. The malignity of 12  
brutal persecutors, the treason and suicide of  
his betrayer, were overruled by divine Love to Convincing  
evidence  
the glorification of the man and of the true idea of God, 15  
which Jesus' persecutors had mocked and tried to slay.  
The final demonstration of the truth which Jesus taught,  
and for which he was crucified, opened a new era for the 18  
world. Those who slew him to stay his influence perpetu-  
ated and extended it.

Jesus rose higher in demonstration because of the cup 21  
of bitterness he drank. Human law had condemned  
him, but he was demonstrating divine Science. Divine  
victory 24  
Out of reach of the barbarity of his enemies,  
he was acting under spiritual law in defiance of mat-  
ter and mortality, and that spiritual law sustained him.  
The divine must overcome the human at every point. 27  
The Science Jesus taught and lived must triumph over  
all material beliefs about life, substance, and intelli-  
gence, and the multitudinous errors growing from such 30  
beliefs.

Love must triumph over hate. Truth and Life must

1 seal the victory over error and death, before the thorns  
 can be laid aside for a crown, the benediction follow,  
 3 "Well done, good and faithful servant," and the suprem-  
 acy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge  
 6 from his foes, a place in which to solve the great  
 Jesus in the tomb problem of being. His three days' work in  
 the sepulchre set the seal of eternity on time.  
 9 He proved Life to be deathless and Love to be the mas-  
 ter of hate. He met and mastered on the basis of Chris-  
 tian Science, the power of Mind over matter, all the claims  
 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  
 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  
 18 the napkin and winding-sheet, and that he might employ  
 his feet as before.

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

The deific naturalism It was a method of surgery beyond material  
 art, but it was not a supernatural act. On  
 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  
 27 human invention.

His disciples believed Jesus to be dead while he was  
 hidden in the sepulchre, whereas he was alive, demon-  
 30 strating within the narrow tomb the power  
 Obstacles overcome of Spirit to overrule mortal, material sense.  
 There were rock-ribbed walls in the way, and a great

stone must be rolled from the cave's mouth; but Jesus 1  
 vanquished every material obstacle, overcame every law  
 of matter, and stepped forth from his gloomy resting-place, 3  
 crowned with the glory of a sublime success, an everlasting  
 victory.

Our Master fully and finally demonstrated divine Sci- 6  
 ence in his victory over death and the grave. Jesus'  
 deed was for the enlightenment of men and Victory over  
 for the salvation of the whole world from sin, the grave 9  
 sickness, and death. Paul writes: "For if, when we were  
 enemies, we were reconciled to God by the [seeming] death  
 of His Son, much more, being reconciled, we shall be saved 12  
 by his life." Three days after his bodily burial he talked  
 with his disciples. The persecutors had failed to hide im-  
 mortal Truth and Love in a sepulchre. 15

Glory be to God, and peace to the struggling hearts!  
 Christ hath rolled away the stone from the door of hu-  
 man hope and faith, and through the reve- The stone 18  
 lation and demonstration of life in God, hath rolled away  
 elevated them to possible at-one-ment with the spiritual  
 idea of man and his divine Principle, Love. 21

They who earliest saw Jesus after the resurrection  
 and beheld the final proof of all that he had taught,  
 misconstrued that event. Even his disciples After the 24  
 at first called him a spirit, ghost, or spectre, resurrection  
 for they believed his body to be dead. His reply was:  
 "Spirit hath not flesh and bones, as ye see me have." 27  
 The reappearing of Jesus was not the return of a spirit.  
 He presented the same body that he had before his cru-  
 cifixion, and so glorified the supremacy of Mind over 30  
 matter.

Jesus' students, not sufficiently advanced fully to un-

1 derstand their Master's triumph, did not perform many  
wonderful works, until they saw him after his crucifixion  
3 and learned that he had not died. This convinced them  
of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his friends  
6 by the words, which made their hearts burn within them,  
and by the breaking of bread. The divine  
7 <sup>Spiritual</sup>  
<sup>interpretation</sup> Spirit, which identified Jesus thus centuries  
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  
12 healing the sick.

The Master said plainly that physique was not Spirit,  
and after his resurrection he proved to the physical senses  
15 <sup>Corporeality</sup>  
<sup>and Spirit</sup> 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  
18 Thomas of this, Jesus caused him to examine the nail-  
prints and the spear-wound.

Jesus' unchanged physical condition after what seemed  
21 to be death was followed by his exaltation above all ma-  
terial conditions; and this exaltation explained  
22 <sup>Spiritual</sup>  
<sup>ascension</sup> his ascension, and revealed unmistakably a  
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-  
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.

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-

ence, even to the spiritual interpretation and discernment 1  
of Jesus' teachings and demonstrations, which gave them  
a faint conception of the Life which is God. Pentecostal 3  
They no longer measured man by material power  
sense. After gaining the true idea of their glorified Master,  
they became better healers, leaning no longer on matter, 5  
but on the divine Principle of their work. The influx of  
light was sudden. It was sometimes an overwhelming  
power as on the Day of Pentecost. 9

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

A period was approaching which would reveal the in-  
finite distance between Judas and his Master. Judas  
Iscariot knew this. He knew that the great goodness of 18  
that Master placed a gulf between Jesus and his betrayer,  
and this spiritual distance inflamed Judas' envy. The  
greed for gold strengthened his ingratitude, and for a time 21  
quieted his remorse. He knew that the world generally  
loves a lie better than Truth; and so he plotted the be- 24  
trayal of Jesus in order to raise himself in popular esti-  
mation. His dark plot fell to the ground, and the  
traitor fell with it.

The disciples' desertion of their Master in his last 27  
earthly struggle was punished; each one came to a vio-  
lent death except St. John, of whose death we have no  
record. 30

During his night of gloom and glory in the garden,  
Jesus realized the utter error of a belief in any possi-

1 ble material intelligence. The pangs of neglect and the  
 staves of bigoted ignorance smote him sorely. His stu-  
 3 <sup>Gethsemane</sup> dents slept. He said unto them: "Could ye  
<sup>glorified</sup> not watch with me one hour?" Could they  
 not watch with him who, waiting and struggling in voice-  
 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  
 9 sense to Soul.

Remembering the sweat of agony which fell in holy  
 benediction on the grass of Gethsemane, shall the hum-  
 12 blest or mightiest disciple murmur when he drinks from the  
 same cup, and think, or even wish, to escape the exalt-  
 ing ordeal of sin's revenge on its destroyer? Truth and  
 15 Love bestow few palms until the consummation of a  
 life-work.

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

<sup>Defensive</sup> "He opened not his mouth." The great dem-  
<sup>weapons</sup> onstrator of Truth and Love was silent before  
 21 envy and hate. Peter would have smitten the enemies of  
 his Master, but Jesus forbade him, thus rebuking re-  
 sentment or animal courage. He said: "Put up thy  
 24 sword."

Pale in the presence of his own momentous question,  
 "What is Truth," Pilate was drawn into acquiescence  
 27 <sup>Pilate's</sup> with the demands of Jesus' enemies. Pilate  
<sup>question</sup> was ignorant of the consequences of his awful  
 decision against human rights and divine Love, knowing  
 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.

The women at the cross could have answered Pilate's 1  
question. They knew what had inspired their devotion,  
winged their faith, opened the eyes of their understand- 3  
ing, healed the sick, cast out evil, and caused the disciples  
to say to their Master: "Even the devils are subject  
unto us through thy name." 6

Where were the seventy whom Jesus sent forth? Were  
all conspirators save eleven? Had they forgotten the  
great exponent of God? Had they so soon lost Students' 9  
sight of his mighty works, his toils, privations, ingratitude  
sacrifices, his divine patience, sublime courage, and unre-  
quited affection? O, why did they not gratify his last 12  
human yearning with one sign of fidelity?

The meek demonstrator of good, the highest instruc-  
tor and friend of man, met his earthly fate alone with 15  
God. No human eye was there to pity, no Heaven's  
arm to save. Forsaken by all whom he had sentinel  
blessed, this faithful sentinel of God at the highest 18  
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 21  
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 24  
the grave.

The priests and rabbis, before whom he had meekly  
walked, and those to whom he had given the highest 27  
proofs of divine power, mocked him on the  
cross, saying derisively, "He saved others; Cruel 30  
himself he cannot save." These scoffers, who turned contumely  
"aside the right of a man before the face of the Most  
High," esteemed Jesus as "stricken, smitten of God."

- 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."  
3 "Who shall declare his generation?" Who shall decide  
what truth and love are?

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  
A cry of despair cry, "My God, why hast Thou forsaken me?"  
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  
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  
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  
18 human race.

If his full recognition of eternal Life had for a moment  
given way before the evidence of the bodily senses,  
21 what would his accusers have said? Even  
Divine Science misunderstood what they did say, — that Jesus' teachings  
were false, and that all evidence of their cor-  
24 rectness was destroyed by his death. But this saying  
could not make it so.

The burden of that hour was terrible beyond human  
27 conception. The distrust of mortal minds, disbelieving  
the purpose of his mission, was a million  
The real pillory times sharper than the thorns which pierced  
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

lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" It <sup>1</sup>  
 was the possible loss of something more important than  
 human life which moved him, — the possible misappre- <sup>3</sup>  
 hension of the sublimest influence of his career. This  
 dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. <sup>6</sup>  
 He had power to lay down a human sense of life for his  
 spiritual identity in the likeness of the divine; <sup>Life-power</sup>  
 but he allowed men to attempt the destruc- <sup>indestructible</sup> <sup>9</sup>  
 tion of the mortal body in order that he might furnish  
 the proof of immortal life. Nothing could kill this Life  
 of man. Jesus could give his temporal life into his <sup>12</sup>  
 enemies' hands; but when his earth-mission was accom-  
 plished, his spiritual life, indestructible and eternal,  
 was found forever the same. He knew that matter had <sup>15</sup>  
 no life and that real Life is God; therefore he could no  
 more be separated from his spiritual Life than God could  
 be extinguished. <sup>18</sup>

His consummate example was for the salvation of us  
 all, but only through doing the works which he did and  
 taught others to do. His purpose in healing <sup>Example for</sup> <sup>21</sup>  
 was not alone to restore health, but to demon- <sup>our salvation</sup>  
 strate his divine Principle. He was inspired by God, by  
 Truth and Love, in all that he said and did. The motives <sup>24</sup>  
 of his persecutors were pride, envy, cruelty, and vengeance,  
 inflicted on the physical Jesus, but aimed at the divine Prin-  
 ciple, Love, which rebuked their sensuality. <sup>27</sup>

Jesus was unselfish. His spirituality separated him  
 from sensuousness, and caused the selfish materialist  
 to hate him; but it was this spirituality which enabled <sup>30</sup>  
 Jesus to heal the sick, cast out evil, and raise the  
 dead.

1 From early boyhood he was about his "Father's busi-  
 2 ness." His pursuits lay far apart from theirs. His mas-  
 3 Master's  
business ter was Spirit; their master was matter. He  
 4 served God; they served mammon. His affec-  
 5 tions were pure; theirs were carnal. His senses drank in  
 6 the spiritual evidence of health, holiness, and life; their  
 7 senses testified oppositely, and absorbed the material evi-  
 8 dence of sin, sickness, and death.

9 Their imperfections and impurity felt the ever-present  
 10 rebuke of his perfection and purity. Hence the world's  
 11 Purity's  
rebuke hatred of the just and perfect Jesus, and the  
 12 prophet's foresight of the reception error would  
 13 give him. "Despised and rejected of men," was Isaiah's  
 14 graphic word concerning the coming Prince of Peace.  
 15 Herod and Pilate laid aside old feuds in order to unite  
 16 in putting to shame and death the best man that ever  
 17 trod the globe. To-day, as of old, error and evil again  
 18 make common cause against the exponents of truth.

The "man of sorrows" best understood the nothing-  
 19 ness of material life and intelligence and the mighty ac-  
 20 Saviour's  
prediction tuality of all-inclusive God, good. These were  
 21 the two cardinal points of Mind-healing, or  
 22 Christian Science, which armed him with Love. The high-  
 23 est earthly representative of God, speaking of human  
 24 ability to reflect divine power, prophetically said to his  
 25 disciples, speaking not for their day only but for all time:  
 26 "He that believeth on me, the works that I do shall he do  
 27 also;" and "These signs shall follow them that believe."

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils  
 28 Defamatory  
accusations

through Beelzebub," and is the "friend of publicans and 1  
sinners." The latter accusation was true, but not in their  
meaning. Jesus was no ascetic. He did not fast as did 3  
the Baptist's disciples; yet there never lived a man so far  
removed from appetites and passions as the Nazarene.  
He rebuked sinners pointedly and unflinchingly, because 6  
he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his  
character. Why? Because the divine Principle and 9  
practice of Jesus were misunderstood. He <sup>Reputation</sup>  
was at work in divine Science. His words <sup>and character</sup>  
and works were unknown to the world because above 12  
and contrary to the world's religious sense. Mortals be-  
lieved in God as humanly mighty, rather than as divine,  
infinite Love. 15

The world could not interpret aright the discomfort  
which Jesus inspired and the spiritual blessings which  
might flow from such discomfort. Science <sup>Inspiring</sup> 18  
shows the cause of the shock so often pro- <sup>discontent</sup>  
duced by the truth, — namely, that this shock arises from  
the great distance between the individual and Truth. 21  
Like Peter, we should weep over the warning, instead of  
denying the truth or mocking the lifelong sacrifice which  
goodness makes for the destruction of evil. 24

Jesus bore our sins in his body. He knew the  
mortal errors which constitute the material body, and  
could destroy those errors; but at the time <sup>Bearing</sup> 27  
when Jesus felt our infirmities, he had not <sup>our sins</sup>  
conquered all the beliefs of the flesh or his sense of ma-  
terial life, nor had he risen to his final demonstration of 30  
spiritual power.

Had he shared the sinful beliefs of others, he would

1 have been less sensitive to those beliefs. Through the  
 magnitude of his human life, he demonstrated the divine  
 3 Life. Out of the amplitude of his pure affection, he de-  
 fined Love. With the affluence of Truth, he vanquished  
 error. The world acknowledged not his righteousness,  
 6 seeing it not; but earth received the harmony his glorified  
 example introduced.

Who is ready to follow his teaching and example? All  
 9 must sooner or later plant themselves in Christ, the true  
 idea of God. That he might liberally pour  
 12 <sup>Inspiration</sup> <sup>of sacrifice</sup> his dear-bought treasures into empty or sin-  
 filled human storehouses, was the inspiration of Jesus'  
 intense human sacrifice. In witness of his divine com-  
 mission, he presented the proof that Life, Truth, and  
 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  
 18 understood neither his words nor his works. They  
 would not accept his meek interpretation of life nor  
 follow his example.

21 His earthly cup of bitterness was drained to the  
 dregs. There adhered to him only a few unpretentious  
 24 <sup>Spiritual</sup> <sup>friendship</sup> friends, whose religion was something more  
 than a name. It was so vital, that it en-  
 abled them to understand the Nazarene and to share  
 the glory of eternal life. He said that those who fol-  
 27 lowed him should drink of his cup, and history has con-  
 firmed the prediction.

If that Godlike and glorified man were physically on  
 30 <sup>Injustice to</sup> <sup>the Saviour</sup> earth to-day, would not some, who now pro-  
 fess to love him, reject him? Would they  
 not deny him even the rights of humanity, if he enter-

tained any other sense of being and religion than theirs? 1  
The advancing century, from a deadened sense of the  
invisible God, to-day subjects to unchristian comment and 3  
usage the idea of Christian healing enjoined by Jesus; but  
this does not affect the invincible facts.

Perhaps the early Christian era did Jesus no more 6  
injustice than the later centuries have bestowed upon  
the healing Christ and spiritual idea of being. Now  
that the gospel of healing is again preached by the 9  
wayside, does not the pulpit sometimes scorn it? But  
that curative mission, which presents the Saviour in a  
clearer light than mere words can possibly do, cannot be 12  
left out of Christianity, although it is again ruled out of  
the synagogue.

Truth's immortal idea is sweeping down the centuries, 15  
gathering beneath its wings the sick and sinning. My  
weary hope tries to realize that happy day, when man shall  
recognize the Science of Christ and love his neighbor as 18  
himself, — when he shall realize God's omnipotence and  
the healing power of the divine Love in what it has done  
and is doing for mankind. The promises will be ful- 21  
filled. The time for the reappearing of the divine healing  
is throughout all time; and whosoever layeth his earthly  
all on the altar of divine Science, drinketh of Christ's 24  
cup now, and is endued with the spirit and power of  
Christian healing.

In the words of St. John: "He shall give you another 27  
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.*

1 **W**HEN our great Teacher came to him for baptism,  
John was astounded. Reading his thoughts, Jesus  
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  
6 spiritual good.

Marriage is the legal and moral provision for genera-  
tion among human kind. Until the spiritual creation  
9 Marriage is discerned intact, is apprehended and under-  
temporal stood, and His kingdom is come as in the vision  
of the Apocalypse, — where the corporeal sense of crea-  
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.

15 Infidelity to the marriage covenant is the social scourge  
of all races, "the pestilence that walketh in darkness,  
18 Fidelity . . . the destruction that wasteth at noonday."

required The commandment, "Thou shalt not com-  
mit adultery," is no less imperative than the one, "Thou  
shalt not kill."

Chastity is the cement of civilization and progress. 1  
Without it there is no stability in society, and without it  
one cannot attain the Science of Life. 3

Union of the masculine and feminine qualities consti-  
tutes completeness. The masculine mind reaches a  
higher tone through certain elements of the Mental 6  
feminine, while the feminine mind gains cour- elements  
age and strength through masculine qualities. These  
different elements conjoin naturally with each other, and 9  
their true harmony is in spiritual oneness. Both sexes  
should be loving, pure, tender, and strong. The attrac-  
tion between native qualities will be perpetual only as it 12  
is pure and true, bringing sweet seasons of renewal like  
the returning spring.

Beauty, wealth, or fame is incompetent to meet the 15  
demands of the affections, and should never weigh  
against the better claims of intellect, good- Affection's  
ness, and virtue. Happiness is spiritual, demands 18  
born of Truth and Love. It is unselfish; therefore  
it cannot exist alone, but requires all mankind to  
share it. 21

Human affection is not poured forth vainly, even  
though it meet no return. Love enriches the nature, en-  
larging, purifying, and elevating it. The wintry Help and 24  
blasts of earth may uproot the flowers of affec- discipline  
tion, and scatter them to the winds; but this severance  
of fleshly ties serves to unite thought more closely to 27  
God, for Love supports the struggling heart until it ceases  
to sigh over the world and begins to unfold its wings for  
heaven. 30

Marriage is unblest or blest, according to the disap-  
pointments it involves or the hopes it fulfils. To happily

1 existence by constant intercourse with those adapted to  
 elevate it, should be the motive of society. Unity of  
 3 spirit gives new pinions to joy, or else joy's drooping  
 wings trail in dust.

Ill-arranged notes produce discord. Tones of the  
 6 human mind may be different, but they should be con-  
 cordant in order to blend properly. Unselfish  
 Chord and  
 discord ambition, noble life-motives, and purity, —  
 9 these constituents of thought, mingling, constitute in-  
 dividually and collectively true happiness, strength, and  
 permanence.

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-  
 15 Mutual  
 freedom ditional joys, benevolence should grow more  
 diffusive. The narrowness and jealousy, which would  
 confine a wife or a husband forever within four walls, will  
 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  
 21 the happiness of wedlock. Home is the dearest spot on  
 earth, and it should be the centre, though not the bound-  
 ary, of the affections.

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  
 27 A useful  
 suggestion 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 noth-  
 30 ing can abolish the cares of marriage.

"She that is married careth . . . how she may please  
 her husband," says the Bible; and this is the pleasantest

thing to do. Matrimony should never be entered into 1  
 without a full recognition of its enduring obligations on  
 both sides. There should be the most tender 3  
 solicitude for each other's happiness, and mu- Differing  
duties  
 tual attention and approbation should wait on all the years  
 of married life. 6

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

Tender words and unselfish care in what promotes the  
 welfare and happiness of your wife will prove more salutary 18  
 in prolonging her health and smiles than stolid  
 indifference or jealousy. Husbands, hear this Trysting  
renewed  
 and remember how slight a word or deed may renew the 21  
 old trysting-times.

After marriage, it is too late to grumble over incompati-  
 bility of disposition. A mutual understanding should 24  
 exist before this union and continue ever after, for decep-  
 tion is fatal to happiness.

The nuptial vow should never be annulled, so long as 27  
 its moral obligations are kept intact; but the frequency  
 of divorce shows that the sacredness of this re-  
 lationship is losing its influence, and that fatal Permanent  
obligation 30  
 mistakes are undermining its foundations. Separation  
 never should take place, and it never would, if both

1 husband and wife were genuine Christian Scientists.  
 Science inevitably lifts one's being higher in the scale of  
 3 harmony and happiness.

Kindred tastes, motives, and aspirations are necessary  
 to the formation of a happy and permanent companion-  
 6 Permanent affection ship. The beautiful in character is also the  
 good, welding indissolubly the links of affec-  
 9 tion. A mother's affection cannot be weaned from her  
 child, because the mother-love includes purity and con-  
 stancy, both of which are immortal. Therefore maternal  
 affection lives on under whatever difficulties.

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  
 15 together.

Marriage should improve the human species, becoming  
 a barrier against vice, a protection to woman, strength to  
 18 Centre for affections 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  
 21 the higher nature is neglected, and other considerations,  
 — passion, frivolous amusements, personal adornment,  
 display, and pride, — occupy thought.

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.  
 27 Spiritual concord Science will correct the discord, and teach us  
 life's sweeter harmonies.

Soul has infinite resources with which to bless mankind,  
 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

man. We cannot circumscribe happiness within the 1  
limits of personal sense. The senses confer no real  
enjoyment. 3

The good in human affections must have ascendancy  
over the evil and the spiritual over the animal, or happi-  
ness will never be won. The attainment of Ascendancy  
of good 6  
this celestial condition would improve our  
progeny, diminish crime, and give higher aims to ambi-  
tion. Every valley of sin must be exalted, and every 9  
mountain of selfishness be brought low, that the highway  
of our God may be prepared in Science. The offspring  
of heavenly-minded parents inherit more intellect, better 12  
balanced minds, and sounder constitutions.

If some fortuitous circumstance places promising chil-  
dren in the arms of gross parents, often these beautiful 15  
children early droop and die, like tropical Propensities  
inherited  
flowers born amid Alpine snows. If perchance  
they live to become parents in their turn, they may re- 18  
produce in their own helpless little ones the grosser traits  
of their ancestors. What hope of happiness, what noble  
ambition, can inspire the child who inherits propensities 21  
that must either be overcome or reduce him to a loath-  
some wreck?

Is not the propagation of the human species a greater 24  
responsibility, a more solemn charge, than the culture of  
your garden or the raising of stock to increase your flocks  
and herds? Nothing unworthy of perpetuity should be 27  
transmitted to children.

The formation of mortals must greatly improve to  
advance mankind. The scientific *morale* of marriage is 30  
spiritual unity. If the propagation of a higher human  
species is requisite to reach this goal, then its material con-

1 ditions can only be permitted for the purpose of gener-  
 ating. The foetus must be kept mentally pure and the  
 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,  
 6 with which the child can meet and master the belief in so-  
 called physical laws, a belief which breeds disease.

If parents create in their babes a desire for incessant  
 9 amusement, to be always fed, rocked, tossed, or talked  
 to, those parents should not, in after years,  
 Inheritance  
 heeded  
 12 complain of their children's fretfulness or fri-  
 volity, 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  
 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  
 18 become men and women only through growth in the  
 understanding of man's higher nature.

We must not attribute more and more intelligence  
 21 to matter, but less and less, if we would be wise and  
 healthy. The divine Mind, which forms the  
 The Mind  
 creative  
 24 bud and blossom, will care for the human  
 body, even as it clothes the lily; but let no mortal inter-  
 fere with God's government by thrusting in the laws of  
 erring, human concepts.

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,  
 Superior law  
 of Soul  
 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

the superior law of Soul last. You would never think 1  
that flannel was better for warding off pulmonary disease  
than the controlling Mind, if you understood the Science 3  
of being.

In Science man is the offspring of Spirit. The beauti-  
ful, good, and pure constitute his ancestry. His origin is 6  
not, like that of mortals, in brute instinct, nor Spiritual  
origin  
does he pass through material conditions prior  
to reaching intelligence. Spirit is his primitive and ulti- 9  
mate source of being; God is his Father, and Life is the  
law of his being.

Civil law establishes very unfair differences between the 12  
rights of the two sexes. Christian Science furnishes no  
precedent for such injustice, and civilization The rights  
of woman  
mitigates it in some measure. Still, it is a 15  
marvel why usage should accord woman less rights than  
does either Christian Science or civilization.

Our laws are not impartial, to say the least, in their 18  
discrimination as to the person, property, and parental  
claims of the two sexes. If the elective fran- Unfair dis-  
crimination  
chise for women will remedy the evil with- 21  
out encouraging difficulties of greater magnitude, let us  
hope it will be granted. A feasible as well as rational  
means of improvement at present is the elevation of 24  
society in general and the achievement of a nobler  
race for legislation, — a race having higher aims and  
motives. 27

If a dissolute husband deserts his wife, certainly the  
wronged, and perchance impoverished, woman should be  
allowed to collect her own wages, enter into business 30  
agreements, hold real estate, deposit funds, and own her  
children free from interference.

1 Want of uniform justice is a crying evil caused by the  
 selfishness and inhumanity of man. Our forefathers  
 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  
 6 widows in their affliction, and to keep himself unspotted  
 from the world."

Pride, envy, or jealousy seems on most occasions to  
 9 be the master of ceremonies, ruling out primitive Chris-  
 tianity. When a man lends a helping hand  
 Benevolence hindered  
 12 to some noble woman, struggling alone with  
 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  
 15 giving the ready aid her sympathy and charity would  
 afford.

Marriage should signify a union of hearts. Further-  
 18 more, the time cometh of which Jesus spake, when he  
 Progressive development  
 21 declared that in the resurrection there should  
 be no more marrying nor giving in marriage,  
 but man would be as the angels. Then shall Soul re-  
 24 joice in its own, in which passion has no part. Then  
 white-robed purity will unite in one person masculine wis-  
 dom and feminine love, spiritual understanding and per-  
 petual peace.

Until it is learned that God is the Father of all, mar-  
 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  
 30 the marriage covenant. Spirit will ultimately claim its  
 own, — all that really is, — and the voices of physical  
 sense will be forever hushed.

Experience should be the school of virtue, and human 1  
 happiness should proceed from man's highest nature.  
 May Christ, Truth, be present at every bridal 3  
 altar to turn the water into wine and to give to Blessing  
of Christ  
 human life an inspiration by which man's spiritual and  
 eternal existence may be discerned. 6

If the foundations of human affection are consistent  
 with progress, they will be strong and enduring. Divorces  
 should warn the age of some fundamental error 9  
 in the marriage state. The union of the sexes Righteous  
foundations  
 suffers fearful discord. To gain Christian Science and its  
 harmony, life should be more metaphysically regarded. 12

The broadcast powers of evil so conspicuous to-day  
 show themselves in the materialism and sensualism of  
 the age, struggling against the advancing 15  
 spiritual era. Beholding the world's lack of Powerless  
promises  
 Christianity and the powerlessness of vows to make home  
 happy, the human mind will at length demand a higher 18  
 affection.

There will ensue a fermentation over this as over many  
 other reforms, until we get at last the clear straining of 21  
 truth, and impurity and error are left among Transition  
and reform  
 the lees. The fermentation even of fluids is  
 not pleasant. An unsettled, transitional stage is never 24  
 desirable on its own account. Matrimony, which was once  
 a fixed fact among us, must lose its present slippery foot-  
 ing, and man must find permanence and peace in a more 27  
 spiritual adherence.

The mental chemicalization, which has brought con-  
 jugal infidelity to the surface, will assuredly throw off 30  
 this evil, and marriage will become purer when the scum  
 is gone.

1 Thou art right, immortal Shakespeare, great poet of  
humanity:

3                               Sweet are the uses of adversity;  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head.

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  
7           Salutary  
          sorrow  
8                               and prosperity. Sorrow is salutary. Through  
9 great tribulation we enter the kingdom. Trials are  
proofs of God's care. Spiritual development germi-  
12 nates 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 suc-  
15 cessive stage of experience unfolds new views of divine  
goodness and love.

Amidst gratitude for conjugal felicity, it is well to re-  
18 member 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.

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  
24           Patience  
          is wisdom  
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  
27 company. Socrates considered patience salutary under  
such circumstances, making his Xantippe a discipline for  
his philosophy.

30           The gold  
          and dross  
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

be graven with the image of God. The cup our Father 1  
 hath given, shall we not drink it and learn the lessons  
 He teaches? 3

When the ocean is stirred by a storm, then the clouds  
 lower, the wind shrieks through the tightened shrouds,  
 and the waves lift themselves into mountains. Weathering  
the storm 6  
 We ask the helmsman: "Do you know your  
 course? Can you steer safely amid the storm?" He  
 answers bravely, but even the dauntless seaman is not 9  
 sure of his safety; nautical science is not equal to the  
 Science of Mind. Yet, acting up to his highest under-  
 standing, firm at the post of duty, the mariner works on 12  
 and awaits the issue. Thus should we deport ourselves  
 on the seething ocean of sorrow. Hoping and work-  
 ing, one should stick to the wreck, until an irresistible 15  
 propulsion precipitates his doom or sunshine gladdens  
 the troubled sea.

The notion that animal natures can possibly give force 18  
 to character is too absurd for consideration, when we  
 remember that through spiritual ascendancy Spiritual  
power 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  
 means and methods. 24

The lack of spiritual power in the limited demonstration  
 of popular Christianity does not put to silence the labor  
 of centuries. Spiritual, not corporeal, consciousness is 27  
 needed. Man delivered from sin, disease, and death  
 presents the true likeness or spiritual ideal.

Systems of religion and medicine treat of physical pains 30  
 and pleasures, but Jesus rebuked the suffering from any  
 such cause or effect. The epoch approaches when the

1 understanding of the truth of being will be the basis of  
 true religion. At present mortals progress slowly for  
 3 <sup>Basis of true</sup> fear of being thought ridiculous. They are  
<sup>religion</sup> slaves to fashion, pride, and sense. Some-  
 time we shall learn how Spirit, the great architect, has  
 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.

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  
 12 in haste to take the vow "until death do us part."  
 Consider its obligations, its responsibilities, its rela-  
 tions to your growth and to your influence on other  
 15 lives.

I never knew more than one individual who believed  
 in agamogenesis; she was unmarried, a lovely charac-  
 18 <sup>Insanity and</sup> ter, was suffering from incipient insanity, and  
<sup>agamogenesis</sup> a Christian Scientist cured her. I have named  
 her case to individuals, when casting my bread upon  
 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-  
 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.

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  
 30 <sup>God's</sup> and the universe. Proportionately as human  
<sup>creation intact</sup> generation ceases, the unbroken links of eternal, har-  
 monious being will be spiritually discerned; and man,

not of the earth earthly but coexistent with God, will 1  
appear. The scientific fact that man and the universe  
are evolved from Spirit, and so are spiritual, is as fixed in 3  
divine Science as is the proof that mortals gain the sense  
of health only as they lose the sense of sin and disease.  
Mortals can never understand God's creation while believ- 6  
ing that man is a creator. God's children already created  
will be cognized only as man finds the truth of being.  
Thus it is that the real, ideal man appears in proportion 9  
as the false and material disappears. No longer to marry  
or to be "given in marriage" neither closes man's con-  
tinuity nor his sense of increasing number in God's in- 12  
finite plan. Spiritually to understand that there is but  
one creator, God, unfolds all creation, confirms the Scrip-  
tures, brings the sweet assurance of no parting, no pain, 15  
and of man deathless and perfect and eternal.

If Christian Scientists educate their own offspring  
spiritually, they can educate others spiritually and not 18  
conflict with the scientific sense of God's creation. Some  
day the child will ask his parent: "Do you keep the First  
Commandment? Do you have one God and creator, or 21  
is man a creator?" If the father replies, "God creates  
man through man," the child may ask, "Do you teach  
that Spirit creates materially, or do you declare that 24  
Spirit is infinite, therefore matter is out of the ques-  
tion?" Jesus said, "The children of this world marry,  
and are given in marriage: But they which shall be ac- 27  
counted worthy to obtain that world, and the resur-  
rection from the dead, neither marry, nor are given in  
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.*

1 **M**ORTAL existence is an enigma. Every day is a  
2 mystery. The testimony of the corporeal senses  
3 cannot inform us what is real and what is delusive, but  
4 the revelations of Christian Science unlock the treasures  
5 of Truth. Whatever is false or sinful can  
6 <sup>The infinite</sup>  
<sup>one Spirit</sup> never enter the atmosphere of Spirit. There  
7 is but one Spirit. Man is never God, but spiritual man,  
8 made in God's likeness, reflects God. In this scientific  
9 reflection the Ego and the Father are inseparable. The  
10 supposition that corporeal beings are spirits, or that there  
11 are good and evil spirits, is a mistake.  
12 The divine Mind maintains all identities, from a blade  
13 <sup>Real and</sup>  
<sup>unreal identity</sup> of grass to a star, as distinct and eternal. The  
14 questions are: What are God's identities?  
15 What is Soul? Does life or soul exist in the thing  
formed?

Nothing is real and eternal, — nothing is Spirit, — but 1  
 God and His idea. Evil has no reality. It is neither  
 person, place, nor thing, but is simply a belief, an illusion 3  
 of material sense.

The identity, or idea, of all reality continues forever;  
 but Spirit, or the divine Principle of all, is not *in* Spirit's 6  
 formations. Soul is synonymous with Spirit, God, the  
 creative, governing, infinite Principle outside of finite form,  
 which forms only reflect. 9

Close your eyes, and you may dream that you see a  
 flower, — that you touch and smell it. Thus you learn  
 that the flower is a product of the so-called Dream- 12  
 mind, a formation of thought rather than of lessons  
 matter. Close your eyes again, and you may see land-  
 scapes, men, and women. Thus you learn that these 15  
 also are images, which mortal mind holds and evolves  
 and which simulate mind, life, and intelligence. From  
 dreams also you learn that neither mortal mind nor 18  
 matter is the image or likeness of God, and that im-  
 mortal Mind is not in matter.

When the Science of Mind is understood, spiritualism 21  
 will be found mainly erroneous, having no scientific basis  
 nor origin, no proof nor power outside of Found 24  
 human testimony. It is the offspring of the wanting  
 physical senses. There is no sensuality in Spirit. I never  
 could believe in spiritualism.

The basis and structure of spiritualism are alike ma- 27  
 terial and physical. Its spirits are so many corporealities,  
 limited and finite in character and quality. Spiritualism  
 therefore presupposes Spirit, which is ever infinite, to be 30  
 a corporeal being, a finite form, — a theory contrary to  
 Christian Science.

1 There is but one spiritual existence, — the Life of  
 2 which corporeal sense can take no cognizance. The  
 3 divine Principle of man speaks through immortal sense.  
 4 If a material body — in other words, mortal, material  
 5 sense — were permeated by Spirit, that body would  
 6 disappear to mortal sense, would be deathless. A con-  
 7 dition precedent to communion with Spirit is the gain of  
 8 spiritual life.

9 So-called *spirits* are but corporeal communicators. As  
 10 light destroys darkness and in the place of darkness all  
 11 is light, so (in absolute Science) Soul, or God,  
 12 <sup>Spirits</sup> is the only truth-giver to man. Truth des-  
 13 <sup>obsolete</sup>troys mortality, and brings to light immortality. Mortal  
 14 belief (the material sense of life) and immortal Truth  
 15 (the spiritual sense) are the tares and the wheat, which  
 16 are not united by progress, but separated.

17 Perfection is not expressed through imperfection.  
 18 Spirit is not made manifest through matter, the anti-  
 19 pole of Spirit. Error is not a convenient sieve through  
 20 which truth can be strained.

21 God, good, being ever present, it follows in divine  
 22 logic that evil, the suppositional opposite of good, is never  
 23 present. In Science, individual good derived  
 24 <sup>Scientific</sup> from God, the infinite All-in-all, may flow  
 25 <sup>phenomena</sup> from the departed to mortals; but evil is neither com-  
 26 municable nor scientific. A sinning, earthly mortal is  
 27 not the reality of Life nor the medium through which  
 28 truth passes to earth. The joy of intercourse becomes  
 29 the jest of sin, when evil and suffering are communicable.  
 30 Not personal intercommunion but divine law is the com-  
 31 municator of truth, health, and harmony to earth and  
 32 humanity. As readily can you mingle fire and frost as

Spirit and matter. In either case, one does not support 1  
the other.

Spiritualism calls one person, living in this world, *ma- 3*  
*terial*, but another, who has died to-day a sinner and sup-  
posedly will return to earth to-morrow, it terms a *spirit*.  
The fact is that neither the one nor the other is infinite 6  
Spirit, for Spirit is God, and man is His likeness.

The belief that one man, as spirit, can control an-  
other man, as matter, upsets both the individuality and 9  
the Science of man, for man is image. God <sup>One</sup>  
controls man, and God is the only Spirit. Any <sup>government</sup>  
other control or attraction of so-called spirit is a mortal 12  
belief, which ought to be known by its fruit, — the repe-  
tition of evil.

If Spirit, or God, communed with mortals or controlled 15  
them through electricity or any other form of matter, the  
divine order and the Science of omnipotent, omnipresent  
Spirit would be destroyed. 18

The belief that material bodies return to dust, hereafter  
to rise up as spiritual bodies with material sensations and  
desires, is incorrect. Equally incorrect is the <sup>Incorrect</sup> 21  
belief that spirit is confined in a finite, ma- <sup>theories</sup>  
terial body, from which it is freed by death, and that, when  
it is freed from the material body, spirit retains the sensa- 24  
tions belonging to that body.

It is a grave mistake to suppose that matter is any part  
of the reality of intelligent existence, or that Spirit and 27  
matter, intelligence and non-intelligence, can <sup>No</sup>  
commune together. This error Science will <sup>mediumship</sup>  
destroy. The sensual cannot be made the mouthpiece of 30  
the spiritual, nor can the finite become the channel of  
the infinite. There is no communication between so-

1 called material existence and spiritual life which is not  
subject to death.

3 To be on communicable terms with Spirit, persons must  
be free from organic bodies; and their return to a mate-  
6 <sup>Opposing</sup>  
<sup>conditions</sup> rial condition, after having once left it, would  
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  
9 which has germinated has a new form and state of exist-  
ence. When here or hereafter the belief of life in matter  
is extinct, the error which has held the belief dissolves  
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  
15 died and left a material body and the belief of still living  
in an organic, material body.

The caterpillar, transformed into a beautiful insect,  
18 is no longer a worm, nor does the insect return to  
<sup>Bridgeless</sup>  
<sup>division</sup> fraternize with or control the worm. Such  
a backward transformation is impossible in  
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  
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  
27 two such opposite conditions as the spiritual, or incor-  
poreal, and the physical, or corporeal.

In Christian Science there is never a retrograde step,  
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.

This simple truth lays bare the mistaken assumption 1  
 that man dies as matter but comes to life as spirit. The  
 so-called dead, in order to reappear to those 3  
 still in the existence cognized by the physical Unscientific  
investiture  
 senses, would need to be tangible and material, — to have  
 a material investiture, — or the material senses could take 6  
 no cognizance of the so-called dead.

Spiritualism would transfer men from the spiritual sense  
 of existence back into its material sense. This gross mate- 9  
 rialism is scientifically impossible, since to infinite Spirit  
 there can be no matter.

Jesus said of Lazarus: “Our friend Lazarus sleepeth; 12  
 but I go, that I may awake him out of sleep.” Jesus  
 restored Lazarus by the understanding that Raising  
the dead 15  
 Lazarus had never died, not by an admis-  
 sion that his body had died and then lived again. Had  
 Jesus believed that Lazarus had lived or died in his  
 body, the Master would have stood on the same plane of 18  
 belief as those who buried the body, and he could not have  
 resuscitated it.

When you can waken yourself or others out of the belief 21  
 that all must die, you can then exercise Jesus’ spiritual  
 power to reproduce the presence of those who have thought  
 they died, — but not otherwise. 24

There is one possible moment, when those living on the  
 earth and those called dead, can commune together, and  
 that is the moment previous to the transition, Vision of  
the dying 27  
 — the moment when the link between their op-  
 posite beliefs is being sundered. In the vestibule through  
 which we pass from one dream to another dream, or 30  
 when we awake from earth’s sleep to the grand verities  
 of Life, the departing may hear the glad welcome of those

1 who have gone before. The ones departing may whisper  
 this vision, name the face that smiles on them and the  
 3 hand which beckons them, as one at Niagara, with eyes  
 open only to that wonder, forgets all else and breathes  
 aloud his rapture.

6 When being is understood, Life will be recognized as  
 neither material nor finite, but as infinite, — as God,  
 9 <sup>Real Life</sup> universal good; and the belief that life, or  
<sup>is God</sup> 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  
 12 raised from matter. When advanced to spiritual being  
 and the understanding of God, man can no longer com-  
 mune with matter; neither can he return to it, any more  
 15 than a tree can return to its seed. Neither will man seem  
 to be corporeal, but he will be an individual conscious-  
 ness, characterized by the divine Spirit as idea, not matter.  
 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  
 21 divine authority.

The sinless joy, — the perfect harmony and immortality  
 of Life, possessing unlimited divine beauty and goodness  
 24 <sup>Immaterial</sup> without a single bodily pleasure or pain, —  
<sup>pleasure</sup> constitutes the only veritable, indestructible  
 man, whose being is spiritual. This state of existence  
 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  
 30 existence, for death must be overcome, not submitted to,  
 before immortality appears.

The recognition of Spirit and of infinity comes not

suddenly here or hereafter. The pious Polycarp said: 1  
 "I cannot turn at once from good to evil." Neither do 3  
 other mortals accomplish the change from error to truth 3  
 at a single bound.

Existence continues to be a belief of corporeal sense 6  
 until the Science of being is reached. Error brings its 6  
 own self-destruction both here and hereafter, Second death  
 for mortal mind creates its own physical con-  
 ditions. Death will occur on the next plane of existence 9  
 as on this, until the spiritual understanding of Life is  
 reached. Then, and not until then, will it be demon-  
 strated that "the second death hath no power." 12

The period required for this dream of material life,  
 embracing its so-called pleasures and pains, to vanish  
 from consciousness, "knoweth no man . . . A dream vanishing 15  
 neither the Son, but the Father." This period  
 will be of longer or shorter duration according to the  
 tenacity of error. Of what advantage, then, would it be 18  
 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,  
 suffering sense, — a so-called mind fettered to matter. 21

Even if communications from spirits to mortal con-  
 sciousness were possible, such communications would  
 grow beautifully less with every advanced stage Progress and purgatory 24  
 of existence. The departed would gradually  
 rise above ignorance and materiality, and Spiritualists  
 would outgrow their beliefs in material spiritualism. 27  
 Spiritism consigns the so-called dead to a state resembling  
 that of blighted buds, — to a wretched purgatory, where  
 the chances of the departed for improvement narrow 30  
 into nothing and they return to their old standpoints of  
 matter.

- 1 The decaying flower, the blighted bud, the gnarled oak,  
 the ferocious beast, — like the discords of disease, sin,  
 3 <sup>Unnatural</sup> and death, — are unnatural. They are the fal-  
<sup>deflections</sup> sities of sense, the changing deflections of mor-  
 tal mind; they are not the eternal realities of Mind.
- 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!
- 9 <sup>Absurd</sup> If the departed are in rapport with mor-  
<sup>oracles</sup> tality, or matter, they are not spiritual, but must still  
 be mortal, sinning, suffering, and dying. Then why  
 12 look to them — even were communication possible — for  
 proofs of immortality, and accept them as oracles? Com-  
 munications gathered from ignorance are pernicious in  
 15 tendency.

Spiritualism with its material accompaniments would  
 destroy the supremacy of Spirit. If Spirit pervades all  
 18 space, it needs no material method for the transmission  
 of messages. Spirit needs no wires nor electricity in order  
 to be omnipresent.

- 21 Spirit is not materially tangible. How then can it  
 communicate with man through electric, material effects?
- 24 <sup>Spirit</sup> How can the majesty and omnipotence of  
<sup>intangible</sup> 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  
 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  
 30 comforted, and the sinning are reformed. These are the  
 effects of one universal God, the invisible good dwelling  
 in eternal Science.

The act of describing disease — its symptoms, locality, 1  
 and fatality — is not scientific. Warning people against  
 death is an error that tends to frighten into <sup>Thought</sup> 3  
 death those who are ignorant of Life as God. <sup>regarding death</sup>  
 Thousands of instances could be cited of health restored  
 by changing the patient's thoughts regarding death. 6

A scientific mental method is more sanitary than the  
 use of drugs, and such a mental method produces perma-  
 nent health. Science must go over the whole <sup>Fallacious</sup> 9  
 ground, and dig up every seed of error's sow- <sup>hypotheses</sup>  
 ing. Spiritualism relies upon human beliefs and hy-  
 potheses. Christian Science removes these beliefs and 12  
 hypotheses through the higher understanding of God, for  
 Christian Science, resting on divine Principle, not on ma-  
 terial personalities, in its revelation of immortality, intro- 15  
 duces 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. 18  
 Jesus did his own work by the one Spirit. He said: "My  
 Father worketh hitherto, and I work." He never de-  
 scribed disease, so far as can be learned from the Gospels, 21  
 but he healed disease.

The unscientific practitioner says: "You are ill. Your  
 brain is overtaxed, and you must rest. Your body is 24  
 weak, and it must be strengthened. You have <sup>Mistaken</sup>  
 nervous prostration, and must be treated for it." <sup>methods</sup>  
 Science objects to all this, contending for the rights of in- 27  
 telligence and asserting that Mind controls body and brain.

Mind-science teaches that mortals need "not be weary  
 in well doing." It dissipates fatigue in doing <sup>Divine</sup> 30  
 good. Giving does not impoverish us in the <sup>strength</sup>  
 service of our Maker, neither does withholding enrich us.

1 We have strength in proportion to our apprehension of  
 the truth, and our strength is not lessened by giving  
 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.

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."  
 9 A denial of  
immortality Yet the very periodical containing this sen-  
 tence repeats weekly the assertion that spirit-communica-  
 tions are our only proofs of immortality.

12 I entertain no doubt of the humanity and philanthropy  
 of many Spiritualists, but I cannot coincide with their  
 15 Mysticism  
unscientific views. It is mysticism which gives spiritual-  
 ism its force. Science dispels mystery and  
 explains extraordinary phenomena; but Science never  
 removes phenomena from the domain of reason into the  
 18 realm of mysticism.

It should not seem mysterious that mind, without the  
 aid of hands, can move a table, when we already know  
 21 Physical  
falsities 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-  
 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,  
 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-  
 30 tricity. This belief rests on the common conviction that  
 mind and matter cooperate both visibly and invisibly,  
 hence that matter is intelligent.

There is not so much evidence to prove intercommuni- 1  
 cation between the so-called dead and the living, as there  
 is to show the sick that matter suffers and has 3  
 sensation; yet this latter evidence is destroyed by Poor post-mortem evidence  
 Mind-science. If Spiritualists understood the  
 Science of being, their belief in mediumship would vanish. 6

At the very best and on its own theories, spiritualism  
 can only prove that certain individuals have a continued  
 existence after death and maintain their affili- 9  
 ation with mortal flesh; but this fact affords No proof of immortality  
 no certainty of everlasting life. A man's assertion that  
 he is immortal no more proves him to be so, than the op- 12  
 posite assertion, that he is mortal, would prove immor-  
 tality a lie. Nor is the case improved when alleged spirits  
 teach immortality. Life, Love, Truth, is the only proof 15  
 of immortality.

Man in the likeness of God as revealed in Science can-  
 not help being immortal. Though the grass seemeth to 18  
 wither and the flower to fade, they reappear.  
 Erase the figures which express number, silence Mind's manifestations immortal  
 the tones of music, give to the worms the body 21  
 called man, and yet the producing, governing, divine  
 Principle lives on, — in the case of man as truly as in  
 the case of numbers and of music, — despite the so-called 24  
 laws of matter, which define man as mortal. Though  
 the inharmony resulting from material sense hides the  
 harmony of Science, inharmony cannot destroy the divine 27  
 Principle of Science. In Science, man's immortality de-  
 pends upon that of God, good, and follows as a necessary  
 consequence of the immortality of good. 30

That somebody, somewhere, must have known the  
 deceased person, supposed to be the communicator, is

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

3 Reading  
thoughts 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  
6 in his verse. What is classic study, but discernment of  
the minds of Homer and Virgil, of whose personal exist-  
ence we may be in doubt?

9 If spiritual life has been won by the departed, they  
cannot return to material existence, because different

12 Impossible  
intercom-  
munion states of consciousness are involved, and one  
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  
15 his physical proximity, because both of us are either un-  
conscious or are wandering in our dreams through differ-  
ent mazes of consciousness.

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  
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  
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

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  
30 snow huts?

In a world of sin and sensuality hastening to a  
greater development of power, it is wise earnestly to

consider whether it is the human mind or the divine 1  
 Mind which is influencing one. What the prophets of  
 Jehovah did, the worshippers of Baal failed to do; yet 3  
 artifice and delusion claimed that they could equal the  
 work of wisdom.

Science only can explain the incredible good and evil 6  
 elements now coming to the surface. Mortals must find  
 refuge in Truth in order to escape the error of these latter  
 days. Nothing is more antagonistic to Christian Science 9  
 than a blind belief without understanding, for such a  
 belief hides Truth and builds on error.

Miracles are impossible in Science, and here Science 12  
 takes issue with popular religions. The scientific mani-  
 festation of power is from the divine nature Natural  
wonders  
 and is not supernatural, since Science is an 15  
 explication of nature. The belief that the universe, in-  
 cluding man, is governed in general by material laws, but  
 that occasionally Spirit sets aside these laws, — this be- 18  
 lief belittles omnipotent wisdom, and gives to matter the  
 precedence over Spirit.

It is contrary to Christian Science to suppose that life 21  
 is either material or organically spiritual. Between  
 Christian Science and all forms of superstition Conflicting  
standpoints  
 a great gulf is fixed, as impassable as that be- 24  
 tween Dives and Lazarus. There is mortal mind-reading  
 and immortal Mind-reading. The latter is a revelation  
 of divine purpose through spiritual understanding, by 27  
 which man gains the divine Principle and explanation of  
 all things. Mortal mind-reading and immortal Mind-  
 reading are distinctly opposite standpoints, from which 30  
 cause and effect are interpreted. The act of reading  
 mortal mind investigates and touches only human beliefs.

1 Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.

3 The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing

6 Scientific  
foreseeing evil and mistaking fact for fiction, — predicting 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  
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  
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  
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 fetter-  
18 less Mind.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for  
21 The Mind  
unbounded 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.

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  
27 basis upon which to build.

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian

30 Scientific  
foreknowing Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read

the stars or calculate an eclipse. This Mind-reading 1  
 is the opposite of clairvoyance. It is the illumination of  
 the spiritual understanding which demonstrates the ca- 3  
 pacity of Soul, not of material sense. This Soul-sense  
 comes to the human mind when the latter yields to the  
 divine Mind. 6

Such intuitions reveal whatever constitutes and per-  
 petuates harmony, enabling one to do good, but not  
 evil. You will reach the perfect Science of Value of 9  
 healing when you are able to read the human intuition  
 mind after this manner and discern the error you would  
 destroy. The Samaritan woman said: "Come, see a 12  
 man, which told me all things that ever I did: is not this  
 the Christ?"

It is recorded that Jesus, as he once journeyed with his 15  
 students, "knew their thoughts," — read them scientifi-  
 cally. In like manner he discerned disease and healed  
 the sick. After the same method, events of great mo- 18  
 ment were foretold by the Hebrew prophets. Our  
 Master rebuked the lack of this power when he said:  
 "O ye hypocrites! ye can discern the face of the sky; 21  
 but can ye not discern the signs of the times?"

Both Jew and Gentile may have had acute corporeal  
 senses, but mortals need spiritual sense. Jesus knew the 24  
 generation to be wicked and adulterous, seek-  
 ing the material more than the spiritual. His Hypocrisy  
 thrusts at materialism were sharp, but needed. He never 27  
 spared hypocrisy the sternest condemnation. He said:  
 "These ought ye to have done, and not to leave the other  
 undone." The great Teacher knew both cause and 30  
 effect, knew that truth communicates itself but never  
 imparts error.

1 Jesus once asked, "Who touched me?" Supposing  
 this inquiry to be occasioned by physical contact alone,  
 3 Mental  
 contact his disciples answered, "The multitude throug  
 thee." Jesus knew, as others did not, that  
 it was not matter, but mortal mind, whose touch called  
 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'  
 9 misconception of it uncovered their materiality. Jesus  
 possessed more spiritual susceptibility than the disciples.  
 Opposites come from contrary directions, and produce  
 12 unlike results.

Mortals evolve images of thought. These may appear  
 to the ignorant to be apparitions; but they are myste-  
 15 Images of  
 thought rious only because it is unusual to see  
 thoughts, though we can always feel their  
 influence. Haunted houses, ghostly voices, unusual  
 18 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  
 21 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  
 24 there is none.

Portraits, landscape-paintings, fac-similes of penman-  
 ship, peculiarities of expression, recollected sentences,  
 27 Phenomena  
 explained 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  
 30 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

with all material conceptions. Mind-readers perceive 1  
 these pictures of thought. They copy or reproduce  
 them, even when they are lost to the memory of the mind 3  
 in which they are discoverable.

It is needless for the thought or for the person hold- 6  
 ing the transferred picture to be individually and con-  
 sciously present. Though individuals have Mental  
 passed away, their mental environment re- environment  
 mains to be discerned, described, and transmitted. Though 9  
 bodies are leagues apart and their associations forgotten,  
 their associations float in the general atmosphere of human  
 mind. 12

The Scotch call such vision "second sight," when  
 really it is first sight instead of second, for it presents  
 primal facts to mortal mind. Science enables Second  
 one to read the human mind, but not as a sight 15  
 clairvoyant. It enables one to heal through Mind, but  
 not as a mesmerist. 18

The mine knows naught of the emeralds within its  
 rocks; the sea is ignorant of the gems within its caverns,  
 of the corals, of its sharp reefs, of the tall ships Buried 21  
 that float on its bosom, or of the bodies which secrets  
 lie buried in its sands: yet these are all there. Do not  
 suppose that any mental concept is gone because you do 24  
 not think of it. The true concept is never lost. The  
 strong impressions produced on mortal mind by friend-  
 ship or by any intense feeling are lasting, and mind- 27  
 readers can perceive and reproduce these impressions.

Memory may reproduce voices long ago silent. We  
 have but to close the eyes, and forms rise Recollected 30  
 before us, which are thousands of miles away friends  
 or altogether gone from physical sight and sense, and

1 this not in dreamy sleep. In our day-dreams we can  
 recall that for which the poet Tennyson expressed the  
 3 heart's desire, —

the touch of a vanished hand,  
 And the sound of a voice that is still.

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.

9 How are veritable ideas to be distinguished from il-  
 lusions? By learning the origin of each. Ideas are  
 emanations from the divine Mind. Thoughts,  
 12 Illusions  
not ideas proceeding from the brain or from matter, are  
 offshoots of mortal mind; they are mortal material be-  
 liefs. Ideas are spiritual, harmonious, and eternal. Beliefs  
 15 proceed from the so-called material senses, which at one  
 time are supposed to be substance-matter and at another  
 are called spirits.

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-  
 21 eration or religious faith, and the individual manifests  
 profound adoration. Excite the opposite development,  
 and he blasphemes. These effects, however, do not pro-  
 24 ceed from Christianity, nor are they spiritual phenomena,  
 for both arise from mortal belief.

Eloquence re-echoes the strains of Truth and Love.  
 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  
 30 Trance  
speaking  
illusion 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

can tell what the unaided medium is incapable of know- 1  
 ing or uttering? This phenomenon only shows that the  
 beliefs of mortal mind are loosed. Forgetting her igno- 3  
 rance in the belief that another mind is speaking through  
 her, the devotee may become unwontedly eloquent. Hav-  
 ing more faith in others than in herself, and believing 6  
 that somebody else possesses her tongue and mind, she  
 talks freely.

Destroy her belief in outside aid, and her eloquence 9  
 disappears. The former limits of her belief return. She  
 says, "I am incapable of words that glow, for I am un-  
 educated." This familiar instance reaffirms the Scrip- 12  
 tural word concerning a man, "As he thinketh in his heart,  
 so is he." If one believes that he cannot be an orator with-  
 out study or a superinduced condition, the body responds 15  
 to this belief, and the tongue grows mute which before  
 was eloquent.

Mind is not necessarily dependent upon educational 18  
 processes. It possesses of itself all beauty and poetry,  
 and the power of expressing them. Spirit, <sup>Scientific</sup>  
 God, is heard when the senses are silent. We <sup>improvisation</sup> 21  
 are all capable of more than we do. The influence or  
 action of Soul confers a freedom, which explains the phe-  
 nomena of improvisation and the fervor of untutored lips. 24

Matter is neither intelligent nor creative. The tree is  
 not the author of itself. Sound is not the originator of  
 music, and man is not the father of man. Cain <sup>Divine</sup> 27  
 very naturally concluded that if life was in the <sup>origination</sup>  
 body, and man gave it, man had the right to take it away.  
 This incident shows that the belief of life in matter was 30  
 "a murderer from the beginning."

If seed is necessary to produce wheat, and wheat to

1 produce flour, or if one animal can originate another,  
 how then can we account for their primal origin? How  
 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?

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  
 9 Mind is  
 substance yourself of the thought that there can be sub-  
 stance in matter, and the movements and transitions now  
 possible for mortal mind will be found to be equally  
 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  
 15 immortality.

In dreams we fly to Europe and meet a far-off friend.  
 The looker-on sees the body in bed, but the supposed  
 18 Mortal  
 delusions inhabitant of that body carries it through  
 the air and over the ocean. This shows the  
 possibilities of thought. Opium and hashish eaters men-  
 21 tally travel far and work wonders, yet their bodies stay  
 in one place. This shows what mortal mentality and  
 knowledge are.

24 The admission to one's self that man is God's own like-  
 ness sets man free to master the infinite idea. This con-  
 viction shuts the door on death, and opens it  
 27 Scientific  
 finalities 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  
 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.

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

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 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 is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of 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 the material senses.

Certain erroneous postulates should be here considered in order that the spiritual facts may be better apprehended.

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil 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-

1 telligent, and that man has a material body which is part of himself.

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  
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.

9 Mind is not an entity within the cranium with the power of sinning now and forever.

In old Scriptural pictures we see a serpent coiled around  
12 the tree of knowledge and speaking to Adam and Eve.

Knowledge of  
good and evil This represents the serpent in the act of  
commending to our first parents the knowl-  
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 mortal man — a burlesque of God's man — is an outgrowth  
18 of human knowledge or sensuality, a mere offshoot of material sense.

21 Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness —

Opposing  
power appears, the moral demand will not be met,  
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  
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,  
30 when it is merely the absence of truth, leads to belief in the superiority of error.

Do you say the time has not yet come in which to

recognize Soul as substantial and able to control the 1  
 body? Remember Jesus, who nearly nineteen centuries  
 ago demonstrated the power of Spirit and said, 3  
 "He that believeth on me, the works that I The age's  
 privilege  
 do shall he do also," and who also said, "But the hour  
 cometh, and *now is*, when the true worshippers shall 6  
 worship the Father in spirit and in truth." "Behold,  
*now is* the accepted time; behold, *now is* the day of sal-  
 vation," said Paul. 9

Divine logic and revelation coincide. If we believe  
 otherwise, we may be sure that either our Logic and  
 revelation  
 logic is at fault or that we have misinterpreted 12  
 revelation. Good never causes evil, nor creates aught  
 that can cause evil.

Good does not create a mind susceptible of causing 15  
 evil, for evil is the opposing error and not the truth of  
 creation. Destructive electricity is not the offspring of in-  
 finite good. Whatever contradicts the real nature of the 18  
 divine *Esse*, though human faith may clothe it with angelic  
 vestments, is without foundation.

The belief that Spirit is finite as well as infinite has 21  
 darkened all history. In Christian Science, Spirit, as a  
 proper noun, is the name of the Supreme Being. Derivatives  
 of spirit  
 It means quantity and quality, and applies ex- 24  
 clusively to God. The modifying derivatives of the word  
*spirit* refer only to quality, not to God. Man is spiritual.  
 He is not God, Spirit. If man were Spirit, then men 27  
 would be spirits, gods. Finite spirit would be mortal,  
 and this is the error embodied in the belief that the infi-  
 nite can be contained in the finite. This belief tends to 30  
 becloud our apprehension of the kingdom of heaven and  
 of the reign of harmony in the Science of being.

- 1 Jesus taught but one God, one Spirit, who makes man  
 in the image and likeness of Himself, — of Spirit, not of  
 3 <sup>Scientific</sup> matter. Man reflects infinite Truth, Life, and  
<sub>man</sub> Love. The nature of man, thus understood,  
 includes all that is implied by the terms “image” and  
 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 accompa-  
 9 nied 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.”
- 12 The eastern empires and nations owe their false gov-  
 ernment to the misconceptions of Deity there prevalent.  
 Tyranny, intolerance, and bloodshed, wherever found,  
 15 arise from the belief that the infinite is formed after the  
 pattern of mortal personality, passion, and impulse.
- The progress of truth confirms its claims, and our  
 18 Master confirmed his words by his works. His healing-  
<sup>Ingratitude</sup> power evoked denial, ingratitude, and be-  
<sub>and denial</sub> trayal, arising from sensuality. Of the ten  
 21 lepers whom Jesus healed, but one returned to give God  
 thanks, — that is, to acknowledge the divine Principle  
 which had healed him.
- 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-  
 27 fidel blasphemer who should hint that Jesus used his in-  
 cisive power injuriously? Our Master read mortal mind  
 on a scientific basis, that of the omnipresence of Mind.
- 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.

The effect of his Mind was always to heal and to save, 1  
 and this is the only genuine Science of reading mortal  
 mind. His holy motives and aims were tra- 3  
 duced by the sinners of that period, as they Spiritual  
insight  
 would be to-day if Jesus were personally present. Paul  
 said, "To be spiritually minded is life." We approach 6  
 God, or Life, in proportion to our spirituality, our fidel-  
 ity to Truth and Love; and in that ratio we know all 9  
 human need and are able to discern the thought of the  
 sick and the sinning for the purpose of healing them. 9  
 Error of any kind cannot hide from the law of God.

Whoever reaches this point of moral culture and good- 12  
 ness cannot injure others, and must do them good. The  
 greater or lesser ability of a Christian Scientist to discern  
 thought scientifically, depends upon his genuine spirit- 15  
 uality. This kind of mind-reading is not clairvoyance,  
 but it is important to success in healing, and is one of the  
 special characteristics thereof. 18

We welcome the increase of knowledge and the end  
 of error, because even human invention must have its  
 day, and we want that day to be succeeded 21  
 by Christian Science, by divine reality. Mid- Christ's  
reappearance  
 night foretells the dawn. Led by a solitary star amid  
 the darkness, the Magi of old foretold the Messiahship 24  
 of Truth. Is the wise man of to-day believed, when he  
 beholds the light which heralds Christ's eternal dawn  
 and describes its effulgence? 27

Lulled by stupefying illusions, the world is asleep  
 in the cradle of infancy, dreaming away the hours.  
 Material sense does not unfold the facts of 30  
 existence; but spiritual sense lifts human Spiritual  
awakening  
 consciousness into eternal Truth. Humanity advances

1 slowly out of sinning sense into spiritual understanding;  
 unwillingness to learn all things rightly, binds Christen-  
 3 dom with chains.

Love will finally mark the hour of harmony, and spir-  
 itualization will follow, for Love is Spirit. Before error  
 6 The darkest is wholly destroyed, there will be interrup-  
   hours of all tions of the general material routine. Earth  
 will become dreary and desolate, but summer and winter,  
 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.”

12 This material world is even now becoming the arena  
 for conflicting forces. On one side there will be discord  
   Arena of and dismay; on the other side there will be  
 15 contest Science and peace. The breaking up of materi-  
 al beliefs may seem to be famine and pestilence, want  
 and woe, sin, sickness, and death, which assume new  
 18 phases until their nothingness appears. These disturb-  
 ances will continue until the end of error, when all  
 discord will be swallowed up in spiritual Truth.

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  
 24 changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who has  
 shaped his course in accordance with divine Science  
 27 Millennial will endure to the end. As material knowl-  
   glory edge diminishes and spiritual understanding  
 increases, real objects will be apprehended mentally  
 30 instead of materially.

During this final conflict, wicked minds will endeavor  
 to find means by which to accomplish more evil; but

those who discern Christian Science will hold crime in 1  
 check. They will aid in the ejection of error. They  
 will maintain law and order, and cheerfully await the 3  
 certainty of ultimate perfection.

In reality, the more closely error simulates truth and  
 so-called matter resembles its essence, mortal mind, the 6  
 more impotent error becomes as a belief. Ac- Dangerous  
 resemblances  
 cording to human belief, the lightning is fierce  
 and the electric current swift, yet in Christian Science 9  
 the flight of one and the blow of the other will become  
 harmless. The more destructive matter becomes, the  
 more its nothingness will appear, until matter reaches 12  
 its mortal zenith in illusion and forever disappears. The  
 nearer a false belief approaches truth without passing  
 the boundary where, having been destroyed by divine 15  
 Love, it ceases to be even an illusion, the riper it becomes  
 for destruction. The more material the belief, the more  
 obvious its error, until divine Spirit, supreme in its do- 18  
 main, dominates all matter, and man is found in the like-  
 ness of Spirit, his original being.

The broadest facts array the most falsities against 21  
 themselves, for they bring error from under cover. It  
 requires courage to utter truth; for the higher Truth  
 lifts her voice, the louder will error scream, until its in- 24  
 articulate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scrip-  
 ture indicates that all matter will disappear before the 27  
 supremacy of Spirit.

Christianity is again demonstrating the Life that is  
 Truth, and the Truth that is Life, by the apos- Christianity  
 still rejected 30  
 tolic work of casting out error and healing the  
 sick. Earth has no repayment for the persecutions which

1 attend a new step in Christianity; but the spiritual recom-  
 2 pense of the persecuted is assured in the elevation of ex-  
 3 istence above mortal discord and in the gift of divine Love.

The prophet of to-day beholds in the mental horizon  
 the signs of these times, the reappearance of the Chris-  
 6 Spiritual fore- shadowings tianity which heals the sick and destroys error,  
 and no other sign shall be given. Body can-  
 not be saved except through Mind. The Science of Chris-  
 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 spiritu-  
 12 ally discerned. Creeds, doctrines, and human hypotheses  
 do not express Christian Science; much less can they  
 demonstrate it.

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  
 18 Revelation of Science 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  
 21 practise.

For centuries — yea, always — natural science has not  
 been considered a part of any religion, Christianity not  
 24 Science as foreign to all religion excepted. Even now multitudes consider that  
 which they call *science* has no proper con-  
 nection with faith and piety. Mystery does  
 27 not enshroud Christ's teachings, and they are not theo-  
 retical and fragmentary, but practical and complete; and  
 being practical and complete, they are not deprived of  
 30 their essential vitality.

The way through which immortality and life are learned  
 is not ecclesiastical but Christian, not human but divine,

not physical but metaphysical, not material but sci- 1  
 entifically spiritual. Human philosophy, ethics, and super-  
 stition afford no demonstrable divine Principle 3  
 by which mortals can escape from sin; yet <sup>Key to the</sup>  
 to escape from sin, is what the Bible demands. “Work <sub>kingdom</sub> 3  
 out your own salvation with fear and trembling,” says 6  
 the apostle, and he straightway adds: “for it is God  
 which worketh in you both to will and to do of His good  
 pleasure” (Philippians ii. 12, 13). Truth has furnished 9  
 the key to the kingdom, and with this key Christian Sci-  
 ence has opened the door of the human understanding.  
 None may pick the lock nor enter by some other door. 12  
 The ordinary teachings are material and not spiritual.  
 Christian Science teaches only that which is spiritual and  
 divine, and not human. Christian Science is unerring 15  
 and Divine; the human sense of things errs because it  
 is human.

Those individuals, who adopt theosophy, spiritualism, 18  
 or hypnotism, may possess natures above some others  
 who eschew their false beliefs. Therefore my contest is  
 not with the individual, but with the false system. I 21  
 love mankind, and shall continue to labor and to endure.

The calm, strong currents of true spirituality, the  
 manifestations of which are health, purity, and self- 24  
 immolation, must deepen human experience, until the  
 beliefs of material existence are seen to be a bald imposi-  
 tion, and sin, disease, and death give everlasting place 27  
 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.*

1 **M**ESMERISM or animal magnetism was first brought  
2 into notice by Mesmer in Germany in 1775. Ac-  
3 cording to the American Cyclopædia, he regarded this  
4 so-called force, which he said could be ex-  
5 erted by one living organism over another, as  
6 a means of alleviating disease. His propositions were  
as follows:

Earliest  
investigations

7 “There exists a mutual influence between the celestial  
8 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.”

12 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  
15 appointed, and Benjamin Franklin was one of the com-  
missioners. This commission reported to the govern-  
ment as follows:

18 “In regard to the existence and utility of animal mag-  
netism, we have come to the unanimous conclusions that  
there is no proof of the existence of the animal magnetic

fluid; that the violent effects, which are observed in 1  
the public practice of magnetism, are due to manipula-  
tions, or to the excitement of the imagination and the 3  
impressions made upon the senses; and that there is one  
more fact to be recorded in the history of the errors of  
the human mind, and an important experiment upon 6  
the power of the imagination.”

In 1837, a committee of nine persons was appointed,  
among whom were Roux, Bouillaud, and Clo- Clairvoyance, 9  
quet, which tested during several sessions the magnetism  
phenomena exhibited by a reputed clairvoyant. Their  
report stated the results as follows: 12

“The facts which had been promised by Monsieur  
Berna [the magnetizer] as conclusive, and as adapted to  
throw light on physiological and therapeutical questions, 15  
are certainly not conclusive in favor of the doctrine of  
animal magnetism, and have nothing in common with  
either physiology or therapeutics.” 18

This report was adopted by the Royal Academy of  
Medicine in Paris.

The author's own observations of the workings of 21  
animal magnetism convince her that it is not Personal  
a remedial agent, and that its effects upon conclusions  
those who practise it, and upon their subjects who do 24  
not resist it, lead to moral and to physical death.

If animal magnetism seems to alleviate or to cure dis-  
ease, this appearance is deceptive, since error cannot 27  
remove the effects of error. Discomfort under error is  
preferable to comfort. In no instance is the effect of  
animal magnetism, recently called hypnotism, other 30  
than the effect of illusion. Any seeming benefit derived  
from it is proportional to one's faith in esoteric magic.

1 Animal magnetism has no scientific foundation, for  
 God governs all that is real, harmonious, and eternal, and  
 3        Mere His power is neither animal nor human. Its  
       negation basis being a belief and this belief animal, in  
 Science animal magnetism, mesmerism, or hypnotism is  
 6 a mere negation, possessing neither intelligence, power,  
 nor reality, and in sense it is an unreal concept of the so-  
 called mortal mind.

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.

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  
 15 and its hosts.

The mild forms of animal magnetism are disappear-  
 ing, and its aggressive features are coming to the front.

18        Hidden The looms of crime, hidden in the dark re-  
       agents cesses of mortal thought, are every hour weav-  
 ing webs more complicated and subtle. So secret are the  
 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  
 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  
 27 of despotic control, and is much more likely to be abused  
 by its possessor, than otherwise employed, for the in-  
 dividual or society.”

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

promotes affection and virtue in families and therefore 1  
 in the community. The Apostle Paul refers to the  
 personification of evil as "the god of this 3  
 world," and further defines it as dishonesty  
 and craftiness. Sin was the Assyrian moon-god. Mental  
despotism

The destruction of the claims of mortal mind through 6  
 Science, by which man can escape from sin  
 and mortality, blesses the whole human fam- Liberation  
of mental  
powers  
 ily. As in the beginning, however, this libera- 9  
 tion does not scientifically show itself in a knowledge of  
 both good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate 12  
 from any half-way impertinent knowledge, because Mind-  
 science is of God and demonstrates the divine Principle,  
 working out the purposes of good only. The maximum 15  
 of good is the infinite God and His idea, the All-in-all.  
 Evil is a suppositional lie.

As named in Christian Science, animal magnetism or 18  
 hypnotism is the specific term for error, or mortal mind.  
 It is the false belief that mind is in matter, and The genus  
of error  
 is both evil and good; that evil is as real as 21  
 good and more powerful. This belief has not one qual-  
 ity of Truth. It is either ignorant or malicious. The  
 malicious form of hypnotism ultimates in moral idiocy. 24  
 The truths of immortal Mind sustain man, and they anni-  
 hilate the fables of mortal mind, whose flimsy and gaudy  
 pretensions, like silly moths, singe their own wings and 27  
 fall into dust.

In reality there is no *mortal* mind, and conse-  
 quently no transference of mortal thought Thought-  
transference 30  
 and will-power. Life and being are of  
 God. In Christian Science, man can do no harm, for

1 scientific thoughts are true thoughts, passing from God to man.

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  
6 so unjustly persecuted and belied by wolves in sheep's clothing.

Agassiz, the celebrated naturalist and author, has  
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,  
12 they say they have always believed it."

Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of  
15 all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, — evil, occultism,  
18 necromancy, mesmerism, animal magnetism, hypnotism.

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer  
21 employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the  
24 sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground,  
27 leaving the case worse than before it was grasped by the stronger error.

Our courts recognize evidence to prove the motive as  
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-

Perfection  
of divine  
government

Adulteration  
of Truth

Motives  
considered

derer? The hands, without mortal mind to direct them, 1  
could not commit a murder.

Courts and juries judge and sentence mortals in order 3  
to restrain crime, to prevent deeds of violence or to punish  
them. To say that these tribunals have no Mental  
jurisdiction over the carnal or mortal mind, crimes 6  
would be to contradict precedent and to admit that the  
power of human law is restricted to matter, while mortal  
mind, evil, which is the real outlaw, defies justice and is 9  
recommended to mercy. Can matter commit a crime?  
Can matter be punished? Can you separate the men-  
tality from the body over which courts hold jurisdiction? 12  
Mortal mind, not matter, is the criminal in every case;  
and human law rightly estimates crime, and courts rea-  
sonably pass sentence, according to the motive. 15

When our laws eventually take cognizance of mental  
crime and no longer apply legal rulings wholly to physical  
offences, these words of Judge Parmenter of Important  
Boston will become historic: "I see no reason decision 18  
why metaphysics is not as important to medicine as to  
mechanics or mathematics." 21

Whoever uses his developed mental powers like an es-  
caped felon to commit fresh atrocities as opportunity oc-  
curs is never safe. God will arrest him. Di- Evil let  
vine justice will manacle him. His sins will loose 24  
be millstones about his neck, weighing him down to the  
depths of ignominy and death. The aggravation of er- 27  
ror foretells its doom, and confirms the ancient axiom:  
"Whom the gods would destroy, they first make mad."

The distance from ordinary medical prac- The misuse of  
tice to Christian Science is full many a league mental power 30  
in the line of light; but to go in healing from the use of

1 inanimate drugs to the criminal misuse of human will-  
 power, is to drop from the platform of common manhood  
 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.

6 Like our nation, Christian Science has its Declaration  
 of Independence. God has endowed man with inalien-  
 able rights, among which are self-government,  
 9 <sup>Proper self-</sup> <sup>government</sup> reason, and conscience. Man is properly self-  
 governed only when he is guided rightly and governed by  
 his Maker, divine Truth and Love.

12 Man's rights are invaded when the divine order is in-  
 terfered with, and the mental trespasser incurs the divine  
 penalty due this crime.

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  
 18 <sup>Right</sup> <sup>methods</sup> 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  
 21 these; Adultery, fornication, uncleanness, lasciviousness,  
 idolatry, *witchcraft*, hatred, variance, emulations, wrath,  
 strife, seditions, heresies, envyings, murders, drunkenness,  
 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  
 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.*

IN the year 1866, I discovered the Christ Science or 1  
divine laws of Life, Truth, and Love, and  
named my discovery Christian Science. God 3  
had been graciously preparing me during many  
years for the reception of this final revelation of the ab-  
solute divine Principle of scientific mental healing. 6

This apodictical Principle points to the revelation of  
Immanuel, "God with us," — the sovereign ever-pres-  
ence, delivering the children of men from 9  
every ill "that flesh is heir to." Through  
Christian Science, religion and medicine are  
inspired with a diviner nature and essence; fresh pinions 12  
are given to faith and understanding, and thoughts ac-  
quaint themselves intelligently with God.

Feeling so perpetually the false consciousness that life 15  
inheres in the body, yet remembering that in  
reality God is our Life, we may well tremble  
in the prospect of those days in which we must say, "I 18  
have no pleasure in them."

Christian  
Science  
discovered 3

Mission of  
Christian  
Science 9

Discontent  
with life 15

1 Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses?  
 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  
 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  
 9 price of learning love,” establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

12 My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty  
 and the lesser demonstration to prove the  
 15 <sup>Demonstrable evidence</sup> greater, as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions must be nine duodecillions, — not  
 18 a fraction more, not a unit less.

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley,  
 21 <sup>Light shining in darkness</sup> 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-  
 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  
 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.

30 <sup>New lines of thought</sup> 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,

and led up to my demonstration of the proposition that 1  
Mind is All and matter is naught as the leading factor in  
Mind-science. 3

Christian Science reveals incontrovertibly that Mind 1  
is All-in-all, that the only realities are the divine Mind  
and idea. This great fact is not, however, seen 6  
to be supported by sensible evidence, until its Scientific  
evidence  
divine Principle is demonstrated by healing the sick and 11  
thus proved absolute and divine. This proof once seen, 11  
no other conclusion can be reached.

For three years after my discovery, I sought the solu- 12  
tion of this problem of Mind-healing, searched the Scrip-  
tures and read little else, kept aloof from so- Solitary  
research  
ciety, and devoted time and energies to dis-  
covering a positive rule. The search was sweet, calm, and 15  
buoyant with hope, not selfish nor depressing. I knew  
the Principle of all harmonious Mind-action to be God,  
and that cures were produced in primitive Christian 18  
healing by holy, uplifting faith; but I must know the  
Science of this healing, and I won my way to absolute  
conclusions through divine revelation, reason, and dem- 21  
onstration. The revelation of Truth in the understand-  
ing came to me gradually and apparently through divine  
power. When a new spiritual idea is borne to earth, the 24  
prophetic Scripture of Isaiah is renewedly fulfilled:  
"Unto us a child is born, . . . and his name shall be  
called Wonderful." 27

Jesus once said of his lessons: "My doctrine is not  
mine, but His that sent me. If any man will do His will,  
he shall know of the doctrine, whether it be of God, or 30  
whether I speak of myself." (John vii. 16, 17.)

The three great verities of Spirit, omnipotence, omni-

1 presence, omniscience, — Spirit possessing all power,  
 filling all space, constituting all Science, — contradict  
 3 forever the belief that matter can be actual.  
 God's  
 allness  
 learned  
 These eternal verities reveal primeval exist-  
 6 in which all that He has made is pronounced by His wis-  
 dom good.

Thus it was that I beheld, as never before, the awful  
 9 unreality called evil. The equipollence of God brought  
 to light another glorious proposition, — man's perfecti-  
 bility and the establishment of the kingdom of heaven on  
 12 earth.

In following these leadings of scientific revelation,  
 the Bible was my only textbook. The Scriptures were  
 15 Scriptural  
 foundations illuminated; reason and revelation were recon-  
 ciled, and afterwards the truth of Christian  
 Science was demonstrated. No human pen nor tongue  
 18 taught me the Science contained in this book, SCIENCE  
 AND HEALTH; and neither tongue nor pen can over-  
 throw it. This book may be distorted by shallow criti-  
 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-  
 24 cerned and demonstrated.

Jesus demonstrated the power of Christian Science to  
 heal mortal minds and bodies. But this power was lost  
 27 The  
 demonstration  
 lost and found  
 sight of, and must again be spiritually dis-  
 cerned, taught, and demonstrated according  
 to Christ's command, with "signs following."  
 30 Its Science must be apprehended by as many as believe  
 on Christ and spiritually understand Truth.

No analogy exists between the vague hypotheses of

agnosticism, pantheism, theosophy, spiritualism, or  
 millenarianism and the demonstrable truths of Chris-  
 tian 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.

Mystical  
 antagonists

3

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  
 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  
 is God; the practice of divine metaphysics is the utiliza-  
 tion of the power of Truth over error; its rules demon-  
 strate its Science. Divine metaphysics reverses perverted  
 and physical hypotheses as to Deity, even as the ex-  
 planation of optics rejects the incidental or inverted  
 image and shows what this inverted image is meant to  
 represent.

Optical  
 illustration  
 of Science

9

18

A prize of one hundred pounds, offered in Oxford Uni-  
 versity, England, for the best essay on Natural Science,  
 — 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  
 many incidents which show that Christian Science meets  
 a yearning of the human race for spirituality.

Pertinent  
 proposal

21

After a lengthy examination of my discovery and its  
 demonstration in healing the sick, this fact became evi-  
 dent to me, — that Mind governs the body,  
 not partially but wholly. I submitted my  
 metaphysical system of treating disease to the broad-  
 est practical tests. Since then this system has gradually  
 gained ground, and has proved itself, whenever scien-

Confirmatory  
 tests

30

1 tifically employed, to be the most effective curative agent  
in medical practice.

3 Is there more than one school of Christian Science?  
Christian Science is demonstrable. There can, there-  
fore, be but one method in its teaching. Those who de-

6 One school  
of Truth part from this method forfeit their claims to  
belong to its school, and they become adher-  
ents of the Socratic, the Platonic, the Spencerian, or some  
9 other school. By this is meant that they adopt and ad-  
here to some particular system of human opinions. Al-  
though these opinions may have occasional gleams of  
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  
15 scientifically Christian.

From the infinite One in Christian Science comes one  
Principle and its infinite idea, and with this infinitude  
18 Unchanging  
Principle come spiritual rules, laws, and their demon-  
stration, which, like the great Giver, are "the  
same yesterday, and to-day, and forever;" for thus are  
21 the divine Principle of healing and the Christ-idea charac-  
terized in the epistle to the Hebrews.

Any theory of Christian Science, which departs from  
24 what has already been stated and proved to be true, af-  
On sandy  
foundations fords no foundation upon which to establish  
a genuine school of this Science. Also, if any  
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  
30 inculcates a breach of that divine commandment in the  
Hebrew Decalogue, "Thou shalt not steal."

God is the Principle of divine metaphysics. As there

is but one God, there can be but one divine Principle of 1  
 all Science; and there must be fixed rules for the demon-  
 stration of this divine Principle. The letter Principle and 3  
 of Science plentifully reaches humanity to-day, practice  
 but its spirit comes only in small degrees. The vital part,  
 the heart and soul of Christian Science, is Love. With- 6  
 out this, the letter is but the dead body of Science, —  
 pulseless, cold, inanimate.

The fundamental propositions of divine metaphysics 9  
 are summarized in the four following, to me, *self-evident*  
 propositions. Even if reversed, these proposi- Reversible  
 tions will be found to agree in statement and propositions 12  
 proof, showing mathematically their exact relation to  
 Truth. De Quincey says mathematics has not a foot to  
 stand upon which is not purely metaphysical. 15

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter. 18
4. Life, God, omnipotent good, deny death, evil, sin,  
 disease. — Disease, sin, evil, death, deny good, omnipo-  
 tent God, Life. 21

Which of the denials in proposition four is true? Both  
 are not, cannot be, true. According to the Scripture,  
 I find that God is true, “but every [mortal] man a 24  
 liar.”

The divine metaphysics of Christian Science, like the  
 method in mathematics, proves the rule by inversion. 27  
 For example: There is no pain in Truth, and Metaphysical  
 no truth in pain; no nerve in Mind, and no inversions  
 mind in nerve; no matter in Mind, and no mind in mat- 30  
 ter; no matter in Life, and no life in matter; no matter  
 in good, and no good in matter.

1 Usage classes both evil and good together as *mind*;  
 therefore, to be understood, the author calls sick and sin-  
 3 <sup>Definition of</sup> ful humanity *mortal mind*, — meaning by this  
 mortal mind term the flesh opposed to Spirit, the human  
 mind and evil in contradistinction to the divine Mind, or  
 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  
 9 divine.

In Science, Mind is *one*, including noumenon and phe-  
 nomena, God and His thoughts.

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-  
 15 <sup>Imperfect</sup> true and therefore unreal; and as the phrase  
 terminology is used in teaching Christian Science, it is meant to  
 designate that which has no real existence. Indeed, if  
 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  
 21 wine of the Spirit has to be poured into the old bottles of  
 the letter.

Christian Science explains all cause and effect as men-  
 24 tal, not physical. It lifts the veil of mystery from Soul and  
<sup>Causation</sup> body. It shows the scientific relation of man  
 mental to God, disentangles the interlaced ambiguities  
 27 of being, and sets free the imprisoned thought. In divine  
 Science, the universe, including man, is spiritual, harmoni-  
 ous, and eternal. Science shows that what is termed *mat-*  
 30 *ter* is but the subjective state of what is termed by the  
 author *mortal mind*.

Apart from the usual opposition to everything new,

the one great obstacle to the reception of that spiritual- 1  
 ity, through which the understanding of Mind-science  
 comes, is the inadequacy of material terms for 3  
 metaphysical statements, and the consequent  
 difficulty of so expressing metaphysical ideas as to make  
 them comprehensible to any reader, who has not person- 6  
 ally demonstrated Christian Science as brought forth in  
 my discovery. Job says: "The ear trieth words, as the  
 mouth tasteth meat." The great difficulty is to give the 9  
 right impression, when translating material terms back  
 into the original spiritual tongue.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND 12

- GOD: Divine Principle, Life, Truth, Love, 3  
 Soul, Spirit, Mind. Divine  
synonyms
- MAN: God's spiritual idea, individual, per- 15  
 fect, eternal. Divine  
image
- IDEA: An image in Mind; the immediate 18  
 object of understanding. — *Webster*. Divine  
reflection

SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree: Depravity.*

PHYSICAL. Evil beliefs, passions and appetites, fear, 21  
 depraved will, self-justification, pride, envy, de-  
 ceit, hatred, revenge, sin, sickness, disease, 24  
 death. Unreality

*Second Degree: Evil beliefs disappearing.*

MORAL. Humanity, honesty, affection, com-  
 passion, hope, faith, meekness, temperance. Transitional  
qualities 27

1 *Third Degree: Understanding.*

3 SPIRITUAL. Wisdom, purity, spiritual understanding,  
 3 Reality spiritual power, love, health, holiness.

In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence  
 6 Spiritual before the corporeal human senses, as to make  
 universe this Scriptural testimony true in our hearts,  
 "The last shall be first, and the first last," so that God  
 9 and His idea may be to us what divinity really is and must of necessity be, — all-inclusive.

A correct view of Christian Science and of its adapta-  
 12 tion to healing includes vastly more than is at first seen.

Aim of Works on metaphysics leave the grand point  
 Science untouched. They never crown the power of  
 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  
 18 that God is all, therefore that matter is nothing beyond an image in mortal mind.

Christian Science strongly emphasizes the thought that  
 21 Divine God is not *corporeal*, but *incorporeal*, — that is,  
 personality bodiless. Mortals are corporeal, but God is incorporeal.

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  
 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  
 30 not in the lower sense. An infinite Mind in a finite form is an absolute impossibility.

The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is *One*, — not one of a series, but one alone and without an equal.

God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme 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 spiritual meaning of which is attained through "signs following."

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating 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 (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.

Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation.

Jesus bade his disciples beware of the leaven of the 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

Spiritual  
language

9

The miracles  
of Jesus

18

Opacity of  
the senses

27

Leaven  
of Truth

30

1 of meal, till the whole was leavened," impels the infer-  
 2 ence that the spiritual leaven signifies the Science of Christ  
 3 and its spiritual interpretation, — an inference far above  
 the merely ecclesiastical and formal applications of the  
 illustration.

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-  
 9 ble world?

Agnes pass, but this leaven of Truth is ever at work. It  
 must destroy the entire mass of error, and so be eternally  
 12 glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and  
 Medicine are means of divine thought, which include spirit-  
 15 The divine  
and human  
contrasted ual laws emanating from the invisible and in-  
 finite power and grace. The parable may  
 import that these spiritual laws, perverted by  
 18 a perverse material sense of law, are metaphysically pre-  
 sented as three measures of meal, — that is, three modes  
 of mortal thought. In all mortal forms of thought, dust  
 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  
 24 the whole of mortal thought, as yeast changes the chemical  
 properties of meal.

The definitions of material law, as given by natural  
 27 science, represent a kingdom necessarily divided against  
 itself, because these definitions portray law as  
 30 Certain  
contradictions physical, not spiritual. Therefore they con-  
 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.

When we endow matter with vague spiritual power, — 1  
 that is, when we do so in our theories, for of course we  
 cannot really endow matter with what it does Unescapable 3  
 not and cannot possess, — we disown the Al- dilemma  
 mighty, for such theories lead to one of two things. They  
 either presuppose the self-evolution and self-government 6  
 of matter, or else they assume that matter is the product  
 of Spirit. To seize the first horn of this dilemma and con- 9  
 sider matter as a power in and of itself, is to leave the cre-  
 ator out of His own universe; while to grasp the other  
 horn of the dilemma and regard God as the creator of  
 matter, is not only to make Him responsible for all disas- 12  
 ters, physical and moral, but to announce Him as their  
 source, thereby making Him guilty of maintaining perpet-  
 ual misrule in the form and under the name of natural 15  
 law.

In one sense God is identical with nature, but this na-  
 ture is spiritual and is not expressed in matter. The law- 18  
 giver, whose lightning palsies or prostrates in God and  
 death the child at prayer, is not the divine ideal nature  
 of omnipresent Love. God is natural good, and is repre- 21  
 sented only by the idea of goodness; while evil should be  
 regarded as unnatural, because it is opposed to the nature  
 of Spirit, God. 24

In viewing the sunrise, one finds that it contradicts  
 the evidence before the senses to believe that the earth  
 is in motion and the sun at rest. As astron- The sun 27  
 omy reverses the human perception of the and Soul  
 movement of the solar system, so Christian Science re-  
 verses the seeming relation of Soul and body and makes 30  
 body tributary to Mind. Thus it is with man, who  
 is but the humble servant of the restful Mind, though it

1 seems otherwise to finite sense. But we shall never under-  
 stand this while we admit that soul is in body or mind in  
 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  
 6 image.

Science reverses the false testimony of the physical  
 senses, and by this reversal mortals arrive at the funda-  
 9 Reversal of mental facts of being. Then the question in-  
     testimony evitably arises: Is a man sick if the material  
 senses indicate that he is in good health? No! for matter  
 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.

15 Health is not a condition of matter, but of Mind; nor  
 can the material senses bear reliable testimony on the sub-  
     ject of health. The Science of Mind-healing  
 18 Health and shows it to be impossible for aught but Mind  
     the senses to testify truly or to exhibit the real status of man. There-  
 fore the divine Principle of Science, reversing the testi-  
 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  
 24 false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con*, deduced from supposed sen-  
 sation in matter or from matter's supposed consciousness  
 27 of health or disease, instead of reversing the testimony of  
 the physical senses, confirms that testimony as legitimate  
 and so leads to disease.

30 Historic When Columbus gave freer breath to the  
     illustrations globe, ignorance and superstition chained the  
 limbs of the brave old navigator, and disgrace and star-

vation stared him in the face; but sterner still would have  
 been his fate, if his discovery had undermined the favor-  
 ite inclinations of a sensuous philosophy.

Copernicus mapped out the stellar system, and before  
 he spake, astrography was chaotic, and the heavenly fields  
 were incorrectly explored.

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 dis-  
 played 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."

The earth's diurnal rotation is invisible to the physical  
 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  
 false testimony of the eye deluded the judgment and in-  
 duced false conclusions. Science shows appearances often  
 to be erroneous, and corrects these errors by the simple  
 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  
 turning daily on its own axis.

As thus indicated, astronomical order imitates the  
 action of divine Principle; and the universe, the reflec-  
 tion of God, is thus brought nearer the spiritual fact, and  
 is allied to divine Science as displayed in the everlasting  
 government of the universe.

1 The evidence of the physical senses often reverses the  
 real Science of being, and so creates a reign of discord, —  
 3 Opposing assigning seeming power to sin, sickness, and  
testimony death; but the great facts of Life, rightly un-  
 derstood, defeat this triad of errors, contradict their false  
 6 witnesses, and reveal the kingdom of heaven, — the actual  
 reign of harmony on earth. The material senses' re-  
 versal of the Science of Soul was practically exposed nine-  
 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  
 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.

15 The optical focus is another proof of the illusion of  
 material sense. On the eye's retina, sky and tree-tops  
Testimony of apparently join hands, clouds and ocean meet  
 18 the senses 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  
 21 clouds and drenching rain. Experience is full of instances  
 of similar illusions, which every thinker can recall for  
 himself.

24 To material sense, the severance of the jugular vein  
Spiritual takes away life; but to spiritual sense and  
sense of life in Science, Life goes on unchanged and  
 27 being is eternal. Temporal life is a false sense of  
 existence.

Our theories make the same mistake regarding Soul  
 30 and body that Ptolemy made regarding the solar system.  
 They insist that soul is in body and mind therefore tribu-  
 tary to matter. Astronomical science has destroyed the

false theory as to the relations of the celestial bodies, and 1  
 Christian Science will surely destroy the greater error as  
 to our terrestrial bodies. The true idea and 3  
 Principle of man will then appear. The Ptole- Ptolemaic  
and psychical  
error  
 maic blunder could not affect the harmony of  
 being as does the error relating to soul and body, which 6  
 reverses the order of Science and assigns to matter the  
 power and prerogative of Spirit, so that man becomes  
 the most absolutely weak and inharmonious creature in 9  
 the universe.

The verity of Mind shows conclusively how it is that  
 matter seems to be, but is not. Divine Science, Seeming  
and being 12  
 rising above physical theories, excludes matter,  
 resolves *things* into *thoughts*, and replaces the objects of  
 material sense with spiritual ideas. 15

The term CHRISTIAN SCIENCE was introduced by  
 the author to designate the scientific system of divine  
 healing. 18

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-  
 healing, through a spiritual sense of the Scriptures and 21  
 through the teachings of the Comforter, as promised by  
 the Master.

2. The proof, by present demonstration, that the so- 24  
 called miracles of Jesus did not specially belong to a  
 dispensation now ended, but that they illustrated an  
 ever-operative divine Principle. The operation of this 27  
 Principle indicates the eternity of the scientific order  
 and continuity of being.

Christian Science differs from material sci- Scientific  
basis 30  
 ence, but not on that account is it less scien-  
 tific. On the contrary, Christian Science is pre-emi-

1 nently scientific, being based on Truth, the Principle of  
all science.

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-

6 Physical  
science a  
blind belief zations to support it, its foundations are gone.

Having neither moral might, spiritual basis,  
nor holy Principle of its own, this belief mistakes effect  
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  
12 reasoning. This is a mortal, finite sense of things, which  
immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science  
15 from its divine Principle, God, and then it can be under-  
stood; but when explained on the basis of  
Right  
interpretation physical sense and represented as subject to  
18 growth, maturity, and decay, the universe, like man, is,  
and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of  
21 Mind. They belong to divine Principle, and support

All force  
mental the equipoise of that thought-force, which  
launched the earth in its orbit and said to the  
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  
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  
30 Mind, and so restores them to their rightful home and  
classification.

The elements and functions of the physical body and

of the physical world will change as mortal mind changes 1  
 its beliefs. What is now considered the best condition  
 for organic and functional health in the human 3  
 body may no longer be found indispensable Corporeal  
changes  
 to health. Moral conditions will be found always har-  
 monious and health-giving. Neither organic inaction 6  
 nor overaction is beyond God's control; and man will  
 be found normal and natural to changed mortal thought,  
 and therefore more harmonious in his manifestations than 9  
 he was in the prior states which human belief created and  
 sanctioned.

As human thought changes from one stage to an- 12  
 other of conscious pain and painlessness, sorrow and  
 joy, — from fear to hope and from faith to understand-  
 ing, — the visible manifestation will at last be man gov- 15  
 erned by Soul, not by material sense. Reflecting God's  
 government, man is self-governed. When subordinate  
 to the divine Spirit, man cannot be controlled by sin or 18  
 death, thus proving our material theories about laws of  
 health to be valueless.

The seasons will come and go with changes of time and 21  
 tide, cold and heat, latitude and longitude. The agri-  
 culturist will find that these changes cannot The time  
and tide  
 affect his crops. "As a vesture shalt Thou 24  
 change them and they shall be changed." The mariner  
 will have dominion over the atmosphere and the great  
 deep, over the fish of the sea and the fowls of the air. 27  
 The astronomer will no longer look up to the stars, —  
 he will look out from them upon the universe; and the  
 florist will find his flower before its seed. 30

Thus matter will finally be proved nothing more  
 than a mortal belief, wholly inadequate to affect a man

1 through its supposed organic action or supposed exist-  
 2 ence. Error will be no longer used in stating truth. The  
 3 <sup>Mortal</sup> <sup>nothingness</sup> 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  
 6 himself God's reflection, even as man sees his reflection  
 in a glass.

All Science is divine. Human thought never pro-  
 9 jected the least portion of true being. Human belief  
 10 <sup>A lack of</sup> <sup>originality</sup> has sought and interpreted in its own way  
 the echo of Spirit, and so seems to have  
 12 reversed it and repeated it materially; but the human  
 mind never produced a real tone nor sent forth a positive  
 sound.

15 The point at issue between Christian Science on the  
 one hand and popular theology on the other is this: Shall  
 16 <sup>Antagonistic</sup> <sup>questions</sup> Science explain cause and effect as being  
 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  
 21 hypotheses?

I have set forth Christian Science and its application  
 to the treatment of disease just as I have discovered them.  
 24 <sup>Biblical</sup> <sup>basis</sup> 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  
 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-  
 30 thority. I have had no other guide in "the straight and  
 narrow way" of Truth.

If Christendom resists the author's application of the

word Science to Christianity, or questions her use of the word Science, she will not therefore lose faith in Christianity, 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 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.

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, 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, 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, and so forth, have — as matter — no intelligence, life, nor sensation.

There is no physical science, inasmuch as all truth 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 divine Mind, and is alone able to interpret God. It has a spiritual, and not a material origin. It is a divine utterance, — the Comforter which leadeth into all truth.

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-

Science and  
Christianity 3

Scientific  
terms 12

No physical  
science

1 ditions, and that these are final and overrule the might of  
 2 divine Mind. Good is natural and primitive. It is not  
 3 miraculous to itself.

The term Science, properly understood, refers only to  
 the laws of God and to His government of the universe,  
 6 Practical Science inclusive of man. From this it follows that  
 business men and cultured scholars have found  
 that Christian Science enhances their endurance and  
 9 mental powers, enlarges their perception of character,  
 gives them acuteness and comprehensiveness and an  
 ability to exceed their ordinary capacity. The human  
 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-  
 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  
 18 realms. It raises the thinker into his native air of insight  
 and perspicacity.

An odor becomes beneficent and agreeable only in pro-  
 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  
 24 a cataleptic nightmare, he should not resist Truth, which  
 banishes — yea, forever destroys with the higher testi-  
 mony of Spirit — the so-called evidence of matter.

27 Science relates to Mind, not matter. It rests on fixed  
 Principle and not upon the judgment of false sensation.

Mathematics and scientific logic The addition of two sums in mathematics must  
 30 always bring the same result. So is it with  
 logic. If both the major and the minor propo-  
 sitions of a syllogism are correct, the conclusion, if properly

drawn, cannot be false. So in Christian Science there  
 are no discords nor contradictions, because its logic is as  
 harmonious as the reasoning of an accurately stated syl-  
 logism or of a properly computed sum in arithmetic.  
 Truth is ever truthful, and can tolerate no error in  
 premise or conclusion.

If you wish to know the spiritual fact, you can dis-  
 cover it by reversing the material fable, be the  
 fable *pro* or *con*, — be it in accord with your  
 preconceptions or utterly contrary to them.

Pantheism may be defined as a belief in the intelli-  
 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  
 world;” and earth will echo the cry, “Art thou [Truth]  
 come hither to torment us before the time?” Animal  
 magnetism, hypnotism, spiritualism, theosophy, agnos-  
 ticism, pantheism, and infidelity are antagonistic to true  
 being and fatal to its demonstration; and so are some  
 other systems.

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 out-  
 ward 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.

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

Truth by

inversion

Antagonistic  
theoriesOntology  
needed

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.

3 **Reluctant guests** When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise, and therefore they cannot accept.

It is vain to speak dishonestly of divine Science, which destroys all discord, when you can demonstrate 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 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.

15 Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts; and these material 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 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 love for little children, and understood how truly such as they belong to the heavenly kingdom.

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims 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

not seem so surprising and unnatural as error, and error 1  
 should not seem so real as truth. Sickness should not seem  
 so real as health. There is no error in Science, and our 3  
 lives must be governed by reality in order to be in har-  
 mony with God, the divine Principle of all being.

When once destroyed by divine Science, the false evi- 6  
 dence before the corporeal senses disappears. Hence the  
 opposition of sensuous man to the Science of The error of  
 Soul and the significance of the Scripture, "The carnality 9  
 carnal mind is enmity against God." The central fact of  
 the Bible is the superiority of spiritual over physical power.

## THEOLOGY

12

Must Christian Science come through the Christian  
 churches as some persons insist? This Science has come  
 already, after the manner of God's appoint- Churchly 15  
 ing, but the churches seem not ready to re- neglect  
 ceive it, according to the Scriptural saying, "He came  
 unto his own, and his own received him not." Jesus once 18  
 said: "I thank Thee, O Father, Lord of heaven and  
 earth, that Thou hast hid these things from the wise  
 and prudent, and hast revealed them unto babes: even 21  
 so, Father, for so it seemed good in Thy sight." As afore-  
 time, the spirit of the Christ, which taketh away the cere-  
 monies and doctrines of men, is not accepted until the 24  
 hearts of men are made ready for it.

The mission of Jesus confirmed prophecy, and ex-  
 plained the so-called miracles of olden time as natural 27  
 demonstrations of the divine power, demonstra-  
 tions which were not understood. Jesus' works John the  
 established his claim to the Messiahship. In Baptist, and  
 reply to John's inquiry, "Art thou he that should come," the Messiah 30

1 Jesus returned an affirmative reply, recounting his works  
 instead of referring to his doctrine, confident that this  
 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  
 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  
 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  
 12 Mind, prove the unity of God, — the divine Principle  
 which brings out all harmony.

The Pharisees of old thrust the spiritual idea and the  
 15 man who lived it out of their synagogues, and retained  
 their materialistic beliefs about God. Jesus'  
 18 Christ  
rejected system of healing received no aid nor approval  
 from other sanitary or religious systems, from doctrines  
 of physics or of divinity; and it has not yet been gener-  
 ally accepted. To-day, as of yore, unconscious of the  
 21 reappearing of the spiritual idea, blind belief shuts the  
 door upon it, and condemns the cure of the sick and sin-  
 ning if it is wrought on any but a material and a doctrinal  
 24 theory. Anticipating this rejection of idealism, of the  
 true idea of God, — this salvation from all error, physi-  
 cal and mental, — Jesus asked, "When the Son of man  
 27 cometh, shall he find faith on the earth?"

Did the doctrines of John the Baptist confer healing  
 power upon him, or endow him with the truest concep-  
 30 John's  
misgivings tion of the Christ? This righteous preacher  
 once pointed his disciples to Jesus as "the  
 Lamb of God;" yet afterwards he seriously questioned

the signs of the Messianic appearing, and sent the inquiry 1  
to Jesus, "Art thou he that should come?"

Was John's faith greater than that of the Samaritan 3  
woman, who said, "Is not this the Christ?" Faith according  
to works  
There was also a certain centurion of whose  
faith Jesus himself declared, "I have not found so great 6  
faith, no, not in Israel."

In Egypt, it was Mind which saved the Israelites from  
belief in the plagues. In the wilderness, streams flowed 9  
from the rock, and manna fell from the sky. The Israelites  
looked upon the brazen serpent, and straightway believed  
that they were healed of the poisonous stings of vipers. 12  
In national prosperity, miracles attended the successes of  
the Hebrews; but when they departed from the true  
idea, their demoralization began. Even in captivity 15  
among foreign nations, the divine Principle wrought  
wonders for the people of God in the fiery furnace and  
in kings' palaces. 18

Judaism was the antithesis of Christianity, because  
Judaism engendered the limited form of a national or  
tribal religion. It was a finite and material Judaism  
antipathetic 21  
system, carried out in special theories concern-  
ing God, man, sanitary methods, and a religious cultus.  
That he made "himself equal with God," was one of the 24  
Jewish accusations against him who planted Christianity  
on the foundation of Spirit, who taught as he was in-  
spired by the Father and would recognize no life, intelli- 27  
gence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah,  
or only a mighty hero and king, has not quite Priestly  
learning 30  
given place to the true knowledge of God.  
Creeds and rituals have not cleansed their hands of

1 rabbinical lore. To-day the cry of bygone ages is re-  
 2 peated, "Crucify him!" At every advancing step, truth  
 3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*; but  
 those who testified for Truth were so often persecuted  
 6 Testimony  
of martyrs 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.  
 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;  
 12 and so it came about that human rights were hallowed  
 by the gallows and the cross.

Man-made doctrines are waning. They have not waxed  
 15 strong in times of trouble. Devoid of the Christ-power,  
Absence of  
Christ-power how can they illustrate the doctrines of Christ  
 or the miracles of grace? Denial of the possi-  
 18 bility of Christian healing robs Christianity of the very  
 element, which gave it divine force and its astonishing and  
 unequalled success in the first century.

21 The true Logos is demonstrably Christian Science, the  
 natural law of harmony which overcomes discord, — not  
 because this Science is supernatural or pre-  
 24 Basis of  
miracles 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-  
 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  
 30 spiritual power over material resistance.

A miracle fulfils God's law, but does not violate that  
 law. This fact at present seems more mysterious than

the miracle itself. The Psalmist sang: "What ailed 1  
 thee, O thou sea, that thou fleddest? Thou Jordan,  
 that thou wast driven back? Ye mountains, 3  
 that ye skipped like rams, and ye little hills, Lawful wonders  
 like lambs? Tremble, thou earth, at the presence of the  
 Lord, at the presence of the God of Jacob." The miracle 6  
 introduces no disorder, but unfolds the primal order,  
 establishing the Science of God's unchangeable law.  
 Spiritual evolution alone is worthy of the exercise of 9  
 divine power.

The same power which heals sin heals also sickness.  
 This is "the beauty of holiness," that when Truth heals 12  
 the sick, it casts out evils, and when Truth  
 casts out the evil called disease, it heals the Fear and  
 sickness  
 identical  
 sick. When Christ cast out the devil of 15  
 dumbness, "it came to pass, when the devil was gone out,  
 the dumb spake." There is to-day danger of repeating  
 the offence of the Jews by limiting the Holy One of Israel 18  
 and asking: "Can God furnish a table in the wilderness?"  
 What cannot God do?

It has been said, and truly, that Christianity must be 21  
 Science, and Science must be Christianity, else one or the  
 other is false and useless; but neither is unim-  
 portant or untrue, and they are alike in demon- The unity of  
 Science and  
 Christianity 24  
 stration. This proves the one to be identical  
 with the other. Christianity as Jesus taught it was not  
 a creed, nor a system of ceremonies, nor a special gift 27  
 from a ritualistic Jehovah; but it was the demonstration  
 of divine Love casting out error and healing the sick,  
 not merely in the *name* of Christ, or Truth, but in demon- 30  
 stration of Truth, as must be the case in the cycles of  
 divine light.

1 Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He taught

3 <sup>The</sup> his followers that his religion had a divine <sup>Christ-mission</sup> Principle, which would cast out error and heal both the sick and the sinning. He claimed no intelligence, 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.

9 The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected.

12 <sup>Ancient spiritualism</sup> He appealed to his students: "Whom do 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 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 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. 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 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 assertion: "John have I beheaded: but who is this?" No wonder Herod desired to see the new Teacher.

The disciples apprehended their Master better than 30 <sup>Doubting disciples</sup> 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

teaching and demonstrating the truth of being. His students saw this power of Truth heal the sick, cast out evil, 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 them, the victor over sickness, sin, disease, death, and the grave.

Yearning to be understood, the Master repeated, "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 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 about him.

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou 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 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, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

Before this the impetuous disciple had been called 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 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-

A divine  
response

The true and  
living rock

1 *world*, or the *grave*] shall not prevail against it." In  
 other words, Jesus purposed founding his society, not  
 3 on the personal Peter as a mortal, but on the God-  
 power which lay behind Peter's confession of the true  
 Messiah.

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  
 9 Sublime  
summary of harmony. On this spiritually scientific basis  
 Jesus explained his cures, which appeared miraculous to  
 outsiders. He showed that diseases were cast out neither  
 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  
 15 Jesus built. His sublime summary points to the religion  
 of Love.

Jesus established in the Christian era the precedent for  
 18 all Christianity, theology, and healing. Christians are  
 under as direct orders now, as they were then,  
 21 New era  
in Jesus to be Christlike, to possess the Christ-spirit, to  
 follow the Christ-example, and to heal the sick as well as  
 the sinning. It is easier for Christianity to cast out sick-  
 24 ness than sin, for the sick are more willing to part with  
 pain than are sinners to give up the sinful, so-called pleas-  
 ure of the senses. The Christian can prove this to-day as  
 readily as it was proved centuries ago.

27 Our Master said to every follower: "Go ye into all the  
 world, and preach the gospel to every creature! . . .  
 30 Healthful  
theology Heal the sick! . . . Love thy neighbor as  
 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

heals the sick and causes the wicked to “forsake his way, 1  
and the unrighteous man his thoughts.” It was our Mas- 3  
ter’s theology which the impious sought to destroy.

From beginning to end, the Scriptures are full of  
accounts of the triumph of Spirit, Mind, over matter. 6  
Moses proved the power of Mind by what men Marvels and  
called miracles; so did Joshua, Elijah, and reformations 6  
Elisha. The Christian era was ushered in with signs and  
wonders. Reforms have commonly been attended with 9  
bloodshed and persecution, even when the end has been  
brightness and peace; but the present new, yet old, re- 12  
form in religious faith will teach men patiently and wisely  
to stem the tide of sectarian bitterness, whenever it flows  
inward.

The decisions by vote of Church Councils as to what 15  
should and should not be considered Holy Writ; the man-  
ifest mistakes in the ancient versions; the Science  
thirty thousand different readings in the Old obscured 18  
Testament, and the three hundred thousand in the New,  
— these facts show how a mortal and material sense stole  
into the divine record, with its own hue darkening to some 21  
extent the inspired pages. But mistakes could neither  
wholly obscure the divine Science of the Scriptures seen  
from Genesis to Revelation, mar the demonstration of 24  
Jesus, nor annul the healing by the prophets, who foresaw  
that “the stone which the builders rejected” would be-  
come “the head of the corner.” 27

Atheism, pantheism, theosophy, and agnosticism are  
opposed to Christian Science, as they are to ordinary re-  
ligion; but it does not follow that the profane Opponents 30  
or atheistic invalid cannot be healed by Chris-  
tian Science. The moral condition of such a man de-  
benefited

1 mands the remedy of Truth more than it is needed in most  
 cases; and Science is more than usually effectual in the  
 3 treatment of moral ailments.

That God is a corporeal being, nobody can truly affirm.  
 The Bible represents Him as saying: "Thou canst not  
 6 God invisible  
to the senses 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  
 9 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  
 12 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  
 15 swallowing camels.

We worship spiritually, only as we cease to worship  
 materially. Spiritual devoutness is the soul of Chris-  
 18 The true  
worship tianity. Worshipping through the medium of  
 matter is paganism. Judaic and other rituals  
 are but types and shadows of true worship. "The true  
 21 worshippers shall worship the Father in spirit and in  
 truth."

The Jewish tribal Jehovah was a man-projected God,  
 24 liable to wrath, repentance, and human changeableness.

Anthropo-  
morphism The Christian Science God is universal, eter-  
 27 eth no evil, disease, nor death. It is indeed mournfully  
 true that the older Scripture is reversed. In the begin-  
 ning God created man in His, God's, image; but mor-  
 30 tals would procreate man, and make God in their own  
 human image. What is the god of a mortal, but a mortal  
 magnified?

This indicates the distance between the theological and 1  
 ritualistic religion of the ages and the truth preached by  
 Jesus. More than profession is requisite for 3  
 Christian demonstration. Few understand or More than  
 profession  
 required  
 adhere to Jesus' divine precepts for living and  
 healing. Why? Because his precepts require the disci- 6  
 ple to cut off the right hand and pluck out the right eye,  
 — that is, to set aside even the most cherished beliefs  
 and practices, to leave all for Christ. 9

All revelation (such is the popular thought!) must come  
 from the schools and along the line of scholarly and eccle- 12  
 siastical descent, as kings are crowned from a No  
 ecclesiastical  
 monopoly  
 royal dynasty. In healing the sick and sinning, Jesus elaborated the fact that the healing effect  
 followed the understanding of the divine Principle and 15  
 of the Christ-spirit which governed the corporeal Jesus.  
 For this Principle there is no dynasty, no ecclesiastical  
 monopoly. Its only crowned head is immortal sover- 18  
 eignty. Its only priest is the spiritualized man. The  
 Bible declares that all believers are made "kings and  
 priests unto God." The outsiders did not then, and 21  
 do not now, understand this ruling of the Christ; there-  
 fore they cannot demonstrate God's healing power.  
 Neither can this manifestation of Christ be com- 24  
 prehended, until its divine Principle is scientifically  
 understood.

The adoption of scientific religion and of divine heal- 27  
 ing will ameliorate sin, sickness, and death. Let our  
 pulpits do justice to Christian Science. Let A change  
 demanded  
 it have fair representation by the press. Give 30  
 to it the place in our institutions of learning now occu-  
 pied by scholastic theology and physiology, and it will

1 eradicate sickness and sin in less time than the old systems,  
 devised for subduing them, have required for self-estab-  
 3 lishment and propagation.

Anciently the followers of Christ, or Truth, measured  
 Christianity by its power over sickness, sin, and death;  
 6 Two claims omitted 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  
 9 first proof of Christianity, for Christ, Truth, alone can  
 furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and archi-  
 12 tectural skill, making dome and spire tremulous with  
 beauty, turn the poor and the stranger from the  
 15 Selfishness and loss gate, they at the same time shut the door on  
 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.  
 18 As in Jesus' time, so to-day, tyranny and pride need to  
 be whipped out of the temple, and humility and divine Sci-  
 21 Temple cleansed ence to be welcomed in. The strong cords of  
 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  
 24 dwelling-places for the Most High.

#### MEDICINE

Which was first, Mind or medicine? If Mind was  
 27 first and self-existent, then Mind, not matter, must have  
 been the first medicine. God being All-in-  
 30 Question of precedence all, He made medicine; but that medicine was  
 Mind. It could not have been matter, which departs  
 from the nature and character of Mind, God. Truth

is God's remedy for error of every kind, and Truth de- 1  
 destroys only what is untrue. Hence the fact that, to-day,  
 as yesterday, Christ casts out evils and heals the 3  
 sick.

It is plain that God does not employ drugs or hygiene,  
 nor provide them for human use; else Jesus would have 6  
 recommended and employed them in his heal- Methods  
 rejected  
 ing. The sick are more deplorably lost than  
 the sinning, if the sick cannot rely on God for help and 9  
 the sinning can. The divine Mind never called matter  
*medicine*, and matter required a material and human be-  
 lief before it could be considered as medicine. 12

Sometimes the human mind uses one error to medi-  
 cine another. Driven to choose between two difficulties,  
 the human mind takes the lesser to relieve the Error not  
 curative 15  
 greater. On this basis it saves from starva-  
 tion by theft, and quiets pain with anodynes. You  
 admit that mind influences the body somewhat, but 18  
 you conclude that the stomach, blood, nerves, bones,  
 etc., hold the preponderance of power. Controlled by  
 this belief, you continue in the old routine. You lean on 21  
 the inert and unintelligent, never discerning how this de-  
 prives you of the available superiority of divine Mind.  
 The body is not controlled scientifically by a negative 24  
 mind.

Mind is the grand creator, and there can be no power  
 except that which is derived from Mind. If Mind was 27  
 first chronologically, is first potentially, and  
 must be first eternally, then give to Mind the Impossible  
 coalescence  
 glory, honor, dominion, and power everlastingly due its 30  
 holy name. Inferior and unspiritual methods of healing  
 may try to make Mind and drugs coalesce, but the two will

- 1 not mingle scientifically. Why should we wish to make them do so, since no good can come of it?
- 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.
- 6 Naught is the squire, when the king is nigh;  
Withdraws the star, when dawns the sun's brave light.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth. Soul and sense 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.

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Will-power detrimental 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."

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it. Conservative antagonism Ignorance, pride, or prejudice closes the door to whatever is not stereotyped. When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

30 It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or

whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being 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 letter, without the spirit, would have made void their practice.

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human disease. It matters not what material method one may adopt, whether faith in drugs, trust in hygiene, or reliance on some other minor curative.

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which always presents to the ungodly, — the mystery always arising from ignorance of the laws of eternal and unerring Mind.

Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on. By this antagonism mortal mind must continually weaken its own assumed power.

The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded

Ancient  
healers

3

The struggle  
and victory

9

12

15

Mystery of  
godliness

18

21

24

Matter  
versus matter

27

30

1 to his students was healing, and he proved his faith by  
 his works. The ancient Christians were healers. Why  
 3 How healing  
was lost 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-  
 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  
 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  
 12 Christlike.

Material medicine substitutes drugs for the power of  
 God — even the might of Mind — to heal the body.  
 15 Drugs and  
divinity Scholasticism clings for salvation to the per-  
 son, instead of to the divine Principle, of the  
 man Jesus; and his Science, the curative agent of God,  
 18 is silenced. Why? Because truth divests material drugs  
 of their imaginary power, and clothes Spirit with suprem-  
 acy. Science is the “stranger that is within thy gates,”  
 21 remembered not, even when its elevating effects prac-  
 tically prove its divine origin and efficacy.

Divine Science derives its sanction from the Bible,  
 24 and the divine origin of Science is demonstrated through  
 the holy influence of Truth in healing sick-  
 ness and sin. This healing power of Truth  
 27 Christian  
Science as  
old as God 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  
 30 all space.

Divine metaphysics is now reduced to a system, to a  
 form comprehensible by and adapted to the thought of

the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

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 Judæa and in the valleys of Galilee.

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.

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 demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.

Jesus never spoke of disease as dangerous or as difficult

1 to heal. When his students brought to him a case they  
 had failed to heal, he said to them, "O faithless gen-  
 3 Jesus' own  
practice 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  
 6 disobedience to them.

Neither anatomy nor theology has ever described man  
 as created by Spirit, — as God's man. The former ex-  
 9 The man of  
anatomy and  
of theology plains the men of *men*, or the "children of  
 men," as created corporeally instead of spir-  
 12 itually and as emerging from the lowest, in-  
 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  
 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-  
 18 ology reject the divine Principle which produces harmo-  
 nious man, and deal — the one wholly, the other primarily  
 — with matter, calling that *man* which is not the counter-  
 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-  
 24 cord and unity of Spirit and His likeness.

Physiology exalts matter, dethrones Mind, and claims  
 to rule man by material law, instead of spiritual. When  
 27 Physiology  
deficient 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.  
 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

Master demonstrated that Truth could save from sickness 1  
as well as from sin.

Mind as far outweighs drugs in the cure of disease as 3  
in the cure of sin. The more excellent way is divine  
Science in every case. Is *materia medica* a Blunders and  
science or a bundle of speculative human blunderers 6  
theories? The prescription which succeeds in one in-  
stance fails in another, and this is owing to the different  
mental states of the patient. These states are not com- 9  
prehended, and they are left without explanation except  
in Christian Science. The rule and its perfection of opera-  
tion never vary in Science. If you fail to succeed in any 12  
case, it is because you have not demonstrated the life of  
Christ, Truth, more in your own life, — because you have  
not obeyed the rule and proved the Principle of divine 15  
Science.

A physician of the old school remarked with great  
gravity: “We know that mind affects the body some- 18  
what, and advise our patients to be hopeful  
and cheerful and to take as little medicine as Old-school  
possible; but mind can never cure organic difficulties.” 21  
physician  
The logic is lame, and facts contradict it. The author  
has cured what is termed organic disease as readily as she  
has cured purely functional disease, and with no power 24  
but the divine Mind.

Since God, divine Mind, governs all, not partially but  
supremely, predicting disease does not dignify therapeutics. 27  
Whatever guides thought spiritually benefits  
mind and body. We need to understand the Tests in  
affirmations of divine Science, dismiss superstition, and 30  
our day  
demonstrate truth according to Christ. To-day there  
is hardly a city, village, or hamlet, in which are not to

1 be found living witnesses and monuments to the virtue  
 and power of Truth, as applied through this Christian  
 3 system of healing disease.

To-day the healing power of Truth is widely demon-  
 strated as an immanent, eternal Science, instead of a  
 6 The main purpose phenomenal exhibition. Its appearing is the  
 coming anew of the gospel of "on earth peace,  
 good-will toward men." This coming, as was promised  
 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,  
 12 is not primarily one of physical healing. Now, as then,  
 signs and wonders are wrought in the metaphysical heal-  
 ing of physical disease; but these signs are only to demon-  
 15 strate its divine origin, — to attest the reality of the higher  
 mission of the Christ-power to take away the sins of the  
 world.

18 The science (so-called) of physics would have one be-  
 lieve that both matter and mind are subject to disease,  
 and that, too, in spite of the individual's pro-  
 21 Exploded doctrine test 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  
 24 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 gov-  
 27 erned 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  
 30 over Mind, — is fading out.

The hosts of Æsculapius are flooding the world with  
 diseases, because they are ignorant that the human mind

and body are myths. To be sure, they sometimes treat 1  
 the sick as if there was but one factor in the case; but  
 this one factor they represent to be body, not 3  
 mind. Infinite Mind could not possibly create Disease 3  
mental  
 a remedy outside of itself, but erring, finite, human mind  
 has an absolute need of something beyond itself for its 6  
 redemption and healing.

Great respect is due the motives and philanthropy of 9  
 the higher class of physicians. We know that if they un- 9  
 derstood the Science of Mind-healing, and were Intentions 3  
 in possession of the enlarged power it confers respected  
 to benefit the race physically and spiritually, they would 12  
 rejoice with us. Even this one reform in medicine would  
 ultimately deliver mankind from the awful and oppres-  
 sive bondage now enforced by false theories, from which 15  
 multitudes would gladly escape.

Mortal belief says that death has been occasioned by  
 fright. Fear never stopped being and its action. The 18  
 blood, heart, lungs, brain, etc., have nothing Man governed 3  
 to do with Life, God. Every function of the by Mind  
 real man is governed by the divine Mind. The human 21  
 mind has no power to kill or to cure, and it has no con-  
 trol over God's man. The divine Mind that made man  
 maintains His own image and likeness. The human 24  
 mind is opposed to God and must be put off, as St. Paul  
 declares. All that really exists is the divine Mind and  
 its idea, and in this Mind the entire being is found har- 27  
 monious and eternal. The straight and narrow way is to  
 see and acknowledge this fact, yield to this power, and  
 follow the leadings of truth. 30

That mortal mind claims to govern every organ of the  
 mortal body, we have overwhelming proof. But this so-

1 called mind is a myth, and must by its own consent yield  
 to Truth. It would wield the sceptre of a monarch, but  
 3 Mortal mind it is powerless. The immortal divine Mind  
dethroned takes away all its supposed sovereignty, and  
 saves mortal mind from itself. The author has endeavored  
 6 to make this book the Æsculapius 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  
 9 has a healing effect, even when not fully understood.

Anatomy describes muscular action as produced by  
 mind in one instance and not in another. Such errors  
 12 All activity beset every material theory, in which one  
from thought statement contradicts another over and over  
 again. It is related that Sir Humphry Davy once ap-  
 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;  
 18 but the sick man supposed this ceremony was intended  
 to heal him, and he recovered accordingly. Such a fact  
 illustrates our theories.

21 The author's medical researches and experiments had  
 prepared her thought for the metaphysics of Christian  
 Science. Every material dependence had  
 24 The author's failed her in her search for truth; and she can  
experiments now understand why, and can see the means  
in medicine by which mortals are divinely driven to a spiritual source  
 27 for health and happiness.

Her experiments in homœopathy had made her skept-  
 ical as to material curative methods. Jahr, from  
 30 Homœopathic *Aconitum* to *Zincum oxydatum*, enumerates  
attenuations the general symptoms, the characteristic  
 signs, which demand different remedies; but the drug

is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease or changes one of the symptoms of disease.

The author has attenuated *Natrum muriaticum* (common 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 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 of homœopathy 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 the healer and that there is no efficacy in a drug.

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

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about disease, as we would avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish

Only salt  
and water

Origin  
of pain

Source of  
contagion

1 error in any form, and certainly we should not be error's advocate.

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 obtains credit through association, — calling up the fear that creates the image of disease and its consequent manifestation in the body.

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. Immediately 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 had been in that bed.

12 Imaginary cholera bed where a cholera patient had died. Immediately 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 had been in that bed.

18 Children's ailments If a child is exposed to contagion or infection, the mother is frightened and says, "My child will be sick." 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 have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

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 need medicine."

27 Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning 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

hurt, so don't think you are." Presently the child forgets 1  
all about the accident, and is at play.

When the sick recover by the use of drugs, it is the law 3  
of a general belief, culminating in individual faith, which  
heals; and according to this faith will the effect Drug-power  
be. Even when you take away the individual mental 6  
confidence in the drug, you have not yet divorced the drug  
from the general faith. The chemist, the botanist, the  
druggist, the doctor, and the nurse equip the medicine 9  
with their faith, and the beliefs which are in the majority  
rule. When the general belief endorses the inanimate  
drug as doing this or that, individual dissent or faith, un- 12  
less it rests on Science, is but a belief held by a minority,  
and such a belief is governed by the majority.

The universal belief in physics weighs against the high 15  
and mighty truths of Christian metaphysics. This errone-  
ous general belief, which sustains medicine and Belief in  
produces all medical results, works against physics 18  
Christian Science; and the percentage of power on the  
side of this Science must mightily outweigh the power of  
popular belief in order to heal a single case of disease. The 21  
human mind acts more powerfully to offset the discords  
of matter and the ills of flesh, in proportion as it puts less  
weight into the material or fleshly scale and more weight 24  
into the spiritual scale. Homœopathy diminishes the  
drug, but the potency of the medicine increases as the  
drug disappears. 27

Vegetarianism, homœopathy, and hydropathy have  
diminished drugging; but if drugs are an antidote to  
disease, why lessen the antidote? If drugs Nature of 30  
are good things, is it safe to say that the drugs  
less in quantity you have of them the better? If drugs

1 possess intrinsic virtues or intelligent curative qualities,  
 these qualities must be mental. Who named drugs, and  
 3 what made them good or bad for mortals, beneficial or  
 injurious?

A case of dropsy, given up by the faculty, fell into  
 6 my hands. It was a terrible case. Tapping had been  
 employed, and yet, as she lay in her bed, the  
 9 Dropsy cured  
 without drugs patient looked like a barrel. I prescribed  
 the fourth attenuation of *Argentum nitratum* with occa-  
 sional doses of a high attenuation of *Sulphuris*. She im-  
 proved perceptibly. Believing then somewhat in the  
 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  
 15 prolonged use, and told the patient so; but she was  
 unwilling to give up the medicine while she was re-  
 covering. It then occurred to me to give her un-  
 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  
 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  
 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  
 27 cured.

Metaphysics, as taught in Christian Science, is the  
 next stately step beyond homœopathy. In metaphysics,  
 30 A stately  
 advance matter disappears from the remedy entirely,  
 and Mind takes its rightful and supreme  
 place. Homœopathy takes mental symptoms largely

into consideration in its diagnosis of disease. Christian Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homœopathy 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.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. Homœopathy mentalizes a drug with such repetition of 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 of action is proportionately increased.

The modus  
of  
homœopathy

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then 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 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 mortal mind confers the power which the drug seems to possess.

Drugging  
unchristian

Narcotics quiet mortal mind, and so relieve the body; 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 proof that Life is continuous and harmonious. both neutralizes error and destroys it. Mankind is the better for this spiritual and profound pathology.

1 It is recorded that the profession of medicine originated  
 in idolatry with pagan priests, who besought the gods to  
 3 heal the sick and designated Apollo as "the god  
 of medicine." He was supposed to have dic-  
 tated the first prescription, according to the  
 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  
 9 from image-gods to vegetable and mineral drugs for heal-  
 ing. This was deemed progress in medicine; but  
 what we need is the truth which heals both mind and  
 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  
 15 upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes  
 for the dignity and potency of divine Mind and its effi-  
 18 cacy to heal. It is pitiful to lead men into  
 temptation through the byways of this wil-  
 derness world, — to victimize the race with intoxicating  
 21 prescriptions for the sick, until mortal mind acquires an  
 educated appetite for strong drink, and men and women  
 become loathsome sots.

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,  
 27 mortal mind. Homœopathy, a step in  
 advancing degrees advance of allopathy, is doing this. Matter is going out  
 of medicine; and mortal mind, of a higher attenuation  
 30 than the drug, is governing the pellet.

A woman in the city of Lynn, Massachusetts, was  
 etherized and died in consequence, although her physi-

cians insisted that it would be unsafe to perform a needed 1  
 surgical operation without the ether. After the autopsy,  
 her sister testified that the deceased protested 3  
 against inhaling the ether and said it would kill Effects  
of fear  
 her, but that she was compelled by her physicians to take  
 it. Her hands were held, and she was forced into sub- 6  
 mission. The case was brought to trial. The evidence  
 was found to be conclusive, and a verdict was returned that  
 death was occasioned, not by the ether, but by fear of 9  
 inhaling it.

Is it skilful or scientific surgery to take no heed of men-  
 tal conditions and to treat the patient as if she were so 12  
 much mindless matter, and as if matter were  
 the only factor to be consulted? Had these Mental  
conditions  
to be heeded  
 unscientific surgeons understood metaphysics, 15  
 they would have considered the woman's state of mind,  
 and not have risked such treatment. They would either  
 have allayed her fear or would have performed the opera- 18  
 tion without ether.

The sequel proved that this Lynn woman died from  
 effects produced by mortal mind, and not from the disease 21  
 or the operation.

The medical schools would learn the state of man  
 from matter instead of from Mind. They examine the 24  
 lungs, tongue, and pulse to ascertain how  
 much harmony, or health, matter is permit- False source  
of knowledge  
 ting to matter, — how much pain or pleasure, action or 27  
 stagnation, one form of matter is allowing another form  
 of matter.

Ignorant of the fact that a man's belief produces dis- 30  
 ease and all its symptoms, the ordinary physician is  
 liable to increase disease with his own mind, when he

1 should address himself to the work of destroying it through the power of the divine Mind.

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, 6 for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

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 12 Obedient muscles mind quits the body, the heart becomes as torpid as the hand.

Anatomy finds a necessity for nerves to convey the man- 15 date of mind to muscle and so cause action; but what does Anatomy and mind anatomy say when the cords contract and become immovable? Has mortal mind ceased 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 21 despite the mental protest?

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental 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- 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?

30 Mind over matter 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

elastic condition of the healthy limb, and is God the lawgiver? 1

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 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; while an opposite mental state might produce spontaneous combustion. 9

In 1880, Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example in harmony with our Constitution and Bill of Rights, 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 pursuit of happiness." 18

Restrictive  
regulations

The oppressive state statutes touching medicine remind one of the words of the famous Madame Roland, as she knelt before a statue of Liberty, erected near the guillotine: "Liberty, what crimes are committed in thy name!" 21

The ordinary practitioner, examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally 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 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 27

Metaphysics  
challenges  
physics

1 than does the metaphysician; for the matter-physician  
 agrees with the disease, while the metaphysician agrees  
 3 only with health and challenges disease.

Christian Science brings to the body the sunlight of  
 Truth, which invigorates and purifies. Christian Science  
 6 Truth an  
 alternative acts as an alterative, neutralizing error with  
 Truth. It changes the secretions, expels hu-  
 mors, dissolves tumors, relaxes rigid muscles, restores  
 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.

12 Experiments have favored the fact that Mind governs  
 the body, not in one instance, but in every instance. The  
 15 Practical  
 success indestructible faculties of Spirit exist without  
 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-  
 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  
 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  
 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  
 27 only a fuller understanding of the divine Principle of  
 Christian Science to demonstrate the higher rule.

30 Testimony  
 of medical  
 teachers With due respect for the faculty, I kindly  
 quote from Dr. Benjamin Rush, the famous  
 Philadelphia teacher of medical practice. He  
 declared that "it is impossible to calculate the mischief

which Hippocrates has done, by first marking Nature 1  
with his name, and afterward letting her loose upon sick  
people.” 3

Dr. Benjamin Waterhouse, Professor in Harvard Uni-  
versity, declared himself “sick of learned quackery.”

Dr. James Johnson, Surgeon to William IV, King of 6  
England, said:

“I declare my conscientious opinion, founded on long  
observation and reflection, that if there were not a single 9  
physician, surgeon, apothecary, man-midwife, chemist,  
druggist, or drug on the face of the earth, there would be  
less sickness and less mortality.” 12

Dr. Mason Good, a learned Professor in London,  
said:

“The effects of medicine on the human system are in 15  
the highest degree uncertain; except, indeed, that it has  
already destroyed more lives than war, pestilence, and  
famine, all combined.” 18

Dr. Chapman, Professor of the Institutes and Practice  
of Physic in the University of Pennsylvania, in a published  
essay said: 21

“Consulting the records of our science, we cannot  
help being disgusted with the multitude of hypotheses  
obtruded upon us at different times. Nowhere is the 24  
imagination displayed to a greater extent; and perhaps  
so ample an exhibition of human invention might gratify  
our vanity, if it were not more than compensated by the 27  
humiliating view of so much absurdity, contradiction,  
and falsehood. To harmonize the contrarieties of med-  
ical doctrines is indeed a task as impracticable as to 30  
arrange the fleeting vapors around us, or to reconcile the  
fixed and repulsive antipathies of nature. Dark and

1 perplexed, our devious career resembles the groping of  
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal  
College of Physicians, London, said:

6 "No systematic or theoretical classification of diseases  
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."

9 It is just to say that generally the cultured class of medi-  
cal practitioners are grand men and women, therefore  
they are more scientific than are false claimants to Chris-  
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  
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  
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;  
21 rather does it evidence the truth of its basic proposition  
that mortal thoughts in belief rule the materiality mis-  
called life in the body or in matter. But the forever fact  
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  
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.

PHYSIOLOGY is one of the apples from “the tree 1  
of knowledge.” Evil declared that eating this fruit  
would open man’s eyes and make him as a god. Instead 3  
of so doing, it closed the eyes of mortals to man’s God-  
given dominion over the earth.

To measure intellectual capacity by the size of the 6  
brain and strength by the exercise of muscle, is to  
subjugate intelligence, to make mind mor-  
tal, and to place this so-called mind at the 9  
mercy of material organization and non-intelligent  
matter.

Obedience to the so-called physical laws of health has 12  
not checked sickness. Diseases have multiplied, since  
man-made material theories took the place of spiritual  
truth. 15

You say that indigestion, fatigue, sleeplessness, cause  
distressed stomachs and aching heads. Then 18  
you consult your brain in order to remember  
what has hurt you, when your remedy lies in forgetting

1 the whole thing; for matter has no sensation of its own, and the human mind is all that can produce pain.

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  
6 on the wrong side, and thus the conscious control over the body is lost.

The Mohammedan believes in a pilgrimage to Mecca  
9 for the salvation of his soul. The popular doctor believes in his prescription, and the pharmacist believes  
12 Delusions  
pagan and  
medical in the power of his drugs to save a man's life. The Mohammedan's belief is a religious delusion; the doctor's and pharmacist's is a medical mistake.

15 The erring human mind is inharmonious in itself. From it arises the inharmonious body. To ignore  
18 Health from  
reliance on  
spirituality God as of little use in sickness is a mistake. 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  
21 that He can do all things for us in sickness as in health.

Failing to recover health through adherence to physi-  
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  
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  
30 Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal.

Should we implore a corporeal God to heal the sick 1  
 out of His personal volition, or should we understand the  
 infinite divine Principle which heals? If we rise no higher 3  
 than blind faith, the Science of healing is not attained, and  
 Soul-existence, in the place of sense-existence, is not com-  
 prehended. We apprehend Life in divine Science only 6  
 as we live above corporeal sense and correct it. Our pro-  
 portionate admission of the claims of good or of evil de-  
 termines the harmony of our existence, — our health, our 9  
 longevity, and our Christianity.

We cannot serve two masters nor perceive divine Sci-  
 ence with the material senses. Drugs and hygiene cannot 12  
 successfully usurp the place and power of the  
 divine source of all health and perfection. If The two  
masters  
 God made man both good and evil, man must remain 15  
 thus. What can improve God's work? Again, an error  
 in the premise must appear in the conclusion. To have  
 one God and avail yourself of the power of Spirit, you 18  
 must love God supremely.

The "flesh lusteth against the Spirit." The flesh and  
 Spirit can no more unite in action, than good can coin- 21  
 cide with evil. It is not wise to take a halt-  
 ing and half-way position or to expect to work Half-way  
success  
 equally with Spirit and matter, Truth and error. There 24  
 is but one way — namely, God and His idea — which  
 leads to spiritual being. The scientific government of the  
 body must be attained through the divine Mind. It is im- 27  
 possible to gain control over the body in any other way.  
 On this fundamental point, timid conservatism is abso-  
 lutely inadmissible. Only through radical reliance on 30  
 Truth can scientific healing power be realized.

Substituting good words for a good life, fair seeming

1 for straightforward character, is a poor shift for the weak  
 and worldly, who think the standard of Christian Science  
 3 too high for them.

If the scales are evenly adjusted, the removal of a single  
 weight from either scale gives preponderance to the oppo-  
 6 Belief on the  
wrong side site. Whatever influence you cast on the side  
 of matter, you take away from Mind, which  
 would otherwise outweigh all else. Your belief militates  
 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  
 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.

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  
 18 The divine  
authority 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  
 21 Father. He healed sickness in defiance of what is called  
 material law, but in accordance with God's law, the law  
 of Mind.

24 I have discerned disease in the human mind, and rec-  
 ognized the patient's fear of it, months before the so-called  
 disease made its appearance in the body. Dis-  
 27 Disease  
foreseen 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.

30 Changed  
mentality Here let a word be noticed which will be  
 better understood hereafter, — *chemicalization*.  
 By chemicalization I mean the process which mortal

mind and body undergo in the change of belief from a material to a spiritual basis. 1

Whenever an aggravation of symptoms has occurred through mental chemicalization, I have seen the mental signs, assuring me that danger was over, before the patient felt the change; and I have said to the patient, "You are healed," — sometimes to his discomfiture, when he was incredulous. But it always came about as I had foretold. 3 6 9

I name these facts to show that disease has a mental, mortal origin, — that faith in rules of health or in drugs begets and fosters disease by attracting the mind to the subject of sickness, by exciting fear of disease, and by dosing the body in order to avoid it. The faith reposed in 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. 12 15

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 except 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 matter, 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. Only the action of Truth, Life, and Love can give harmony. 18 21 24 27

Whatever teaches man to have other laws and to 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 30

1 reliance on God, omnipotent Mind, and according to be-  
 lief, poisons the human system. Truth is not the basis of  
 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  
 6 modes, — faith in matter instead of in Spirit.

Did Jesus understand the economy of man less than  
 Graham or Cutter? Christian ideas certainly present  
 9 Physiology  
unscientific what human theories exclude — the Principle  
 of man's harmony. The text, "Whosoever  
 liveth and believeth in me shall never die," not only con-  
 12 tradicts human systems, but points to the self-sustaining  
 and eternal Truth.

The demands of Truth are spiritual, and reach the  
 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."

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  
 21 obedience, to physics.

Spiritual causation is the one question to be considered,  
 for more than all others spiritual causation relates to  
 24 Causation  
considered human progress. The age seems ready to  
 approach this subject, to ponder somewhat  
 the supremacy of Spirit, and at least to touch the hem  
 27 of Truth's garment.

The description of man as purely physical, or as both  
 material and spiritual, — but in either case dependent  
 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

claims to be a creator, is a fiction, in which paganism and lust are so sanctioned by society that mankind has caught their moral contagion. 1  
3

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will 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, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is. 6  
9

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 power of immortal Mind by healing sickness and sin and destroying the foundations of death. 12  
15

Mistaking his origin and nature, man believes himself to 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. The intellectual, the moral, the spiritual, — yea, the image of infinite Mind, — subject to non-intelligence! 18  
21

No more sympathy exists between the flesh and Spirit than between Belial and Christ. 24

The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind 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, and death. 27  
30

The fundamental error lies in the supposition that man is a material outgrowth and that the cognizance of good

1 or evil, which he has through the bodily senses, constitutes his happiness or misery.

3 Theorizing about man's development from mushrooms  
 Godless evolution to monkeys and from monkeys into men  
 amounts to nothing in the right direction and  
 6 very much in the wrong.

Materialism grades the human species as rising from matter upward. How then is the material species maintained, 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.  
 9  
 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.

15 If man was first a material being, he must have passed through all the forms of matter in order to become man.

Degrees of development If the material body is man, he is a portion of  
 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*  
 21 mortal mind, to which the apostle refers when he says that we must "put off the old man."

What is man? Brain, heart, blood, bones, etc., the  
 24 material structure? If the real man is in the material  
 Identity not lost body, you take away a portion of the man when  
 you amputate a limb; the surgeon destroys  
 27 manhood, and worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete, — teaching us by his  
 30 very deprivations, that "a man's a man, for a' that."

When we admit that matter (heart, blood, brain, acting

through the five physical senses) constitutes man, we fail 1  
 to see how anatomy can distinguish between 2  
 humanity and the brute, or determine when When man  
is man 3  
 man is really *man* and has progressed farther than his  
 animal progenitors.

When the supposition, that Spirit is within what it 6  
 creates and the potter is subject to the clay, Individu-  
alization  
 is individualized, Truth is reduced to the level 7  
 of error, and the sensible is required to be made manifest 9  
 through the insensible.

What is termed matter manifests nothing but a material  
 mentality. Neither the substance nor the manifestation 12  
 of Spirit is obtainable through matter. Spirit is positive.  
 Matter is Spirit's contrary, the absence of Spirit. For  
 positive Spirit to pass through a negative condition 15  
 would be Spirit's destruction.

Anatomy declares man to be structural. Physiology  
 continues this explanation, measuring human Man not  
structural 18  
 strength by bones and sinews, and human life  
 by material law. Man is spiritual, individual, and eter-  
 nal; material structure is mortal. 21

Phrenology makes man knavish or honest according to  
 the development of the cranium; but anatomy, physiology,  
 phrenology, do not define the image of God, the real im- 24  
 mortal man.

Human reason and religion come slowly to the recogni-  
 tion of spiritual facts, and so continue to call upon 27  
 matter to remove the error which the human mind alone  
 has created.

The idols of civilization are far more fatal to health 30  
 and longevity than are the idols of barbarism. The idols  
 of civilization call into action less faith than Buddhism

1 in a supreme governing intelligence. The Esquimaux  
 restore health by incantations as consciously as do civi-  
 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  
 6 baths, diet, exercise, and air? Nothing save divine  
 power is capable of doing so much for man as he can  
 do for himself.

9 The footsteps of thought, rising above material stand-  
 points, are slow, and portend a long night to the traveller;  
 but the angels of His presence — the spiritual  
 12 <sup>Rise of</sup> <sup>thought</sup> 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  
 15 a pilgrim and stranger, marking out the path for gener-  
 erations yet unborn.

The thunder of Sinai and the Sermon on the Mount  
 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  
 21 be practised.

Mortal belief is all that enables a drug to cure mortal  
 ailments. Anatomy admits that mind is somewhere in  
 24 <sup>Medical</sup> <sup>errors</sup> man, though out of sight. Then, if an indi-  
 vidual is sick, why treat the body alone and  
 administer a dose of despair to the mind? Why declare  
 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 pa-  
 30 tient? 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

images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals. 1 3

When there are fewer prescriptions, and less thought is given to sanitary subjects, there will be better constitutions and less disease. In old times Novel diseases 6  
 who ever heard of dyspepsia, cerebro-spinal meningitis, hay-fever, and rose-cold?

What an abuse of natural beauty to say that a rose, 9  
 the smile of God, can produce suffering! The joy of its presence, its beauty and fragrance, should uplift the thought, and dissuade any sense of fear or fever. It is 12  
 profane to fancy that the perfume of clover and the breath of new-mown hay can cause glandular inflammation, sneezing, and nasal pangs. 15

If a random thought, calling itself dyspepsia, had tried to tyrannize over our forefathers, it would have been routed by their independence and in- No ancestral dyspepsia 18  
 dustry. Then people had less time for self- ishness, coddling, and sickly after-dinner talk. The exact amount of food the stomach could digest was not 21  
 discussed according to Cutter nor referred to sanitary laws. A man's belief in those days was not so severe upon the gastric juices. Beaumont's "Medical Experi- 24  
 ments" did not govern the digestion.

Damp atmosphere and freezing snow empurpled the plump cheeks of our ancestors, but they never indulged 27  
 in the refinement of inflamed bronchial tubes. Pulmonary misbeliefs  
 They were as innocent as Adam, before he ate the fruit of false knowledge, of the existence of tubercles 30  
 and troches, lungs and lozenges.

"Where ignorance is bliss, 't is folly to be wise," says

1 the English poet, and there is truth in his sentiment. The  
 2 action of mortal mind on the body was not so injurious  
 3 Our modern before inquisitive modern Eves took up the  
    Eves study of medical works and unmanly Adams  
 4 attributed their own downfall and the fate of their off-  
 5 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-  
 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  
 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-  
 15 ishness and sin, disease and death, will lose their  
 foothold.

Human fear of miasma would load with disease the  
 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.

21 Should all cases of organic disease be treated by a  
 regular practitioner, and the Christian Scientist try  
 truth only in cases of hysteria, hypochon-  
 24 Diseases dria, and hallucination? One disease is no  
    not to be more real than another. All disease is the  
    classified result of education, and disease can carry its ill-effects  
 27 no farther than mortal mind maps out the way. The  
 human mind, not matter, is supposed to feel, suffer, en-  
 joy. Hence decided types of acute disease are quite as  
 30 ready to yield to Truth as the less distinct type and chronic  
 form of disease. Truth handles the most malignant con-  
 tagion with perfect assurance.

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.

One basis for  
all sickness

Mortal mind and body are one. Neither exists without 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 superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept.

Mental and  
physical  
oneness

In the Scriptural allegory of the material creation, Adam or error, which represents the erroneous theory of life and intelligence in matter, had the 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 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 Truth.

The effect  
of names

If a dose of poison is swallowed through mistake, and the patient dies even though physician and 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 taken.

Poison  
defined  
mentally

In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast ma-

1 jority of mankind, though they know nothing of this particular case and this special person, believe the arsenic,  
 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  
 6 opinions, not by the infinitesimal minority of opinions in the sick-chamber.

Heredity is not a law. The remote cause or belief  
 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  
 12 mental.

Perhaps an adult has a deformity produced prior to his birth by the fright of his mother. When wrested from  
 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.

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,  
 21 Animal magnetism destroyed 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  
 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  
 27 of immortal being.

Ignorant of the methods and the basis of metaphysical healing, you may attempt to unite with it hypnotism,  
 30 spiritualism, electricity; but none of these methods can be mingled with metaphysical healing.

Whoever reaches the understanding of Christian Science

in its proper signification will perform the sudden cures 1  
of which it is capable; but this can be done only by  
taking up the cross and following Christ in the daily 3  
life.

Science can heal the sick, who are absent from their  
healers, as well as those present, since space is no ob- 6  
stacle to Mind. Immortal Mind heals what eye  
hath not seen; but the spiritual capacity to ap- Absent  
patients  
prehend thought and to heal by the Truth-power, is won 9  
only as man is found, not in self-righteousness, but re-  
flecting the divine nature.

Every medical method has its advocates. The prefer- 12  
ence of mortal mind for a certain method creates a demand  
for that method, and the body then seems to re- Horses  
mistaught 15  
quire 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  
instincts, sniffs the wind with delight. The epizoötic is 18  
a humanly evolved ailment, which a wild horse might  
never have.

Treatises on anatomy, physiology, and health, sustained 21  
by what is termed material law, are the pro- Medical works  
objectionable  
moters of sickness and disease. It should not  
be proverbial, that so long as you read medical works you 24  
will be sick.

The sedulous matron — studying her Jahr with homœ-  
opathic pellet and powder in hand, ready to put you 27  
into a sweat, to move the bowels, or to produce sleep —  
is unwittingly sowing the seeds of reliance on matter,  
and her household may ere long reap the effect of this 30  
mistake.

Descriptions of disease given by physicians and adver-

1 tisements of quackery are both prolific sources of sickness.  
 As mortal mind is the husbandman of error, it should be  
 3 taught to do the body no harm and to uproot its false  
 sowing.

The patient sufferer tries to be satisfied when he sees  
 6 his would-be healers busy, and his faith in their efforts is  
 somewhat helpful to them and to himself; but  
The invalid's outlook in Science one must understand the resusci-  
 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  
 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  
 15 unwittingly add more fear to the mental reservoir already  
 overflowing with that emotion.

Doctors should not implant disease in the thoughts of  
 18 their patients, as they so frequently do, by declaring dis-  
 ease to be a fixed fact, even before they go to  
Wrong and right way work to eradicate the disease through the ma-  
 21 terial 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  
 24 which casteth out fear.

When man is governed by God, the ever-present  
 Mind who understands all things, man knows that with  
 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  
 30 Jesus.

To reduce inflammation, dissolve a tumor, or cure or-  
 ganic disease, I have found divine Truth more potent than

all lower remedies. And why not, since Mind, God, is 1  
 the source and condition of all existence? Before decid-  
 ing that the body, matter, is disordered, one 3  
 should ask, "Who art thou that repliest to The  
 important  
 decision  
 Spirit? Can matter speak for itself, or does  
 it hold the issues of life?" Matter, which can neither 6  
 suffer nor enjoy, has no partnership with pain and pleas-  
 ure, but mortal belief has such a partnership.

When you manipulate patients, you trust in electricity 9  
 and magnetism more than in Truth; and for Manipulation  
 unscientific  
 that reason, you employ matter rather than  
 Mind. You weaken or destroy your power when you re- 12  
 sort 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 15  
 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 18  
 you must improve your mental condition till you finally  
 attain the understanding of Christian Science.

If you are too material to love the Science of Mind and 21  
 are satisfied with good words instead of effects, if you  
 adhere to error and are afraid to trust Truth, Not words  
 but deeds 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-  
 thing for them, for if they are cured, they generally know 27  
 it and are satisfied.

"Where your treasure is, there will your heart be also."  
 If you have more faith in drugs than in Truth, this faith 30  
 will incline you to the side of matter and error. Any  
 hypnotic power you may exercise will diminish your

1 ability to become a Scientist, and *vice versa*. The act  
 of healing the sick through divine Mind alone, of casting  
 3 out error with Truth, shows your position as a Christian  
 Scientist.

The demands of God appeal to thought only; but the  
 6 claims of mortality, and what are termed laws of nature,  
 Physiology  
 or Spirit      appertain to matter. Which, then, are we to  
 accept as legitimate and capable of producing  
 9 the highest human good? We cannot obey both physi-  
 ology and Spirit, for one absolutely destroys the other,  
 and one or the other must be supreme in the affections.  
 12 It is impossible to work from two standpoints. If we  
 attempt it, we shall presently "hold to the one, and  
 despise the other."

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.

18 Mind's government of the body must supersede the so-  
 called laws of matter. Obedience to material law pre-  
 vents full obedience to spiritual law, — the law  
 21 <sup>No</sup> material law which overcomes material conditions and puts  
 matter under the feet of Mind. Mortals entreat the di-  
 vine Mind to heal the sick, and forthwith shut out the aid  
 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  
 27 for drugs and laws of health come from some sad incident,  
 or else from ignorance of Christian Science and its tran-  
 scendent power.

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

Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and 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; discords have no support from nature or divine law, however much is said to the contrary.

Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first 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 perpetuate error.

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible 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 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 power and strength. Submission to error superinduces loss of power.

Truth casts out all evils and materialistic methods 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 Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor.

1 The so-called laws of health are simply laws of mortal  
 belief. The premises being erroneous, the conclusions  
 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.

6 Belief produces the results of belief, and the penal-  
 ties it affixes last so long as the belief and are insepara-  
 ble from it. The remedy consists in probing the trouble  
 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 yield-  
 12 ing 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  
 15 statutes.

Controlled by the divine intelligence, man is harmoni-  
 ous and eternal. Whatever is governed by a false belief  
 18 Laws of human belief 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  
 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  
 24 this as a rule of divine Science by destroying the delusion  
 of suffering from what is termed a fatally broken physical  
 law.

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  
 30 breath came gently. The inspirations were deep and nat-  
 ural. I then requested her to look at the weather-vane.  
 She looked and saw that it pointed due east. The wind

had not changed, but her thought of it had and so her diffi- 1  
 culty in breathing had gone. The wind had not produced  
 the difficulty. My metaphysical treatment changed the 3  
 action of her belief on the lungs, and she never suffered  
 again from east winds, but was restored to health.

No system of hygiene but Christian Science is purely. 6  
 mental. Before this book was published, other books  
 were in circulation, which discussed "mental A so-called  
 medicine" and "mind-cure," operating through mind-cure 9  
 the power of the earth's magnetic currents to regulate life  
 and health. Such theories and such systems of so-called  
 mind-cure, which have sprung up, are as material as the 12  
 prevailing systems of medicine. They have their birth  
 in mortal mind, which puts forth a human conception  
 in the name of Science to match the divine Science of im- 15  
 mortal Mind, even as the necromancers of Egypt strove  
 to emulate the wonders wrought by Moses. Such theories  
 have no relationship to Christian Science, which rests on 18  
 the conception of God as the only Life, substance, and  
 intelligence, and excludes the human mind as a spiritual  
 factor in the healing work. 21

Jesus cast out evil and healed the sick, not only with-  
 out drugs, but without hypnotism, which is Jesus and  
 the reverse of ethical and pathological Truth- hypnotism 24  
 power.

Erroneous mental practice may seem for a time to bene-  
 fit the sick, but the recovery is not permanent. This is 27  
 because erroneous methods act on and through the ma-  
 terial stratum of the human mind, called brain, which is  
 but a mortal consolidation of material mentality and its 30  
 suppositional activities.

A patient under the influence of mortal mind is healed

1 only by removing the influence on him of this mind, by  
 3 <sup>False</sup> emptying his thought of the false stimulus  
<sup>stimulus</sup> and reaction of will-power and filling it with  
 the divine energies of Truth.

Christian Science destroys material beliefs through the  
 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 em-  
 9 ployed; for Spirit and matter, good and evil, light and  
 darkness, cannot mingle.

Evil is a negation, because it is the absence of truth.  
 12 It is nothing, because it is the absence of something. It  
 is unreal, because it presupposes the absence  
<sup>Evil</sup> of God, the omnipotent and omnipresent.  
<sup>negative and</sup>  
<sup>self-destructive</sup>  
 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-  
 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  
 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  
 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-  
 27 mortal; and if so, harmony cannot be the law of being.

Mortal mind is ignorant of self, or it could never be  
 self-deceived. If mortal mind knew how to be better, it  
 30 <sup>Ignorant</sup> would be better. Since it must believe in some-  
<sup>idolatry</sup> thing besides itself, it enthrones matter as deity.  
 The human mind has been an idolater from the beginning,

having other gods and believing in more than the one 1  
Mind.

As mortals do not comprehend even mortal existence, 3  
how ignorant must they be of the all-knowing Mind and  
of His creations.

Here you may see how so-called material sense creates 6  
its own forms of thought, gives them material names, and  
then worships and fears them. With pagan blindness,  
it attributes to some material god or medicine an ability 9  
beyond itself. The beliefs of the human mind rob and  
enslave it, and then impute this result to another illusive  
personification, named Satan. 12

The valves of the heart, opening and closing for the pas-  
sage of the blood, obey the mandate of mor- Action of  
tal mind as directly as does the hand, ad- mortal mind 15  
mittedly moved by the will. Anatomy allows the mental  
cause of the latter action, but not of the former.

We say, "My hand hath done it." What is this *my* but 18  
mortal mind, the cause of all materialistic action? All  
voluntary, as well as miscalled *involuntary*, action of the  
mortal body is governed by this so-called mind, not by 21  
matter. There is no involuntary action. The divine Mind  
includes all action and volition, and man in Science is gov-  
erned by this Mind. The human mind tries to classify 24  
action as voluntary and involuntary, and suffers from the  
attempt.

If you take away this erring mind, the mortal material 27  
body loses all appearance of life or action, and this so-  
called mind then calls itself dead; but the hu- Death and  
man mind still holds in belief a body, through the body 30  
which it acts and which appears to the human mind to  
live, — a body like the one it had before death. This body

1 is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.

3 What is termed disease does not exist. It is neither mind nor matter. The belief of sin, which has grown  
 6 Embryonic  
sinful  
thoughts terrible in strength and influence, is an unconscious error in the beginning, — an embryonic thought without motive; but afterwards it governs the so-called man. Passion, depraved appetites,  
 9 dishonesty, envy, hatred, revenge ripen into action, only to pass from shame and woe to their final punishment.

Mortal existence is a dream of pain and pleasure in  
 12 matter, a dream of sin, sickness, and death; and it is like  
 15 Disease  
a dream the dream we have in sleep, in which every one recognizes his condition to be wholly a state of mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body.

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  
 21 traced upon mortals by unmistakable signs.

Sickness is a growth of error, springing from mortal ignorance or fear. Error rehearses error. What causes  
 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  
 27 disease must be uprooted and cast out.

When darkness comes over the earth, the physical senses have no immediate evidence of a sun.  
 30 Sense  
yields to  
understanding 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

material senses yield to the authority of this science, and 1  
 they are willing to leave with astronomy the explanation of  
 the sun's influence over the earth. If the eyes see no sun 3  
 for a week, we still believe that there is solar light and  
 heat. Science (in this instance named natural) raises  
 the human thought above the cruder theories of the 6  
 human mind, and casts out a fear.

In like manner mortals should no more deny the power  
 of Christian Science to establish harmony and to explain 9  
 the effect of mortal mind on the body, though the cause  
 be unseen, than they should deny the existence of the sun-  
 light when the orb of day disappears, or doubt that the sun 12  
 will reappear. The sins of others should not make good  
 men suffer.

We call the body material; but it is as truly mortal 15  
 mind, according to its degree, as is the material brain  
 which is supposed to furnish the evidence Ascending  
the scale 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  
 mortal thought. The reverse is the case with all the 21  
 formations of the immortal divine Mind. They proceed  
 from the divine source; and so, in tracing them, we con-  
 stantly ascend in infinite being. 24

From mortal mind comes the reproduction of the  
 species, — first the belief of inanimate, and then of ani-  
 mate matter. According to mortal thought, Human  
reproduction 27  
 the development of embryonic mortal mind  
 commences in the lower, basal portion of the brain, and  
 goes on in an ascending scale by evolution, keeping always 30  
 in the direct line of matter, for matter is the subjective  
 condition of mortal mind.

1 Next we have the formation of so-called embryonic  
 mortal mind, afterwards mortal men or mortals, — all this  
 3 while matter is a belief, ignorant of itself, ignorant of what  
 it is supposed to produce. The mortal says that an inani-  
 mate unconscious seedling is producing mortals, both body  
 6 and mind; and yet neither a mortal mind nor the immortal  
 Mind is found in brain or elsewhere in matter or in mortals.

This embryonic and materialistic human belief called  
 9 Human  
stature 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  
 12 measure mind by the size of a brain and the bulk of a  
 body, called man.

Human birth, growth, maturity, and decay are as the  
 15 grass springing from the soil with beautiful green blades,  
Human  
frailty afterwards to wither and return to its native  
 nothingness. This mortal seeming is temporal;  
 18 it never merges into immortal being, but finally disap-  
 pears, and immortal man, spiritual and eternal, is found  
 to be the real man.

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:

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.

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.

30 For with Thee is the fountain of life;

In Thy light shall we see light.

The brain can give no idea of God's man. It can take  
no cognizance of Mind. Matter is not the organ of infi-  
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  
appear, and this eternal man will include in that likeness  
no material element.

As a material, theoretical life-basis is found to be a  
misapprehension of existence, the spiritual and divine  
Principle of man dawns upon human thought, The immortal  
birth  
and leads it to "where the young child was,"  
— even to the birth of a new-old idea, to the spiritual  
sense of being and of what Life includes. Thus the whole  
earth will be transformed by Truth on its pinions of light,  
chasing away the darkness of error.

The human thought must free itself from self-imposed  
materiality and bondage. It should no longer  
ask of the head, heart, or lungs: What are Spiritual  
freedom  
man's prospects for life? Mind is not helpless. Intelli-  
gence is not mute before non-intelligence.

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.

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-  
tality of the body.

The illusive senses may fancy affinities with their op-  
posites; but in Christian Science, Truth never mingles  
with error. Mind has no affinity with matter, No physical  
affinity  
and therefore Truth is able to cast out the ills  
of the flesh. Mind, God, sends forth the aroma of Spirit,

1 the atmosphere of intelligence. The belief that a pulpy  
 substance under the skull is mind is a mockery of intelli-  
 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  
 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,  
 9 and from the mortal instead of from the immortal. Spirit  
 is not separate from God. Spirit *is* God.

Erring power is a material belief, a blind miscalled force,  
 12 the offspring of will and not of wisdom, of the mortal mind  
 and not of the immortal. It is the headlong  
 Human power  
 a blind force cataract, the devouring flame, the tempest's  
 15 breath. It is lightning and hurricane, all that is selfish,  
 wicked, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds  
 18 the "wind in His fists;" and this teaching accords with  
 Science and harmony. In Science, you can  
 The one  
 real power have no power opposed to God, and the physi-  
 21 cal senses must give up their false testimony. Your in-  
 fluence for good depends upon the weight you throw into  
 the right scale. The good you do and embody gives you  
 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.

27 We walk in the footsteps of Truth and Love by follow-  
 ing the example of our Master in the understanding of  
 divine metaphysics. Christianity is the basis of true heal-  
 30 ing. Whatever holds human thought in line with unselfed  
 love, receives directly the divine power.

I was called to visit Mr. Clark in Lynn, who had been

confined to his bed six months with hip-disease, caused by 1  
a fall upon a wooden spike when quite a boy. On enter-  
ing the house I met his physician, who said that 3  
the patient was dying. The physician had just Mind cures  
hip-disease  
probed the ulcer on the hip, and said the bone was carious 6  
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 9  
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 12  
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 15  
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 18  
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 21  
condition had continued there ever since the injury was  
received in boyhood.

Since his recovery I have been informed that his physi- 24  
cian 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 27  
who healed him." I cannot attest the truth of that  
report, but what I saw and did for that man, and what  
his physician said of the case, occurred just as I have 30  
narrated.

It has been demonstrated to me that Life is God

1 and that the might of omnipotent Spirit shares not its  
 strength with matter or with human will. Review-  
 3 ing this brief experience, I cannot fail to discern the  
 coincidence of the spiritual idea of man with the divine  
 Mind.

6 A change in human belief changes all the physical symp-  
Change of  
 belief toms, and determines a case for better or for  
 worse. When one's false belief is corrected,  
 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-  
 12 ness; for if mortal mind says, "I am deaf and blind," it  
 will be so without an injured nerve. Every theory op-  
 posed to this fact (as I learned in metaphysics) would  
 15 presuppose man, who is immortal in spiritual under-  
 standing, a mortal in material belief.

The authentic history of Kaspar Hauser is a useful hint  
 18 as to the frailty and inadequacy of mortal mind. It  
Power of  
 habit proves beyond a doubt that education consti-  
 tutes this so-called mind, and that, in turn,  
 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  
 24 seventeen Kaspar was still a mental infant, crying and  
 chattering with no more intelligence than a babe, and  
 realizing Tennyson's description:

27                   An infant crying in the night,  
                       An infant crying for the light,  
                       And with no language but a cry.

30 His case proves material sense to be but a belief formed  
 by education alone. The light which affords us joy gave

him a belief of intense pain. His eyes were inflamed by the light. After the babbling boy had been taught to 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 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 gave him pain through those very senses, trained in an opposite direction.

The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for meta-physical Science and its divine Principle.

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause.

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive 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 deplore, — the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for improvement. Incorrect views lower the standard of truth.

1 If materialistic knowledge is power, it is not wisdom.  
 It is but a blind force. Man has “sought out many inven-  
 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.

6 Better the suffering which awakens mortal mind from  
 its fleshly dream, than the false pleasures  
 9 <sup>Sin destroyed  
through  
suffering</sup> which tend to perpetuate this dream. Sin  
 alone brings death, for sin is the only element  
 of destruction.

“Fear him which is able to destroy both soul and body  
 12 in hell,” said Jesus. A careful study of this text shows  
 that here the word *soul* means a false sense or material  
 consciousness. The command was a warning to beware,  
 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  
 18 wherewith to establish their power. Sin makes its own  
 hell, and goodness its own heaven.

Such books as will rule disease out of mortal mind, —  
 21 <sup>Dangerous  
shoals  
avoided</sup> and so efface the images and thoughts of dis-  
 ease, instead of impressing them with forcible  
 descriptions and medical details, — will help  
 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  
 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  
 30 body.

The press unwittingly sends forth many sorrows and  
 diseases among the human family. It does this by giv-

ing names to diseases and by printing long descriptions 1  
 which mirror images of disease distinctly in thought. A  
 new name for an ailment affects people like a 3  
 Parisian name for a novel garment. Every one Pangs  
caused by  
the press  
 hastens to get it. A minutely described dis-  
 ease costs many a man his earthly days of comfort. What 6  
 a price for human knowledge! But the price does not ex-  
 ceed the original cost. God said of the tree of knowledge,  
 which bears the fruit of sin, disease, and death, "In the 9  
 day that thou eatest thereof thou shalt surely die."

The less that is said of physical structure and laws, and  
 the more that is thought and said about moral 12  
 and spiritual law, the higher will be the stand- Higher  
standard  
for mortals  
 ard of living and the farther mortals will be re-  
 moved from imbecility or disease. 15

We should master fear, instead of cultivating it. It  
 was the ignorance of our forefathers in the departments  
 of knowledge now broadcast in the earth, that made them 18  
 hardier than our trained physiologists, more honest than  
 our sleek politicians.

We are told that the simple food our forefathers ate 21  
 helped to make them healthy, but that is a mistake.  
 Their diet would not cure dyspepsia at this Diet and  
dyspepsia 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  
 of our time will never grow robust until individual opin- 27  
 ions improve and mortal belief loses some portion of its  
 error.

The doctor's mind reaches that of his patient. The 30  
 doctor should suppress his fear of disease, else his belief  
 in its reality and fatality will harm his patients even more

1 than his calomel and morphine, for the higher stratum of  
 mortal mind has in belief more power to harm man than  
 3 <sup>Harm done</sup> the substratum, matter. A patient hears the  
<sup>by physicians</sup> doctor's verdict as a criminal hears his death-  
 sentence. The patient may seem calm under it, but he is  
 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.

9 The materialistic doctor, though humane, is an art-  
 ist who outlines his thought relative to disease, and then  
 12 <sup>Disease</sup> fills in his delineations with sketches from text-  
<sup>depicted</sup> 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  
 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  
 18 croton oil, or by a surgical operation. Again, giving an-  
 other direction to faith, the physician prescribes drugs,  
 until the elasticity of mortal thought haply causes a  
 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  
 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  
 27 weaker. Hence the importance that doctors be Christian  
 Scientists.

Because the muscles of the blacksmith's arm are  
 30 <sup>Mind over</sup> strongly developed, it does not follow that  
<sup>matter</sup> exercise has produced this result or that a  
 less used arm must be weak. If matter were the cause

of action, and if muscles, without volition of mortal 1  
 mind, could lift the hammer and strike the anvil, it  
 might be thought true that hammering would enlarge 3  
 the muscles. The trip-hammer is not increased in size  
 by exercise. Why not, since muscles are as material as  
 wood and iron? Because nobody believes that mind is 6  
 producing such a result on the hammer.

Muscles are not self-acting. If mind does not move  
 them, they are motionless. Hence the great fact that 9  
 Mind alone enlarges and empowers man through its  
 mandate, — by reason of its demand for and supply of  
 power. Not because of muscular exercise, but by rea- 12  
 son of the blacksmith's faith in exercise, his arm becomes  
 stronger.

Mortals develop their own bodies or make them sick, 15  
 according as they influence them through mortal mind.  
 To know whether this development is produced  
 consciously or unconsciously, is of less impor- Latent fear  
subdued 18  
 tance than a knowledge of the fact. The feats of the gym-  
 nast prove that latent mental fears are subdued by him.  
 The devotion of thought to an honest achievement makes 21  
 the achievement possible. Exceptions only confirm this  
 rule, proving that failure is occasioned by a too feeble  
 faith. 24

Had Blondin believed it impossible to walk the rope  
 over Niagara's abyss of waters, he could never have  
 done it. His belief that he could do it gave his thought- 27  
 forces, called muscles, their flexibility and power which  
 the unscientific might attribute to a lubricating oil. His  
 fear must have disappeared before his power of putting 30  
 resolve into action could appear.

When Homer sang of the Grecian gods, Olympus was

1 dark, but through his verse the gods became alive in a  
 nation's belief. Pagan worship began with muscularity,  
 3 <sup>Homer and</sup> but the law of Sinai lifted thought into the  
    <sup>Moses</sup> song of David. Moses advanced a nation to  
 the worship of God in Spirit instead of matter, and il-  
 6 lustrated the grand human capacities of being bestowed  
 by immortal Mind.

Whoever is incompetent to explain Soul would be wise  
 9 not to undertake the explanation of body. Life is, always  
    <sup>A mortal</sup> has been, and ever will be independent of  
    <sup>not man</sup> matter; for Life is God, and man is the idea  
 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  
 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;  
 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  
 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  
 24 Spirit, named God.

St. Paul said: "For I determined not to know any-  
 thing among you, save Jesus Christ, and him crucified."  
 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.*

THE best sermon ever preached is Truth practised 1  
 and demonstrated by the destruction of sin, sickness,  
 and death. Knowing this and knowing too 3  
 that one affection would be supreme in us and Practical  
preaching  
 take the lead in our lives, Jesus said, “No man can serve  
 two masters.” 6

We cannot build safely on false foundations. Truth  
 makes a new creature, in whom old things pass away  
 and “all things are become new.” Passions, selfishness, 9  
 false appetites, hatred, fear, all sensuality, yield to spirit-  
 uality, and the superabundance of being is on the side  
 of God, good. 12

We cannot fill vessels already full. They must first be  
 emptied. Let us disrobe error. Then, when The uses  
of truth  
 the winds of God blow, we shall not hug our 15  
 tatters close about us.

The way to extract error from mortal mind is to pour  
 in truth through flood-tides of Love. Christian perfec- 18  
 tion is won on no other basis.

Grafting holiness upon unholiness, supposing that sin

1 can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

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.

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,  
 9 Divine  
study 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  
 12 the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

15 Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being,  
 18 Harmonious  
life-work God, neither sins, suffers, nor dies. The days 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  
 21 experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.

24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where  
 27 Belief and  
practice Truth should "much more abound." We 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-  
 30 ing mortal mind had more power than omnipotent Spirit.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

fatal pulmonary disease; as though evil could overbear 1  
 the law of Love, and check the reward for do-  
 ing good. In the Science of Christianity, Mind Sure 3  
 — omnipotence — has all-power, assigns sure reward of  
 rewards to righteousness, and shows that matter righteousness  
 can neither heal nor make sick, create nor destroy. 6

If God were understood instead of being merely be-  
 lieved, this understanding would establish health. The  
 accusation of the rabbis, “He made himself Our 9  
 the Son of God,” was really the justification belief and  
 of Jesus, for to the Christian the only true understanding  
 spirit is Godlike. This thought incites to a more exalted 12  
 worship and self-abnegation. Spiritual perception brings  
 out the possibilities of being, destroys reliance on aught  
 but God, and so makes man the image of his Maker in 15  
 deed and in truth.

We are prone to believe either in more than one Su-  
 preme Ruler or in some power less than God. We im- 18  
 agine that Mind can be imprisoned in a sensuous body.  
 When the material body has gone to ruin, when evil has  
 overtaxed the belief of life in matter and destroyed it, 21  
 then mortals believe that the deathless Principle, or  
 Soul, escapes from matter and lives on; but this is not  
 true. Death is not a stepping-stone to Life, immortality, 24  
 and bliss. The so-called sinner is a suicide. Suicide  
 Sin kills the sinner and will continue to kill and sin  
 him so long as he sins. The foam and fury of illegiti- 27  
 mate living and of fearful and doleful dying should  
 disappear on the shore of time; then the waves of sin,  
 sorrow, and death beat in vain. 30

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

1 once the centre and circumference of being. It is evil that dies; good dies not.

3 All forms of error support the false conclusions that there is more than one Life; that material history is as  
 6 Spirit the only intelligence and substance real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely,  
 9 Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

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  
 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.

18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits,  
 21 Unscientific theories they are corrupt. When will the ages understand the Ego, and realize only one God, one Mind or intelligence?

False and self-assertive theories have given sinners the  
 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  
 27 Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.

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

utterances; else God will continue to be hidden from hu- 1  
 manity, and mortals will sin without knowing that they  
 are sinning, will lean on matter instead of Spirit, stumble 3  
 with lameness, drop with drunkenness, consume with dis-  
 ease, — all because of their blindness, their false sense  
 concerning God and man. 6

When will the error of believing that there is life in  
 matter, and that sin, sickness, and death are creations of  
 God, be unmasked? When will it be under- 9  
 stood that matter has neither intelligence, life, Creation  
perfect  
 nor sensation, and that the opposite belief is the prolific  
 source of all suffering? God created all through Mind, 12  
 and made all perfect and eternal. Where then is the  
 necessity for recreation or procreation?

Befogged in error (the error of believing that matter 15  
 can be intelligent for good or evil), we can catch clear  
 glimpses of God only as the mists disperse,  
 or as they melt into such thinness that we per- Perceiving  
the divine  
image 18  
 ceive the divine image in some word or deed  
 which indicates the true idea, — the supremacy and real-  
 ity of good, the nothingness and unreality of evil. 21

When we realize that there is one Mind, the divine law  
 of loving our neighbor as ourselves is unfolded;  
 whereas a belief in many ruling minds hinders Redemption  
from  
selfishness 24  
 man's normal drift towards the one Mind, one  
 God, and leads human thought into opposite channels  
 where selfishness reigns. 27

Selfishness tips the beam of human existence towards  
 the side of error, not towards Truth. Denial of the one-  
 ness of Mind throws our weight into the scale, not of 30  
 Spirit, God, good, but of matter.

When we fully understand our relation to the Divine,

1 we can have no other Mind but His, — no other Love,  
 wisdom, or Truth, no other sense of Life, and no con-  
 3 sciousness of the existence of matter or error.

The power of the human will should be exercised only  
 in subordination to Truth; else it will misguide the judg-  
 6 <sup>Will-power</sup><sub>unrighteous</sub> ment and free the lower propensities. It is the  
 province of spiritual sense to govern man.  
 Material, erring, human thought acts injuriously both  
 9 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  
 12 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.

15 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  
 18 source of supply.

Does God send sickness, giving the mother her child  
 for the brief space of a few years and then taking it away  
 21 <sup>Birth and</sup><sub>death unreal</sub> by death? Is God creating anew what He  
 has already created? The Scriptures are defi-  
 nite on this point, declaring that His work was *finished*,  
 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  
 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  
 30 and subsequently correct them. God does not cause man  
 to sin, to be sick, or to die.

There are evil beliefs, often called evil spirits; but

these evils are not Spirit, for there is no evil in Spirit. 1  
 Because God is Spirit, evil becomes more apparent and  
 obnoxious proportionately as we advance spir- 3  
 itually, until it disappears from our lives. No evil  
in Spirit

This fact proves our position, for every scientific state-  
 ment in Christianity has its proof. Error of statement 6  
 leads to error in action.

God is not the creator of an evil mind. Indeed, evil  
 is not Mind. We must learn that evil is the awful decep- 9  
 tion and unreality of existence. Evil is not Subordination  
of evil  
 supreme; good is not helpless; nor are the  
 so-called laws of matter primary, and the law of Spirit 12  
 secondary. Without this lesson, we lose sight of the per-  
 fect Father, or the divine Principle of man.

Body is not first and Soul last, nor is evil mightier than 15  
 good. The Science of being repudiates self-  
 evident impossibilities, such as the amalgama- Evident  
impossibilities  
 tion of Truth and error in cause or effect. Science sepa- 18  
 rates the tares and wheat in time of harvest.

There is but one primal cause. Therefore there can  
 be no effect from any other cause, and there can be no 21  
 reality in aught which does not proceed from  
 this great and only cause. Sin, sickness, dis- One primal  
cause  
 ease, and death belong not to the Science of being. They 24  
 are the errors, which presuppose the absence of Truth,  
 Life, or Love.

The spiritual reality is the scientific fact in all things. 27  
 The spiritual fact, repeated in the action of man and the  
 whole universe, is harmonious and is the ideal of Truth.  
 Spiritual facts are not inverted; the opposite discord, 30  
 which bears no resemblance to spirituality, is not real.  
 The only evidence of this inversion is obtained from

1 suppositional error, which affords no proof of God,  
 Spirit, or of the spiritual creation. Material sense de-  
 3 fines all things materially, and has a finite sense of the  
 infinite.

The Scriptures say, "In Him we live, and move, and  
 6 have our being." What then is this seeming power, in-  
 dependent of God, which causes disease and  
 8 Seemingly  
 independent  
 authority cures it? What is it but an error of belief, —  
 9 a law of mortal mind, wrong in every sense,  
 embracing sin, sickness, and death? It is the very anti-  
 12 It is not in accordance with the goodness of God's char-  
 acter that He should make man sick, then leave man to  
 heal himself; it is absurd to suppose that matter can both  
 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  
 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  
 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  
 24 forever unseen.

Mind, not matter, is causation. A material body  
 only expresses a material and mortal mind. A mortal  
 27 Sickness as  
 only thought man possesses this body, and he makes it  
 harmonious or discordant according to the  
 images of thought impressed upon it. You embrace  
 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

included in matter. Man, being immortal, has a perfect 1  
 indestructible life. It is the mortal belief which makes  
 the body discordant and diseased in proportion as igno- 3  
 rance, *fear*, or human will governs mortals.

Mind, supreme over all its formations and governing  
 them all, is the central sun of its own systems of ideas, 6  
 the life and light of all its own vast creation; Allness of  
 Truth  
 and man is tributary to divine Mind. The  
 material and mortal body or mind is not the man. 9

The world would collapse without Mind, without the in-  
 telligence which holds the winds in its grasp. Neither  
 philosophy nor skepticism can hinder the march of the 12  
 Science which reveals the supremacy of Mind. The im-  
 manent sense of Mind-power enhances the glory of Mind.  
 Nearness, not distance, lends enchantment to this view. 15

The compounded minerals or aggregated substances  
 composing the earth, the relations which constituent  
 masses hold to each other, the magnitudes, Spiritual  
 translation 18  
 distances, and revolutions of the celestial  
 bodies, are of no real importance, when we remember  
 that they all must give place to the spiritual fact by the 21  
 translation of man and the universe back into Spirit. In  
 proportion as this is done, man and the universe will be  
 found harmonious and eternal. 24

Material substances or mundane formations, astro-  
 nomical calculations, and all the paraphernalia of specu-  
 lative theories, based on the hypothesis of material law 27  
 or life and intelligence resident in matter, will ulti-  
 mately vanish, swallowed up in the infinite calculus of  
 Spirit. 30

Spiritual sense is a conscious, constant capacity to un-  
 derstand God. It shows the superiority of faith by works

1 over faith in words. Its ideas are expressed only in “new  
 tongues;” and these are interpreted by the translation of  
 3 the spiritual original into the language which human  
 thought can comprehend.

The Principle and proof of Christianity are discerned  
 6 by spiritual sense. They are set forth in Jesus’ demon-  
 strations, which show — by his healing the  
 Jesus’  
 9 disregard  
 of matter sick, casting out evils, and destroying death,  
 “the last enemy that shall be destroyed,” —  
 his disregard of matter and its so-called laws.

Knowing that Soul and its attributes were forever  
 12 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  
 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  
 18 process.

The expression *mortal mind* is really a solecism, for  
 Mind is immortal, and Truth pierces the error of mortality  
 21 as a sunbeam penetrates the cloud. Because,  
 Mind not  
 mortal in obedience to the immutable law of Spirit,  
 this so-called mind is self-destructive, I name it mortal.  
 24 Error soweth the wind and reapeth the whirlwind.

What is termed matter, being unintelligent, cannot say,  
 “I suffer, I die, I am sick, or I am well.” It is the so-  
 27 Matter  
 mindless called mortal mind which voices this and ap-  
 pears to itself to make good its claim. To  
 mortal sense, sin and suffering are real, but immortal  
 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.

If brain, nerves, stomach, are intelligent, — if they talk 1  
 to us, tell us their condition, and report how they feel, —  
 then Spirit and matter, Truth and error, commingle 3  
 and produce sickness and health, good and evil, life and  
 death; and who shall say whether Truth or error is the  
 greater? 6

The sensations of the body must either be the sensa-  
 tions of a so-called mortal mind or of matter. Nerves  
 are not mind. Is it not provable that Mind is Matter 9  
 not *mortal* and that matter has no sensation? sensationless  
 Is it not equally true that matter does not appear in the  
 spiritual understanding of being? 12

The sensation of sickness and the impulse to sin seem  
 to obtain in mortal mind. When a tear starts, does not  
 this so-called mind produce the effect seen in the lachry- 15  
 mal gland? Without mortal mind, the tear could not  
 appear; and this action shows the nature of all so-called  
 material cause and effect. 18

It should no longer be said in Israel that “the fathers  
 have eaten sour grapes, and the children’s teeth are set  
 on edge.” Sympathy with error should disappear. The 21  
 transfer of the thoughts of one erring mind to another,  
 Science renders impossible.

If it is true that nerves have sensation, that matter has 24  
 intelligence, that the material organism causes the eyes to  
 see and the ears to hear, then, when the body Nerves  
 is dematerialized, these faculties must be lost, painless 27  
 for their immortality is not in Spirit; whereas the fact  
 is that only through dematerialization and spiritualiza-  
 tion of thought can these faculties be conceived of as 30  
 immortal.

Nerves are not the source of pain or pleasure. We

1 suffer or enjoy in our dreams, but this pain or pleasure  
 is not communicated through a nerve. A tooth which has  
 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  
 6 the sensation of pain in the limb can return, can be pro-  
 longed, why cannot the limb reappear?

Why need pain, rather than pleasure, come to this mor-  
 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  
 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.  
 15 Reverse the process; take away this so-called mind instead  
 of a piece of the flesh, and the nerves have no sensation.

Mortals have a modus of their own, undirected and un-  
 18 sustained by God. They produce a rose through seed and  
 Human falsities soil, and bring the rose into contact with the  
 olfactory nerves that they may smell it. In  
 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  
 24 means of Mind, not matter.

Because all the methods of Mind are not understood,  
 we say the lips or hands must move in order to convey  
 27 thought, that the undulations of the air convey  
 No miracles in Mind-methods sound, and possibly that other methods involve  
 so-called miracles. The realities of being, its  
 30 normal action, and the origin of all things are unseen to  
 mortal sense; whereas the unreal and imitative move-  
 ments of mortal belief, which would reverse the immortal

modus and action, are styled the real. Whoever con- 1  
 tradicts this mortal mind supposition of reality is called  
 a deceiver, or is said to be deceived. Of a man it has 3  
 been said, "As he thinketh in his heart, so is he;" hence  
 as a man spiritually *understandeth*, so is he in truth.

Mortal mind conceives of something as either liquid 6  
 or solid, and then classifies it materially. Immortal and  
 spiritual facts exist apart from this mortal and  
 material conception. God, good, is self-exist- Good  
 ent and self-expressed, though indefinable as a whole. indefinite 11  
 Every step towards goodness is a departure from materi-  
 ality, and is a tendency towards God, Spirit. Material 12  
 theories partially paralyze this attraction towards infinite  
 and eternal good by an opposite attraction towards the  
 finite, temporary, and discordant. 15

Sound is a mental impression made on mortal belief.  
 The ear does not really hear. Divine Science reveals  
 sound as communicated through the senses of Soul — 18  
 through spiritual understanding.

Mozart experienced more than he expressed. The  
 rapture of his grandest symphonies was never heard. He 21  
 was a musician beyond what the world knew.  
 This was even more strikingly true of Beet- Music,  
 hoven, who was so long hopelessly deaf. Men- rhythm of  
 tal melodies and strains of sweetest music supersede head and  
 conscious sound. Music is the rhythm of head and heart. 24  
 Mortal mind is the harp of many strings, discoursing 27  
 either discord or harmony according as the hand, which  
 sweeps over it, is human or divine.

Before human knowledge dipped to its depths into a 30  
 false sense of things, — into belief in material origins  
 which discard the one Mind and true source of being, —

1 it is possible that the impressions from Truth were as  
 distinct as sound, and that they came as sound to the  
 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  
 6 before his material senses, he could never have "walked  
 with God," nor been guided into the demonstration of  
 life eternal.

9 Adam, represented in the Scriptures as formed from  
 dust, is an object-lesson for the human mind. The mate-  
 rial senses, like Adam, originate in matter and  
 12 Adam and  
the senses 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-  
 15 ual sense, and not the material, conveys the impressions  
 of Mind to man, then being will be understood and found  
 to be harmonious.

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  
 21 Idolatrous  
illusions 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,  
 24 slay man, and meanwhile would spread their table with  
 cannibal tidbits and give thanks.

How transient a sense is mortal sight, when a wound on  
 27 the retina may end the power of light and lens! But the  
 real sight or sense is not lost. Neither age nor  
 30 The senses  
of Soul accident can interfere with the senses of Soul,  
 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 with-

out pain, and they are forever at peace. Nothing can hide 1  
 from them the harmony of all things and the might and  
 permanence of Truth. 3

If Spirit, Soul, could sin or be lost, then being and im-  
 mortality would be lost, together with all the faculties of  
 Mind; but being cannot be lost while God ex- 6  
 ists. Soul and matter are at variance from the Real being  
 never lost  
 very necessity of their opposite natures. Mortals are  
 unacquainted with the reality of existence, because matter 9  
 and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric alti-  
 tudes. Whatever is governed by God, is never for an 12  
 instant deprived of the light and might of intelligence  
 and Life.

We are sometimes led to believe that darkness is as real 15  
 as light; but Science affirms darkness to be only a mortal  
 sense of the absence of light, at the coming of Light and  
 darkness  
 which darkness loses the appearance of reality. 18  
 So sin and sorrow, disease and death, are the suppositional  
 absence of Life, God, and flee as phantoms of error before  
 truth and love. 21

With its divine proof, Science reverses the evidence of  
 material sense. Every quality and condition of mortality  
 is lost, swallowed up in immortality. Mortal man is the 24  
 antipode of immortal man in origin, in existence, and in his  
 relation to God.

Because he understood the superiority and immor- 27  
 tality of good, Socrates feared not the hemlock poison.  
 Even the faith of his philosophy spurned phys-  
 ical timidity. Having sought man's spiritual Faith of  
 Socrates  
 state, he recognized the immortality of man. The igno- 30  
 rance and malice of the age would have killed the vener-

1 able philosopher because of his faith in Soul and his indifference to the body.

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such  
 6 The serpent of error strange issues? Here theories cease, and Science 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.  
 9 Spirituality lays open siege to materialism. On which side are we fighting?

The understanding that the Ego is Mind, and that  
 12 there is but one Mind or intelligence, begins at once to  
 15 Servants and masters destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding 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-  
 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  
 21 and evil.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to  
 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 Corinthians vi. 15.)  
 27

When you say, "Man's body is material," I say with Paul: Be  
 30 Personal identity "willing rather to be absent from the body, 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

own likeness. The loss of man's identity through the 1  
 understanding which Science confers is impossible; and  
 the notion of such a possibility is more absurd than to 3  
 conclude that individual musical tones are lost in the  
 origin of harmony.

Medical schools may inform us that the healing work 6  
 of Christian Science and Paul's peculiar Christian con-  
 version and experience, — which prove Mind Paul's  
 to be scientifically distinct from matter, — are experience 9  
 indications of unnatural mental and bodily conditions,  
 even of catalepsy and hysteria; yet if we turn to the Scrip-  
 tures, what do we read? Why, this: "If a man keep my 12  
 saying, he shall never see death!" and "Henceforth know  
 we no man after the flesh!"

That scientific methods are superior to others, is 15  
 seen by their effects. When you have once conquered  
 a diseased condition of the body through Fatigue is  
 Mind, that condition never recurs, and you mental 18  
 have won a point in Science. When mentality gives  
 rest to the body, the next toil will fatigue you less, for  
 you are working out the problem of being in divine meta- 21  
 physics; and in proportion as you understand the con-  
 trol which Mind has over so-called matter, you will be  
 able to demonstrate this control. The scientific and 24  
 permanent remedy for fatigue is to learn the power of  
 Mind over the body or any illusion of physical weariness,  
 and so destroy this illusion, for matter cannot be weary 27  
 and heavy-laden.

You say, "Toil fatigues me." But what is this *me*?  
 Is it muscle or mind? Which is tired and so speaks? 30  
 Without mind, could the muscles be tired? Do the  
 muscles talk, or do you talk for them? Matter is non-

1 intelligent. Mortal mind does the false talking, and that which affirms weariness, made that weariness.

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  
 6 Mind never weary human mind says of the body, the body, like the inanimate wheel, would never be weary. The consciousness of Truth rests us more than hours of repose in unconsciousness.

9 The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin,  
 12 Coalition of sin and sickness and say, "I am malice, lust, appetite, envy, 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  
 15 the body can be sick independently of mortal mind and that the divine Mind has no jurisdiction over the body.

Why pray for the recovery of the sick, if you are with-  
 18 out faith in God's willingness and ability to heal them?

Sickness akin to sin If you do believe in God, why do you substitute drugs for the Almighty's power, and  
 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?

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.

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  
 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,

pain, weakness, weariness, sorrow, sin, death, will be 1  
 unknown, and the mortal dream will forever cease. My  
 method of treating fatigue applies to all bodily ailments, 3  
 since Mind should be, and is, supreme, absolute, and  
 final.

In mathematics, we do not multiply when we should 6  
 subtract, and then say the product is correct. No more  
 can we say in Science that muscles give strength, Affirmation  
 that nerves give pain or pleasure, or that matter and result 9  
 governs, and then expect that the result will be harmony.  
 Not muscles, nerves, nor bones, but mortal mind makes  
 the whole body "sick, and the whole heart faint;" whereas 12  
 divine Mind heals.

When this is understood, we shall never affirm concern-  
 ing the body what we do not wish to have manifested. We 15  
 shall not call the body weak, if we would have it strong;  
 for the belief in feebleness must obtain in the human  
 mind before it can be made manifest on the body, and 18  
 the destruction of the belief will be the removal of its  
 effects. Science includes no rule of discord, but governs  
 harmoniously. "The wish," says the poet, "is ever father 21  
 to the thought."

We may hear a sweet melody, and yet misunderstand  
 the science that governs it. Those who are healed 24  
 through metaphysical Science, not compre- Scientific  
 hending the Principle of the cure, may misun- beginning  
 derstand it, and impute their recovery to change of air or 27  
 diet, not rendering to God the honor due to Him alone.  
 Entire immunity from the belief in sin, suffering, and  
 death may not be reached at this period, but we may look 30  
 for an abatement of these evils; and this scientific begin-  
 ning is in the right direction.

1 We hear it said: "I exercise daily in the open air. I  
 take cold baths, in order to overcome a predisposition to  
 3 <sup>Hygiene</sup> take cold; and yet I have continual colds,  
<sup>ineffectual</sup> catarrh, and cough." Such admissions ought  
 to open people's eyes to the inefficacy of material hygiene,  
 6 and induce sufferers to look in other directions for cause  
 and cure.

Instinct is better than misguided reason, as even na-  
 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  
 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-  
 15 mosphere of mortal mind, leaves catarrh to the latter.  
 Colds, coughs, and contagion are engendered solely by  
 human theories.

18 Mortal mind produces its own phenomena, and then  
<sup>The reflex</sup> charges them to something else, — like a kitten  
<sup>phenomena</sup> glancing into the mirror at itself and thinking  
 21 it sees another kitten.

A clergyman once adopted a diet of bread and water  
 to increase his spirituality. Finding his health failing,  
 24 he gave up his abstinence, and advised others never to  
 try dietetics for growth in grace.

The belief that either fasting or feasting makes men  
 27 better morally or physically is one of the fruits of "the  
<sup>Volition</sup> tree of the knowledge of good and evil," con-  
<sup>far-reaching</sup> cerning which God said, "Thou shalt not eat  
 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 hand.

I knew a person who when quite a child adopted the 1  
 Graham system to cure dyspepsia. For many years, he  
 ate only bread and vegetables, and drank noth- 3  
 ing but water. His dyspepsia increasing, he  
 decided that his diet should be more rigid, and  
 thereafter he partook of but one meal in twenty-four 6  
 hours, this meal consisting of only a thin slice of bread  
 without water. His physician also recommended that  
 he should not wet his parched throat until three hours 9  
 after eating. He passed many weary years in hunger  
 and weakness, almost in starvation, and finally made up  
 his mind to die, having exhausted the skill of the doctors, 12  
 who kindly informed him that death was indeed his only  
 alternative. At this point Christian Science saved him,  
 and he is now in perfect health without a vestige of the 15  
 old complaint.

He learned that suffering and disease were the self-  
 imposed beliefs of mortals, and not the facts of being; 18  
 that God never decreed disease, — never ordained a law  
 that fasting should be a means of health. Hence semi-  
 starvation is not acceptable to wisdom, and it is equally 21  
 far from Science, in which being is sustained by God, Mind.  
 These truths, opening his eyes, relieved his stomach, and  
 he ate without suffering, “giving God thanks;” but he 24  
 never enjoyed his food as he had imagined he would  
 when, still the slave of matter, he thought of the flesh-  
 pots of Egypt, feeling childhood’s hunger and undisci- 27  
 plined by self-denial and divine Science.

This new-born understanding, that neither food nor  
 the stomach, without the consent of mortal 30  
 mind, can make one suffer, brings with it an-  
 other lesson, — that gluttony is a sensual illusion, and  
 Mind and  
 stomach

1 that this phantasm of mortal mind disappears as we better  
 apprehend our spiritual existence and ascend the ladder  
 3 of life.

This person learned that food affects the body only  
 as mortal mind has its material methods of working, one  
 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-  
 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  
 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  
 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  
 18 been kept alive, as was believed, only by the strictest ad-  
 herence to hygiene and drugs, and yet he continued ill  
 all the while. Now he dropped drugs and material  
 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-  
 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  
 27 never made a dyspeptic, while fear, hygiene, physiology,  
 and physics had made him one, contrary to His commands.

In seeking a cure for dyspepsia consult matter not at  
 30 Life only  
 in Spirit 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

matter, and plant ourselves upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not 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 instead of in Spirit.

Matter does not express Spirit. God is infinite omnipresent Spirit. If Spirit is *all* and is everywhere, what 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 than body. If Spirit were once within the body, Spirit would be finite, and therefore could not be Spirit.

The question, "What is Truth," convulses the world. 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 it pause." "If the blind lead the blind, both shall fall into the ditch."

The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws.

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last 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 claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity

1 is increasing and the power of sin diminishing, for the  
 world feels the alterative effect of truth through every  
 3 pore.

As the crude footprints of the past disappear from the  
 dissolving paths of the present, we shall better understand  
 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  
 9 be painless progress, attended by life and peace instead  
 of discord and death.

In the record of nineteen centuries, there are sects  
 12 many but not enough Christianity. Centuries ago re-  
 ligionists were ready to hail an anthropomor-  
 phic God, and array His vicegerent with pomp  
 15 Sectarianism  
and  
opposition and splendor; but this was not the manner  
 of truth's appearing. Of old the cross was truth's cen-  
 tral sign, and it is to-day. The modern lash is less  
 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-  
 21 bingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrat-  
 ing justice and meeting the needs of mortals in sickness  
 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  
 27 came of old to the patriarch at noonday?

Truth brings the elements of liberty. On its banner  
 is the Soul-inspired motto, "Slavery is abolished." The  
 30 Mental  
emancipation power of God brings deliverance to the cap-  
 tive. No power can withstand divine Love.  
 What is this supposed power, which opposes itself to God?

Whence cometh it? What is it that binds man with iron 1  
shackles to sin, sickness, and death? Whatever enslaves  
man is opposed to the divine government. Truth makes 3  
man free.

You may know when first Truth leads by the few-  
ness and faithfulness of its followers. Thus it is that 6  
the march of time bears onward freedom's  
banner. The powers of this world will fight, Truth's  
ordeal  
and will command their sentinels not to let truth pass 9  
the guard until it subscribes to their systems; but Science,  
heeding not the pointed bayonet, marches on. There is  
always some tumult, but there is a rallying to truth's 12  
standard.

The history of our country, like all history, illustrates  
the might of Mind, and shows human power to be propor- 15  
tionate to its embodiment of right thinking. A Immortal  
sentences  
few immortal sentences, breathing the omnipo-  
tence of divine justice, have been potent to break despotic 18  
fetters and abolish the whipping-post and slave market;  
but oppression neither went down in blood, nor did the  
breath of freedom come from the cannon's mouth. Love 21  
is the liberator.

Legally to abolish unpaid servitude in the United  
States was hard; but the abolition of mental slavery is 24  
a more difficult task. The despotic tenden-  
cies, inherent in mortal mind and always ger- Slavery  
abolished  
minating in new forms of tyranny, must be rooted out 27  
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 30  
freedom. The rights of man were vindicated in a single  
section and on the lowest plane of human life, when Afri-

1 can slavery was abolished in our land. That was only  
 prophetic of further steps towards the banishment of a  
 3 world-wide slavery, found on higher planes of existence  
 and under more subtle and depraving forms.

The voice of God in behalf of the African slave was  
 6 still echoing in our land, when the voice of the herald of  
 Liberty's this new crusade sounded the keynote of uni-  
 crusade versal freedom, asking a fuller acknowledg-  
 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  
 12 through human warfare, not with bayonet and blood, but  
 through Christ's divine Science.

God has built a higher platform of human rights, and  
 15 He has built it on diviner claims. These claims are not  
 Cramping made through code or creed, but in demonstra-  
 systems tion of "on earth peace, good-will toward men."  
 18 Human codes, scholastic theology, material medicine and  
 hygiene, fetter faith and spiritual understanding. Divine  
 Science rends asunder these fetters, and man's birthright  
 21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servi-  
 tude to an unreal master in the belief that the body gov-  
 24 erned them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the  
 sensual, the sinner, I wished to save from the slavery of  
 their own beliefs and from the educational  
 27 House of systems of the Pharaohs, who to-day, as of  
 bondage yore, hold the children of Israel in bondage. I saw be-  
 30 fore me the awful conflict, the Red Sea and the wilder-  
 ness; but I pressed on through faith in God, trusting  
 Truth, the strong deliverer, to guide me into the land

of Christian Science, where fetters fall and the rights of 1  
man are fully known and acknowledged.

I saw that the law of mortal belief included all error, 3  
and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the  
claims of the enslaving senses must be de- <sup>Higher law</sup> ends bondage 6  
nied and superseded. The law of the divine Mind must  
end human bondage, or mortals will continue unaware  
of man's inalienable rights and in subjection to hope- 9  
less slavery, because some public teachers permit  
an ignorance of divine power, — an ignorance that  
is the foundation of continued bondage and of human 12  
suffering.

Discerning the rights of man, we cannot fail to fore-  
see the doom of all oppression. Slavery is not the legiti- 15  
mate state of man. God made man free. <sup>Native</sup> freedom  
Paul said, "I was free born." All men should  
be free. "Where the Spirit of the Lord is, there is lib- 18  
erty." Love and Truth make free, but evil and error  
lead into captivity.

Christian Science raises the standard of liberty and 21  
cries: "Follow me! Escape from the bondage of sick-  
ness, sin, and death!" Jesus marked out the <sup>Standard</sup> of liberty 24  
way. Citizens of the world, accept the "glori-  
ous liberty of the children of God," and be free! This  
is your divine right. The illusion of material sense, not  
divine law, has bound you, entangled your free limbs, 27  
crippled your capacities, enfeebled your body, and de-  
faced the tablet of your being.

If God had instituted material laws to govern man, 30  
disobedience to which would have made man ill, Jesus  
would not have disregarded those laws by healing in

1 direct opposition to them and in defiance of all material conditions.

3 The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact

6 No fleshly heredity of being were learned, — namely, that nothing inharmonious can enter being, for Life *is* God.

Hereditv is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his

12 God-given dominion God-given dominion over the material senses. Mortals will some day assert their freedom in 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 harmony as the spiritual reality and discord as the material unreality.

If we follow the command of our Master, "Take no 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 Truth.

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.

If Mind is not the master of sin, sickness, and death, 1  
they are immortal, for it is already proved that mat-  
ter has not destroyed them, but is their basis and 3  
support.

We should hesitate to say that Jehovah sins or suffers;  
but if sin and suffering are realities of being, whence did 6  
they emanate? God made all that was made, No union of opposites  
and Mind signifies God, — infinity, not finity.  
Not far removed from infidelity is the belief which 9  
unites such opposites as sickness and health, holiness  
and unholiness, calls both the offspring of spirit, and  
at the same time admits that Spirit is God, — vir- 12  
tually declaring Him good in one instance and evil in  
another.

By universal consent, mortal belief has constituted 15  
itself a law to bind mortals to sickness, sin, and death.  
This customary belief is misnamed material Self-constituted law 18  
law, and the individual who upholds it is mis-  
taken in theory and in practice. The so-called law of  
mortal mind, conjectural and speculative, is made void  
by the law of immortal Mind, and false law should be 21  
trampled under foot.

If God causes man to be sick, sickness must be good,  
and its opposite, health, must be evil, for all that He 24  
makes is good and will stand forever. If the Sickness from mortal mind  
transgression of God's law produces sickness, it  
is right to be sick; and we cannot if we would, and should 27  
not if we could, annul the decrees of wisdom. It is the  
transgression of a belief of mortal mind, not of a law of  
matter nor of divine Mind, which causes the belief of sick- 30  
ness. The remedy is Truth, not matter, — the truth that  
disease is *unreal*.

1 If sickness is real, it belongs to immortality; if true,  
 it is a part of Truth. Would you attempt with drugs,  
 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,  
 6 holiness, and immortality. This awakening is the for-  
 ever coming of Christ, the advanced appearing of Truth,  
 which casts out error and heals the sick. This is the sal-  
 9 vation which comes through God, the divine Principle,  
 Love, as demonstrated by Jesus.

It would be contrary to our highest ideas of God to  
 12 suppose Him capable of first arranging law and causation  
 so as to bring about certain evil results, and  
 15 God never  
inconsistent then punishing the helpless victims of His vo-  
 lition 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  
 18 cause evil and health occasion disease.

Does wisdom make blunders which must afterwards  
 be rectified by man? Does a law of God produce sick-  
 21 Mental  
narcotics ness, 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  
 24 material method. These merely evade the question.  
 They are soothing syrups to put children to sleep, satisfy  
 mortal belief, and quiet fear.

27 We think that we are healed when a disease disap-  
 pears, though it is liable to reappear; but we are never  
 thoroughly healed until the liability to be  
 30 The true  
healing 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

must be obliterated through Christ in divine Science, or 1  
the so-called physical senses will get the victory.

Unless an ill is rightly met and fairly overcome by 3  
Truth, the ill is never conquered. If God destroys not  
sin, sickness, and death, they are not de- Destruction  
stroyed in the mind of mortals, but seem to of all evil 6  
this so-called mind to be immortal. What God cannot  
do, man need not attempt. If God heals not the sick,  
they are not healed, for no lesser power equals the infinite 9  
All-power; but God, Truth, Life, Love, does heal the  
sick through the prayer of the righteous.

If God makes sin, if good produces evil, if truth results 12  
in error, then Science and Christianity are helpless; but  
there are no antagonistic powers nor laws, spiritual or  
material, creating and governing man through perpetual 15  
warfare. God is not the author of mortal discords.  
Therefore we accept the conclusion that discords have  
only a fabulous existence, are mortal beliefs which divine 18  
Truth and Love destroy.

To hold yourself superior to sin, because God made  
you superior to it and governs man, is true wisdom. To 21  
fear sin is to misunderstand the power of Love  
and the divine Science of being in man's rela- Superiority  
tion to God, — to doubt His government and to sickness  
and sin 24  
distrust His omnipotent care. To hold yourself superior  
to sickness and death is equally wise, and is in accordance  
with divine Science. To fear them is impossible, when 27  
you fully apprehend God and know that they are no part  
of His creation.

Man, governed by his Maker, having no other Mind, — 30  
planted on the Evangelist's statement that "all things  
were made by Him [the Word of God]; and without

1 Him was not anything made that was made," — can triumph over sin, sickness, and death.

3 Many theories relative to God and man neither make man harmonious nor God lovable. The beliefs we com-  
 6 <sup>Denials of</sup> <sup>divine power</sup> monly entertain about happiness and life afford no scatheless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.

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  
 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  
 15 false.

In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hun-  
 18 dred 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-  
 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-  
 24 tence of God, which sealed God's condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of sol-  
 27 emn import, but we heed them not. It is only when the <sup>Signs</sup> <sup>following</sup> so-called pleasures and pains of sense pass away in our lives, that we find unquestion-  
 30 able signs of the burial of error and the resurrection to spiritual life.

There is neither place nor opportunity in Science for error

of any sort. Every day makes its demands upon us for 1  
 higher proofs rather than professions of Christian power.  
 These proofs consist solely in the destruction 3  
 of sin, sickness, and death by the power of Profession  
and proof  
 Spirit, as Jesus destroyed them. This is an element of  
 progress, and progress is the law of God, whose law de- 6  
 mands of us only what we can certainly fulfil.

In the midst of imperfection, perfection is seen and  
 acknowledged only by degrees. The ages must slowly 9  
 work up to perfection. How long it must be  
 before we arrive at the demonstration of scien- Perfection  
gained  
slowly  
 tific being, no man knoweth, — not even “the 12  
 Son but the Father;” but the false claim of error con-  
 tinues its delusions until the goal of goodness is assidu-  
 ously earned and won. 15

Already the shadow of His right hand rests upon the  
 hour. Ye who can discern the face of the sky, — the  
 sign material, — how much more should ye Christ's  
mission 18  
 discern the sign mental, and compass the de-  
 struction of sin and sickness by overcoming the thoughts  
 which produce them, and by understanding the spiritual 21  
 idea which corrects and destroys them. To reveal this  
 truth was our Master's mission to all mankind, including  
 the hearts which rejected him. 24

When numbers have been divided according to a fixed  
 rule, the quotient is not more unquestionable than the  
 scientific tests I have made of the effects of Efficacy  
of truth 27  
 truth upon the sick. The counter fact rela-  
 tive to any disease is required to cure it. The utterance  
 of truth is designed to rebuke and destroy error. Why 30  
 should truth not be efficient in sickness, which is solely  
 the result of inharmony?

1 Spiritual draughts heal, while material lotions interfere  
with truth, even as ritualism and creed hamper spirit-  
3 uality. If we trust matter, we distrust Spirit.

Whatever inspires with wisdom, Truth, or Love — be  
it song, sermon, or Science — blesses the human family  
6 Crumbs of  
comfort with crumbs of comfort from Christ's table,  
feeding the hungry and giving living waters to  
the thirsty.

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  
12 Hospitality  
to health  
and good 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  
15 them under foot, thereby robbing both themselves and  
others.

If mortals would keep proper ward over mortal mind,  
18 the brood of evils which infest it would be cleared out.

Cleansing  
the mind We must begin with this so-called mind and  
empty it of sin and sickness, or sin and sick-  
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  
24 thought.

Sin and disease must be thought before they can be  
manifested. You must control evil thoughts in the first  
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  
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

malicious purposes cannot go forth, like wandering pollen, 1  
 from one human mind to another, finding unsuspected  
 lodgment, if virtue and truth build a strong defence. 3  
 Better suffer a doctor infected with smallpox to attend  
 you than to be treated mentally by one who does not obey  
 the requirements of divine Science. 6

The teachers of schools and the readers in churches  
 should be selected with as direct reference to their  
 morals as to their learning or their correct Teachers' 9  
 reading. Nurseries of character should be functions  
 strongly garrisoned with virtue. School-examinations are  
 one-sided; it is not so much academic education, as a 12  
 moral and spiritual culture, which lifts one higher. The  
 pure and uplifting thoughts of the teacher, constantly  
 imparted to pupils, will reach higher than the heavens of 15  
 astronomy; while the debased and unscrupulous mind,  
 though adorned with gems of scholarly attainment, will  
 degrade the characters it should inform and elevate. 18

Physicians, whom the sick employ in their helplessness,  
 should be models of virtue. They should be wise spir-  
 itual guides to health and hope. To the trem- Physicians' 21  
 blers on the brink of death, who understand privilege  
 not the divine Truth which is Life and perpetuates being,  
 physicians should be able to teach it. Then when the soul 24  
 is willing and the flesh weak, the patient's feet may be  
 planted on the rock Christ Jesus, the true idea of spiritual  
 power. 27

Clergymen, occupying the watchtowers of the world,  
 should uplift the standard of Truth. They should so raise  
 their hearers spiritually, that their listeners Clergymen's 30  
 will love to grapple with a new, right idea duty  
 and broaden their concepts. Love of Christianity, rather

1 than love of popularity, should stimulate clerical labor  
and progress. Truth should emanate from the pulpit,  
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.

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  
9 individuals, who reiterate Christ's teachings in support  
of his proof by example that the divine Mind heals sick-  
ness as well as sin?

12 A mother is the strongest educator, either for or  
against crime. Her thoughts form the embryo of an-  
other mortal mind, and unconsciously mould  
15 A mother's  
responsibility 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  
18 of Christian Science, from which we learn of the one  
Mind and of the availability of good as the remedy for  
every woe.

21 Children should obey their parents; insubordination  
is an evil, blighting the buddings of self-government.  
Parents should teach their children at the  
24 Children's  
tractability 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  
27 make them happy and good.

Jesus loved little children because of their freedom  
from wrong and their receptiveness of right. While  
30 age is halting between two opinions or battling with  
false beliefs, youth makes easy and rapid strides towards  
Truth.

A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off with laughing eyes, she presently added, "Mamma, my finger is not a bit sore."

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted.

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about 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 be excluded on the same principle as the former. This makes Christian Science early available.

Some invalids are unwilling to know the facts or to 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 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, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences.

- 1 Motives and acts are not rightly valued before they are  
understood. It is well to wait till those whom you would  
3 Patient benefit are ready for the blessing, for Science  
waiting is working changes in personal character as  
well as in the material universe.
- 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  
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?"
- 12 To fall away from Truth in times of persecution, shows  
that we never understood Truth. From out the bridal  
Unimproved chamber of wisdom there will come the warn-  
15 opportunities ing, "I know you not." Unimproved op-  
portunities will rebuke us when we attempt to claim the  
benefits of an experience we have not made our own, try  
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-  
21 cause we suffer severely from error.

Attempts to conciliate society and so gain dominion over  
mankind, arise from worldly weakness. He who leaves  
24 all for Christ forsakes popularity and gains Christianity.

Society is a foolish juror, listening only to one side of  
the case. Justice often comes too late to secure a verdict.  
27 Society and People with mental work before them have  
intolerance no time for gossip about false law or testimony.

To reconstruct timid justice and place the fact above the  
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

demonstration by which sin and sickness are destroyed. 1  
 The sects, which endured the lash of their predecessors,  
 in their turn lay it upon those who are in advance of 3  
 creeds.

Take away wealth, fame, and social organizations,  
 which weigh not one jot in the balance of God, and we 6  
 get clearer views of Principle. Break up Right views  
of humanity  
 cliques, level wealth with honesty, let worth  
 be judged according to wisdom, and we get better views 9  
 of humanity.

The wicked man is not the ruler of his upright  
 neighbor. Let it be understood that success in error is 12  
 defeat in Truth. The watchword of Christian Science  
 is Scriptural: "Let the wicked forsake his way, and the  
 unrighteous man his thoughts." 15

To ascertain our progress, we must learn where our  
 affections are placed and whom we acknowledge and  
 obey as God. If divine Love is becoming Standpoint  
revealed 18  
 nearer, dearer, and more real to us, matter is  
 then submitting to Spirit. The objects we pursue and  
 the spirit we manifest reveal our standpoint, and show 21  
 what we are winning.

Mortal mind is the acknowledged seat of human mo-  
 tives. It forms material concepts and produces every 24  
 discordant action of the body. If action pro- Antagonistic  
sources  
 ceeds from the divine Mind, action is harmo-  
 nious. If it comes from erring mortal mind, it is discord- 27  
 ant 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. Imper- 30  
 fect mortal mind sends forth its own resemblances, of  
 which the wise man said, "All is vanity."

1 Nature voices natural, spiritual law and divine Love,  
 but human belief misinterprets nature. Arctic regions,  
 3 Some lessons sunny tropics, giant hills, winged winds,  
    from nature mighty billows, verdant vales, festive flowers,  
 and glorious heavens, — all point to Mind, the spiritual  
 6 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 nat-  
 9 urally towards the light.

In the order of Science, in which the Principle is above  
 what it reflects, all is one grand concord. Change this  
 12 Perpetual statement, suppose Mind to be governed by  
    motion matter or Soul in body, and you lose the key-  
 note of being, and there is continual discord. Mind is  
 15 perpetual motion. Its symbol is the sphere. The rota-  
 tions and revolutions of the universe of Mind go on  
 eternally.

18 Mortals move onward towards good or evil as time  
 glides on. If mortals are not progressive, past failures  
    Progress will be repeated until all wrong work is ef-  
 21 demanded 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  
 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.

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  
 30 of paying sin's wages involves unwinding one's snarls,  
 and learning from experience how to divide between sense  
 and Soul.

“Whom the Lord loveth He chasteneth.” He, who 1  
 knows God’s will or the demands of divine Science and  
 obeys them, incurs the hostility of envy; and he who 3  
 refuses obedience to God, is chastened by Love.

Sensual treasures are laid up “where moth and rust  
 doth corrupt.” Mortality is their doom. Sin breaks in 6  
 upon them, and carries off their fleeting joys. The doom  
 of sin  
 The sensualist’s affections are as imaginary,  
 whimsical, and unreal as his pleasures. Falsehood, envy, 9  
 hypocrisy, malice, hate, revenge, and so forth, steal away  
 the treasures of Truth. Stripped of its coverings, what  
 a mocking spectacle is sin! 12

The Bible teaches transformation of the body by the  
 renewal of Spirit. Take away the spiritual signification  
 of Scripture, and that compilation can do no Spirit  
 transforms 15  
 more for mortals than can moonbeams to melt  
 a river of ice. The error of the ages is preaching without  
 practice. 18

The substance of all devotion is the reflection and  
 demonstration of divine Love, healing sickness and  
 destroying sin. Our Master said, “If ye love me, keep 21  
 my commandments.”

One’s aim, a point beyond faith, should be to find the  
 footsteps of Truth, the way to health and holiness. We 24  
 should strive to reach the Horeb height where God is re-  
 vealed; and the corner-stone of all spiritual building is  
 purity. The baptism of Spirit, washing the body of all 27  
 the impurities of flesh, signifies that the pure in heart  
 see God and are approaching spiritual Life and its  
 demonstration. 30

It is “easier for a camel to go through the eye of a  
 needle,” than for sinful beliefs to enter the kingdom of

- 1 heaven, eternal harmony. Through repentance, spiritual  
 baptism, and regeneration, mortals put off their material  
 3 Spiritual beliefs and false individuality. It is only a  
    baptism question of time when "they shall all know  
 Me [God], from the least of them unto the greatest."
- 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.
- 9 There is but one way to heaven, harmony, and Christ  
 in divine Science shows us this way. It is to know no  
 12 The one other reality — to have no other conscious-  
    only way ness of life — than good, God and His reflec-  
 tion, and to rise superior to the so-called pain and pleasure  
 of the senses.
- 15 Self-love is more opaque than a solid body. In pa-  
 tient obedience to a patient God, let us labor to dis-  
 solve with the universal solvent of Love the adamant  
 18 of error, — self-will, self-justification, and self-love, —  
 which wars against spirituality and is the law of sin  
 and death.
- 21 The vesture of Life is Truth. According to the Bible,  
 the facts of being are commonly misconstrued, for it is  
 24 Divided written: "They parted my raiment among  
    vestments 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  
 27 superstition appropriates no part of the divine vesture,  
 while inspiration restores every part of the Christly gar-  
 ment of righteousness.
- 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

spiritual ignorance from the world, but we can never  
succeed in the Science and demonstration of spiritual  
good through ignorance or hypocrisy. 1 3

The divine Love, which made harmless the poisonous  
viper, which delivered men from the boiling oil, from  
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-  
strations of Jesus with unsurpassed power and love. But 6 9  
the same "Mind . . . which was also in Christ Jesus"  
must always accompany the letter of Science in order to  
confirm and repeat the ancient demonstrations of prophets 12  
and apostles. That those wonders are not more com-  
monly repeated to-day, arises not so much from lack of  
desire as from lack of spiritual growth. 15

The clay cannot reply to the potter. The head, heart,  
lungs, and limbs do not inform us that they are dizzy,  
diseased, consumptive, or lame. If this in-  
formation is conveyed, mortal mind conveys  
it. Neither immortal and unerring Mind nor matter,  
the inanimate substratum of mortal mind, can carry 21  
on such telegraphy; for God is "of purer eyes than  
to behold evil," and matter has neither intelligence nor  
sensation. 24

Truth has no consciousness of error. Love has no  
sense of hatred. Life has no partnership  
with death. Truth, Life, and Love are a law  
of annihilation to everything unlike themselves, because  
they declare nothing except God. 27

Sickness, sin, and death are not the fruits of Life. 30  
They are inharmonies which Truth destroys. Perfection  
does not animate imperfection. Inasmuch as God is

1 good and the fount of all being, He does not produce  
 moral or physical deformity; therefore such deformity is  
 3 not real, but is illusion, the mirage of error.  
 Deformity and perfection Divine Science reveals these grand facts. On  
 their basis Jesus demonstrated Life, never  
 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, happi-  
 9 ness 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  
 12 made me free from the law of sin and death."

Man undergoing birth, maturity, and decay is like the  
 beasts and vegetables, — subject to laws of decay. If  
 15 man were dust in his earliest stage of exist-  
 Man never less than man ence, we might admit the hypothesis that he  
 returns eventually to his primitive condition;  
 18 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  
 21 entire manifestation, — when there is no full reflection  
 of the infinite Mind.

Man in Science is neither young nor old. He has  
 24 neither birth nor death. He is not a beast, a vegetable,  
 Man not evolved nor a migratory mind. He does not pass from  
 matter to Mind, from the mortal to the im-  
 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  
 30 helplessness and decadence, instead of assigning to man  
 the everlasting grandeur and immortality of development,  
 power, and prestige.

The error of thinking that we are growing old, and the 1  
benefits of destroying that illusion, are illustrated in a  
sketch from the history of an English woman, published 3  
in the London medical magazine called *The Lancet*.

Disappointed in love in her early years, she became  
insane and lost all account of time. Believing that she 6  
was still living in the same hour which parted <sup>Perpetual</sup>  
her from her lover, taking no note of years, <sup>youth</sup>  
she stood daily before the window watching for her 9  
lover's coming. In this mental state she remained young.  
Having no consciousness of time, she literally grew no  
older. Some American travellers saw her when she was 12  
seventy-four, and supposed her to be a young woman.  
She had no care-lined face, no wrinkles nor gray hair, but  
youth sat gently on cheek and brow. Asked to guess her 15  
age, those unacquainted with her history conjectured that  
she must be under twenty.

This instance of youth preserved furnishes a useful 18  
hint, upon which a Franklin might work with more cer-  
tainty than when he coaxed the enamoured lightning  
from the clouds. Years had not made her old, because 21  
she had taken no cognizance of passing time nor thought  
of herself as growing old. The bodily results of her belief  
that she was young manifested the influence of such a be- 24  
lief. She could not age while believing herself young, for  
the mental state governed the physical.

Impossibilities never occur. One instance like the 27  
foregoing proves it possible to be young at seventy-four;  
and the primary of that illustration makes it plain that  
decrepitude is not according to law, nor is it a necessity of 30  
nature, but an illusion.

The infinite never began nor will it ever end. Mind

1 and its formations can never be annihilated. Man is not  
 a pendulum, swinging between evil and good, joy and  
 3 sorrow, sickness and health, life and death.  
<sup>Man</sup>  
 reflects God Life and its faculties are not measured by  
 calendars. The perfect and immortal are the eternal  
 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  
 9 its source.

The measurement of life by solar years robs youth and  
 gives ugliness to age. The radiant sun of virtue and truth  
 12 coexists with being. Manhood is its eternal noon, un-  
 dimmed by a declining sun. As the physical and mate-  
 rial, the transient sense of beauty fades, the radiance of  
 15 Spirit should dawn upon the enraptured sense with bright  
 and imperishable glories.

Never record ages. Chronological data are no part  
 18 of the vast forever. Time-tables of birth and death are  
<sup>Undesirable</sup>  
 records so many conspiracies against manhood and  
 21 womanhood. Except for the error of meas-  
 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,  
 24 governed by immortal Mind, is always beautiful and  
 grand. Each succeeding year unfolds wisdom, beauty,  
 and holiness.

27 Life is eternal. We should find this out, and begin the  
 demonstration thereof. Life and goodness are immortal.

<sup>True life</sup>  
 eternal Let us then shape our views of existence into  
 30 loveliness, freshness, and continuity, rather  
 than into age and blight.

Acute and chronic beliefs reproduce their own types.

The acute belief of physical life comes on at a remote 1  
period, and is not so disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, 3  
sight and teeth. A woman of eighty-five, whom I knew,  
had a return of sight. Another woman at  
ninety had new teeth, incisors, cuspids, bi- Eyes  
and teeth  
renewed 6  
cuspids, and one molar. One man at sixty  
had retained his full set of upper and lower teeth without  
a decaying cavity. 9

Beauty, as well as truth, is eternal; but the beauty  
of material things passes away, fading and fleeting as  
mortal belief. Custom, education, and fashion Eternal  
beauty 12  
form the transient standards of mortals. Im-  
mortality, exempt from age or decay, has a glory of its  
own, — the radiance of Soul. Immortal men and women 15  
are models of spiritual sense, drawn by perfect Mind  
and reflecting those higher conceptions of loveliness  
which transcend all material sense. 18

Comeliness and grace are independent of matter. Be-  
ing possesses its qualities before they are perceived hu-  
manly. Beauty is a thing of life, which The divine  
loveliness 21  
dwells forever in the eternal Mind and re-  
flects the charms of His goodness in expression, form,  
outline, and color. It is Love which paints the petal 24  
with myriad hues, glances in the warm sunbeam, arches  
the cloud with the bow of beauty, blazons the night with  
starry gems, and covers earth with loveliness. 27

The embellishments of the person are poor substitutes  
for the charms of being, shining resplendent and eternal  
over age and decay. 80

The recipe for beauty is to have less illusion and  
more Soul, to retreat from the belief of pain or pleasure

1 in the body into the unchanging calm and glorious freedom of spiritual harmony.

3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less  
 6 <sup>Love's</sup> <sup>endowment</sup> than beautiful. Men and women of riper 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  
 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.

12 The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors,  
 15 <sup>Mental</sup> <sup>sculpture</sup> working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious  
 18 sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding  
 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  
 24 and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect  
 27 <sup>Perfect</sup> <sup>models</sup> 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,  
 30 health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

Let us accept Science, relinquish all theories based on 1  
sense-testimony, give up imperfect models and illusive  
ideals; and so let us have one God, one Mind, and that 3  
one perfect, producing His own models of excellence.

Let the "male and female" of God's creating appear.  
Let us feel the divine energy of Spirit, bringing us into 6  
newness of life and recognizing no mortal nor  
material power as able to destroy. Let us re- Renewed  
selfhood  
joice that we are subject to the divine "powers that be." 9  
Such is the true Science of being. Any other theory of  
Life, or God, is delusive and mythological.

Mind is not the author of matter, and the creator of 12  
ideas is not the creator of illusions. Either there is no  
omnipotence, or omnipotence is the only power. God is  
the infinite, and infinity never began, will never end, and 15  
includes nothing unlike God. Whence then is soulless  
matter?

Life is, like Christ, "the same yesterday, and to-day, 18  
and forever." Organization and time have nothing to do  
with Life. You say, "I dreamed last night." Illusive  
dreams  
What a mistake is that! The I is Spirit. God 21  
never slumbers, and His likeness never dreams. Mortals  
are the Adam dreamers.

Sleep and apathy are phases of the dream that life, sub- 24  
stance, and intelligence are material. The mortal night-  
dream is sometimes nearer the fact of being than are the  
thoughts of mortals when awake. The night-dream has 27  
less matter as its accompaniment. It throws off some  
material fetters. It falls short of the skies, but makes its  
mundane flights quite ethereal. 30

Man is the reflection of Soul. He is the direct oppo-  
site of material sensation, and there is but one Ego. We

1 run into error when we divide Soul into souls, multiply  
 Mind into minds and suppose error to be mind, then mind  
 3 Philosophical blunders to be in matter and matter to be a lawgiver,  
 unintelligence to act like intelligence, and mortal-  
 ity to be the matrix of immortality.

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;  
 9 Spirit the one Ego 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.

12 Man is not God, but like a ray of light which comes from  
 the sun, man, the outcome of God, reflects God.

Mortal body and mind are one, and that one is called  
 15 man; but a mortal is not man, for man is immortal. A  
Mortal exist-  
 ence a dream mortal may be weary or pained, enjoy or suffer,  
 according to the dream he entertains in sleep.

18 When that dream vanishes, the mortal finds himself  
 experiencing none of these dream-sensations. To the  
 observer, the body lies listless, undisturbed, and sensa-  
 21 tionless, 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?  
 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  
 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,  
 30 and drift to the ground. Science reveals Life as not being  
 at the mercy of death, nor will Science admit that happi-  
 ness is ever the sport of circumstance.

Error is not real, hence it is not more imperative 1  
 as it hastens towards self-destruction. The so-called  
 belief of mortal mind apparent as an abscess 3  
 should not grow more painful before it suppu- Error self-destroyed  
 rates, neither should a fever become more severe before  
 it ends. 6

Fright is so great at certain stages of mortal belief  
 as to drive belief into new paths. In the illusion of  
 death, mortals wake to the knowledge of two Illusion of death 9  
 facts: (1) that they are not dead; (2) that  
 they have but passed the portals of a new belief. Truth  
 works out the nothingness of error in just these ways. 12  
 Sickness, as well as sin, is an error that Christ, Truth,  
 alone can destroy.

We must learn how mankind govern the body, — 15  
 whether through faith in hygiene, in drugs, or in will-  
 power. We should learn whether they govern  
 the body through a belief in the necessity of Mortal mind's disappearance 18  
 sickness and death, sin and pardon, or govern  
 it from the higher understanding that the divine Mind  
 makes perfect, acts upon the so-called human mind 21  
 through truth, leads the human mind to relinquish all  
 error, to find the divine Mind to be the only Mind,  
 and the healer of sin, disease, death. This process of 24  
 higher spiritual understanding improves mankind until  
 error disappears, and nothing is left which deserves to  
 perish or to be punished. 27

Ignorance, like intentional wrong, is not Science.  
 Ignorance must be seen and corrected before we can at-  
 tain harmony. Inharmonious beliefs, which Spiritual ignorance 30  
 rob Mind, calling it matter, and deify their  
 own notions, imprison themselves in what they create.

1 They are at war with Science, and as our Master said,  
 “If a kingdom be divided against itself, that kingdom  
 3 cannot stand.”

Human ignorance of Mind and of the recuperative  
 energies of Truth occasions the only skepticism regard-  
 6 ing the pathology and theology of Christian Science.

When false human beliefs learn even a little of their  
 own falsity, they begin to disappear. A knowledge of  
 9 <sup>Eternal man</sup> error and of its operations must precede that  
<sup>recognized</sup> understanding of Truth which destroys error,  
 until the entire mortal, material error finally disappears,  
 12 and the eternal verity, man created by and of Spirit,  
 is understood and recognized as the true likeness of his  
 Maker.

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:

18 I am wholly dishonest, and no man knoweth it. I can  
 cheat, lie, commit adultery, rob, murder, and I elude  
 21 <sup>Testimony</sup> detection by smooth-tongued villainy. Ani-  
<sup>of sense</sup> 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  
 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,  
 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  
 30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

likeness. He reflects the infinite understanding, for I am 1  
 Infinity. The beauty of holiness, the perfection of being,  
 imperishable glory, — all are Mine, for I am 3  
 God. I give immortality to man, for I am Testimony  
of Soul  
 Truth. I include and impart all bliss, for I am Love.  
 I give life, without beginning and without end, for I am 6  
 Life. I am supreme and give all, for I am Mind. I am  
 the substance of all, because I AM THAT I AM.

I hope, dear reader, I am leading you into the under- 9  
 standing of your divine rights, your heaven-bestowed har-  
 mony, — that, as you read, you see there is no  
 cause (outside of erring, mortal, material sense Heaven-  
bestowed  
prerogative 12  
 which is not power) able to make you sick or  
 sinful; and I hope that you are conquering this false sense.  
 Knowing the falsity of so-called material sense, you can 15  
 assert your prerogative to overcome the belief in sin, dis-  
 ease, or death.

If you believe in and practise wrong knowingly, you 18  
 can at once change your course and do right. Matter can  
 make no opposition to right endeavors against  
 sin or sickness, for matter is inert, mindless. Right  
endeavor  
possible 21  
 Also, if you believe yourself diseased, you can  
 alter this wrong belief and action without hindrance from  
 the body. 24

Do not believe in any supposed necessity for sin, dis-  
 ease, or death, knowing (as you ought to know) that God  
 never requires obedience to a so-called material law, for 27  
 no such law exists. The belief in sin and death is des-  
 troyed by the law of God, which is the law of Life in-  
 stead of death, of harmony instead of discord, of Spirit 30  
 instead of the flesh.

The divine demand, "Be ye therefore perfect," is sci-

1 entific, and the human footsteps leading to perfection are  
 indispensable. Individuals are consistent who, watching  
 3                   and praying, can "run, and not be weary; . . .  
     Patience       walk, and not faint," who gain good rapidly  
     and final       and hold their position, or attain slowly and  
     perfection  
 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  
 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  
 12 our path. Imperfect mortals grasp the ultimate of spir-  
 itual perfection slowly; but to *begin* aright and to con-  
 tinue the strife of demonstrating the great problem of  
 15 being, is doing much.

During the sensual ages, absolute Christian Science  
 may not be achieved prior to the change called death,  
 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  
 21 to-day, and to abandon so fast as practical the material,  
 and to work out the spiritual which determines the out-  
 ward and actual.

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?

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  
 30      The cross     cross. Take it up and bear it, for through it  
     and crown    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.

**E**TERNAL Truth is changing the universe. As mor- 1  
tals drop off their mental swaddling-clothes, thought  
expands into expression. “Let there be light,” 3  
is the perpetual demand of Truth and Love, Inadequate theories of creation  
changing chaos into order and discord into the  
music of the spheres. The mythical human theories of 6  
creation, anciently classified as the higher criticism, sprang  
from cultured scholars in Rome and in Greece, but they  
afforded no foundation for accurate views of creation by 9  
the divine Mind.

Mortal man has made a covenant with his eyes to be-  
litttle Deity with human conceptions. In league Finite views of Deity 12  
with material sense, mortals take limited views  
of all things. That God is corporeal or material, no man  
should affirm. 15

The human form, or physical finiteness, cannot be  
made the basis of any true idea of the infinite Godhead.  
Eye hath not seen Spirit, nor hath ear heard His voice. 18

1 Progress takes off human shackles. The finite must  
 yield to the infinite. Advancing to a higher plane of ac-  
 3 No material creation tion, thought rises from the material sense to  
 the spiritual, from the scholastic to the in-  
 spirational, and from the mortal to the immortal. All  
 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.

9 The theory of three persons in one God (that is, a per-  
Tritheism impossible sonal Trinity or Tri-unity) suggests polythe-  
 ism, rather than the one ever-present I AM.  
 12 "Hear, O Israel: the Lord our God is one Lord."

The everlasting I AM is not bounded nor compressed  
 within the narrow limits of physical humanity, nor can  
 15 No divine corporeality He be understood aright through mortal con-  
 cepts. The precise form of God must be of  
 small importance in comparison with the sublime ques-  
 18 tion, 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  
 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?"

24 No form nor physical combination is adequate to rep-  
 resent infinite Love. A finite and material sense of God  
 leads to formalism and narrowness; it chills the spirit of  
 27 Christianity.

A limitless Mind cannot proceed from physical limita-  
 tions. Finiteness cannot present the idea or the vast-  
 30 Limitless Mind 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

infinite image or idea emanating from this Mind. If 1  
 Mind is within and without all things, then all is Mind;  
 and this definition is scientific. 3

If matter, so-called, is substance, then Spirit, matter's  
 unlikeness, must be shadow; and shadow cannot produce  
 substance. The theory that Spirit is not the Matter is not  
 substance 6  
 only substance and creator is pantheistic het-  
 erodoxy, which ultimates in sickness, sin, and death; it is  
 the belief in a bodily soul and a material mind, a soul 9  
 governed by the body and a mind in matter. This be-  
 lief is shallow pantheism.

Mind creates His own likeness in ideas, and the sub- 12  
 stance of an idea is very far from being the supposed sub-  
 stance of non-intelligent matter. Hence the Father Mind  
 is not the father of matter. The material senses and 15  
 human conceptions would translate spiritual ideas into  
 material beliefs, and would say that an anthropomorphic  
 God, instead of infinite Principle, — in other words, divine 18  
 Love, — is the father of the rain, "who hath begotten the  
 drops of dew," who bringeth "forth Mazzaroth in his sea-  
 son," and guideth "Arcturus with his sons." 21

Finite mind manifests all sorts of errors, and thus  
 proves the material theory of mind in matter to be the  
 antipode of Mind. Who hath found finite life Inexhaustible  
 divine Love 24  
 or love sufficient to meet the demands of human  
 want and woe, — to still the desires, to satisfy the aspira-  
 tions? Infinite Mind cannot be limited to a finite form, 27  
 or Mind would lose its infinite character as inexhaustible  
 Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain infinite 30  
 Mind. Indeed, the phrase *infinite form* involves a con-  
 tradiction of terms. Finite man cannot be the image and

1 likeness of the infinite God. A mortal, corporeal, or  
 finite conception of God cannot embrace the glories of  
 3 limitless, incorporeal Life and Love. Hence  
 the unsatisfied human craving for something  
 better, higher, holier, than is afforded by a  
 6 material belief in a physical God and man. The insuffi-  
 ciency of this belief to supply the true idea proves the  
 falsity of material belief.

9 Man is more than a material form with a mind inside,  
 which must escape from its environments in  
 12 and this reflection is the true idea of God.  
 Infinity's reflection

God expresses in man the infinite idea forever develop-  
 ing itself, broadening and rising higher and higher from  
 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  
 18 God.

The infinite Principle is reflected by the infinite idea  
 and spiritual individuality, but the material so-called senses  
 21 have no cognizance of either Principle or its idea. The  
 human capacities are enlarged and perfected in propor-  
 tion as humanity gains the true conception of man and  
 24 God.

Mortals have a very imperfect sense of the spiritual  
 man and of the infinite range of his thought. To him  
 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  
 30 high estate.  
 Individual permanency

Through spiritual sense you can discern the heart of  
 divinity, and thus begin to comprehend in Science the

generic term *man*. Man is not absorbed in Deity, and 1  
 man cannot lose his individuality, for he re-  
 flects eternal Life; nor is he an isolated, soli- God's man  
 tary idea, for he represents infinite Mind, the sum of all discerned 3  
 substance.

In divine Science, man is the true image of God. The 6  
 divine nature was best expressed in Christ Jesus, who  
 threw upon mortals the truer reflection of God and lifted  
 their lives higher than their poor thought-models would 9  
 allow, — thoughts which presented man as fallen, sick,  
 sinning, and dying. The Christlike understanding of  
 scientific being and divine healing includes a perfect Prin- 12  
 ciple and idea, — perfect God and perfect man, — as the  
 basis of thought and demonstration.

If man was once perfect but has now lost his perfection, 15  
 then mortals have never beheld in man the reflex image  
 of God. The *lost* image is no image. The  
 true likeness cannot be lost in divine reflection. The divine  
 Understanding this, Jesus said: "Be ye there- image not 18  
 fore perfect, even as your Father which is in heaven is lost  
 perfect." 21

Mortal thought transmits its own images, and forms  
 its offspring after human illusions. God, Spirit, works  
 spiritually, not materially. Brain or matter Immortal 24  
 never formed a human concept. Vibration is models  
 not intelligence; hence it is not a creator. Immortal  
 ideas, pure, perfect, and enduring, are transmitted by 27  
 the divine Mind through divine Science, which corrects  
 error with truth and demands spiritual thoughts, divine  
 concepts, to the end that they may produce harmonious 30  
 results.

Deducing one's conclusions as to man from imperfec-

1 tion instead of perfection, one can no more arrive at the  
 2 true conception or understanding of man, and make him-  
 3 self like it, than the sculptor can perfect his outlines from  
 4 an imperfect model, or the painter can depict the form  
 5 and face of Jesus, while holding in thought the character  
 6 of Judas.

The conceptions of mortal, erring thought must give  
 way to the ideal of all that is perfect and eternal. Through  
 9 Spiritual  
discovery many generations human beliefs will be attain-  
 10 ing diviner conceptions, and the immortal and  
 11 perfect model of God's creation will finally be seen as  
 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  
 15 done; but distrust of one's ability to gain the goodness  
 16 desired and to bring out better and higher results, often  
 17 hampers the trial of one's wings and ensures failure at the  
 18 outset.

Mortals must change their ideals in order to improve  
 their models. A sick body is evolved from  
 21 Requisite  
change of  
our ideals sick thoughts. Sickness, disease, and death  
 22 proceed from fear. Sensualism evolves bad  
 23 physical and moral conditions.

24 Selfishness and sensualism are educated in mortal  
 25 mind by the thoughts ever recurring to one's self, by  
 26 conversation about the body, and by the expectation of  
 27 perpetual pleasure or pain from it; and this education  
 28 is at the expense of spiritual growth. If we array  
 29 thought in mortal vestures, it must lose its immortal  
 30 nature.

If we look to the body for pleasure, we find pain; for  
 Life, we find death; for Truth, we find error; for Spirit,

we find its opposite, matter. Now reverse this action. 1  
 Look away from the body into Truth and Love, Thoughts  
are things 3  
 the Principle of all happiness, harmony, and  
 immortality. Hold thought steadfastly to the endur-  
 ing, the good, and the true, and you will bring these  
 into your experience proportionably to their occupancy 6  
 of your thoughts.

The effect of mortal mind on health and happiness is  
 seen in this: If one turns away from the body with such 9  
 absorbed interest as to forget it, the body Unreality  
of pain  
 experiences no pain. Under the strong im-  
 pulse of a desire to perform his part, a noted actor was 12  
 accustomed night after night to go upon the stage and  
 sustain his appointed task, walking about as actively  
 as the youngest member of the company. This old man 15  
 was so lame that he hobbled every day to the theatre, and  
 sat aching in his chair till his cue was spoken, — a signal  
 which made him as oblivious of physical infirmity as if 18  
 he had inhaled chloroform, though he was in the full pos-  
 session of his so-called senses.

Detach sense from the body, or matter, which is only 21  
 a form of human belief, and you may learn the meaning  
 of God, or good, and the nature of the immu-  
 table and immortal. Breaking away from the Immutable  
identity  
of man 24  
 mutations of time and sense, you will neither  
 lose the solid objects and ends of life nor your own iden-  
 tity. Fixing your gaze on the realities supernal, you will 27  
 rise to the spiritual consciousness of being, even as the bird  
 which has burst from the egg and preens its wings for a  
 skyward flight. 30

We should forget our bodies in remembering good and  
 the human race. Good demands of man every hour, in

1 which to work out the problem of being. Consecration  
 to good does not lessen man's dependence on God, but  
 3 <sup>Forgetfulness</sup> heightens it. Neither does consecration di-  
<sup>of self</sup> minish man's obligations to God, but shows  
 the paramount necessity of meeting them. Christian  
 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."

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  
 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-  
 15 like man to reach the absolute centre and circumference  
 of his being.

Job said: "I have heard of Thee by the hearing of the  
 18 ear: but now mine eye seeth Thee." Mortals will echo  
<sup>The true</sup> Job's thought, when the supposed pain and  
<sup>sense</sup> pleasure of matter cease to predominate. They  
 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.  
 24 Starting from a higher standpoint, one rises spontane-  
 ously, even as light emits light without effort; for "where  
 your treasure is, there will your heart be also."

27 The foundation of mortal discord is a false sense of  
 man's origin. To begin rightly is to end rightly. Every  
<sup>Mind the</sup> concept which seems to begin with the brain  
<sup>only cause</sup> begins falsely. Divine Mind is the only cause  
 30 or Principle of existence. Cause does not exist in matter,  
 in mortal mind, or in physical forms.

Mortals are egotists. They believe themselves to be 1  
 independent workers, personal authors, and even privi-  
 leged originators of something which Deity 3  
 would not or could not create. The creations Human  
egotism  
 of mortal mind are material. Immortal spiritual man  
 alone represents the truth of creation. 6

When mortal man blends his thoughts of existence  
 with the spiritual and works only as God works,  
 he will no longer grope in the dark and cling Mortal man  
a mis-creator 9  
 to earth because he has not tasted heaven.  
 Carnal beliefs defraud us. They make man an involun-  
 tary hypocrite, — producing evil when he would create 12  
 good, forming deformity when he would outline grace  
 and beauty, injuring those whom he would bless. He  
 becomes a general mis-creator, who believes he is a 15  
 semi-god. His “touch turns hope to dust, the dust we  
 all have trod.” He might say in Bible language: “The  
 good that I would, I do not: but the evil which I would 18  
 not, *that I do.*”

There can be but one creator, who has created all.  
 Whatever seems to be a new creation, is but the discovery 21  
 of some distant idea of Truth; else it is a No new  
creation  
 new multiplication or self-division of mor-  
 tal thought, as when some finite sense peers from its 24  
 cloister with amazement and attempts to pattern the  
 infinite.

The multiplication of a human and mortal sense of per- 27  
 sons and things is not creation. A sensual thought, like  
 an atom of dust thrown into the face of spiritual im-  
 mensity, is dense blindness instead of a scientific eternal 30  
 consciousness of creation.

The fading forms of matter, the mortal body and ma-

1 terial earth, are the fleeting concepts of the human mind.  
 They have their day before the permanent facts and their  
 3 Mind's true  
camera perfection in Spirit appear. The crude crea-  
 tions of mortal thought must finally give place  
 to the glorious forms which we sometimes behold in the  
 6 camera of divine Mind, when the mental picture is spir-  
 itual and eternal. Mortals must look beyond fading,  
 finite forms, if they would gain the true sense of things.  
 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  
 12 have our being.

As mortals gain more correct views of God and man,  
 multitudinous objects of creation, which before were  
 15 Self-  
completeness invisible, will become visible. When we  
 realize that Life is Spirit, never in nor of  
 matter, this understanding will expand into self-com-  
 18 pleteness, finding all in God, good, and needing no other  
 consciousness.

Spirit and its formations are the only realities of being.  
 21 Matter disappears under the microscope of Spirit. Sin  
 is unsustained by Truth, and sickness and  
 24 Spiritual  
proofs of  
existence death were overcome by Jesus, who proved  
 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  
 27 which comes from an all-absorbing spiritual love.

When we learn the way in Christian Science and rec-  
 ognize man's spiritual being, we shall behold and under-  
 30 stand God's creation, — all the glories of earth and heaven  
 and man.

The universe of Spirit is peopled with spiritual beings,

and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, 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 may be put off.

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity 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 peace.

The senses represent birth as untimely and death as irresistible, as if man were a weed growing apace or a 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 truth of being is perennial, and the error is unreal and obsolete;

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss 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 spiritual.

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections

- 1 from sense to Soul, where the creations of God are good,  
 2       Decapitation   “rejoicing the heart.” Such is the sword of  
 3       of error       Science, with which Truth decapitates error,  
 materiality giving place to man’s higher individuality and  
 destiny.
- 6    Would existence without personal friends be to you  
 a blank? Then the time will come when you will be  
 7       solitary, left without sympathy; but this  
 8       Uses of       seeming vacuum is already filled with divine  
 9       adversity     Love. When this hour of development comes, even if  
 you cling to a sense of personal joys, spiritual Love will  
 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  
 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.  
 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  
 21 saint his own heaven by doing right. The opposite per-  
 secutions of material sense, aiding evil with evil, would  
 deceive the very elect.

- 24 Mortals must follow Jesus’ sayings and his demonstra-  
 tions, which dominate the flesh. Perfect and infinite  
 25       Mind enthroned is heaven. The evil beliefs  
 26       Beatific       which originate in mortals are hell. Man is the  
 27       presence     idea of Spirit; he reflects the beatific presence, illuming  
 the universe with light. Man is deathless, spiritual. He  
 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.

Every object in material thought will be destroyed, but 1  
 the spiritual idea, whose substance is in Mind, is eternal.  
 The offspring of God start not from matter <sup>The infinitude</sup> 3  
 or ephemeral dust. They are in and of Spirit, <sup>of God</sup>  
 divine Mind, and so forever continue. God is one. The  
 allness of Deity is His oneness. Generically man is one, 6  
 and specifically man means all men.

It is generally conceded that God is Father, eternal, self-  
 created, infinite. If this is so, the forever Father must 9  
 have had children prior to Adam. The great I AM made  
 all "that was made." Hence man and the spiritual uni-  
 verse coexist with God. 12

Christian Scientists understand that, in a religious  
 sense, they have the same authority for the appellative  
 mother, as for that of brother and sister. Jesus said: 15  
 "For whosoever shall do the will of my Father which  
 is in heaven, the same is my brother, and sister, and  
 mother." 18

When examined in the light of divine Science, mortals  
 present more than is detected upon the surface, since  
 inverted thoughts and erroneous beliefs must 21  
 be counterfeits of Truth. Thought is bor- <sup>Waymarks</sup>  
 rowed from a higher source than matter, and <sup>to eternal</sup>  
 by reversal, errors serve as waymarks to the one Mind, <sup>Truth</sup> 24  
 in which all error disappears in celestial Truth. The  
 robes of Spirit are "white and glistening," like the raiment  
 of Christ. Even in this world, therefore, "let thy gar- 27  
 ments be always white." "Blessed is the man that en-  
 dureth [overcometh] temptation: for when he is tried,  
 [proved faithful], he shall receive the crown of life, 30  
 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.

1 **I**N the material world, thought has brought to light  
with great rapidity many useful wonders. With  
3 like activity have thought's swift pinions been rising  
towards the realm of the real, to the spiritual  
Materialistic  
challenge cause of those lower things which give im-  
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  
9 matter to Mind as the cause of every effect. Material-  
istic hypotheses challenge metaphysics to meet in final  
combat. In this revolutionary period, like the shep-  
12 herd-boy with his sling, woman goes forth to battle with  
Goliath.

In this final struggle for supremacy, semi-metaphysi-  
15 cal systems afford no substantial aid to scientific meta-  
physics, for their arguments are based on  
Confusion  
confounded the false testimony of the material senses as  
18 well as on the facts of Mind. These semi-metaphysical

systems are one and all pantheistic, and savor of Pan- 1  
demonium, a house divided against itself.

From first to last the supposed coexistence of Mind 3  
and matter and the mingling of good and evil have re-  
sulted from the philosophy of the serpent. Jesus' demon- 6  
strations sift the chaff from the wheat, and unfold the  
unity and the reality of good, the unreality, the nothing-  
ness, of evil.

Human philosophy has made God manlike. Christian 9  
Science makes man Godlike. The first is error; the latter  
is truth. Metaphysics is above physics, and Divine  
matter does not enter into metaphysical prem- metaphysics 12  
ises or conclusions. The categories of metaphysics rest  
on one basis, the divine Mind. Metaphysics resolves  
things into thoughts, and exchanges the objects of sense 15  
for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual  
consciousness, and they have this advantage over the ob- 18  
jects and thoughts of material sense, — they are good and  
eternal.

The testimony of the material senses is neither abso- 21  
lute nor divine. I therefore plant myself unreservedly  
on the teachings of Jesus, of his apostles, of Biblical  
the prophets, and on the testimony of the foundations 24  
Science of Mind. Other foundations there are none.  
All other systems — systems based wholly or partly on  
knowledge gained through the material senses — are reeds 27  
shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter;  
(2) that matter originates in Mind, and is as Rejected 30  
real as Mind, possessing intelligence and life. theories  
The first theory, that matter is everything, is quite as

1 reasonable as the second, that Mind and matter coexist  
 and cooperate. One only of the following statements can  
 3 be true: (1) that everything is matter; (2) that every-  
 thing is Mind. Which one is it?

Matter and Mind are opposites. One is contrary to  
 6 the other in its very nature and essence; hence both can-  
 not be real. If one is real, the other must be unreal. Only  
 by understanding that there is but one power, — not two  
 9 powers, matter and Mind, — are scientific and logical  
 conclusions reached. Few deny the hypothesis that intelli-  
 12 gence, apart from man and matter, governs the uni-  
 verse; and it is generally admitted that this intelligence  
 is the eternal Mind or divine Principle, Love.

The prophets of old looked for something higher than  
 15 Prophetic  
 ignorance the systems of their times; hence their fore-  
 sight of the new dispensation of Truth. But  
 they knew not what would be the precise nature of the  
 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  
 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  
 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  
 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  
 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

seed of Truth springs up and bears much fruit. Christ's 1  
 Christianity is the chain of scientific being reappearing 3  
 in all ages, maintaining its obvious correspondence with 3  
 the Scriptures and uniting all periods in the design of 3  
 God. Neither emasculation, illusion, nor insubordination 3  
 exists in divine Science. 6

Jesus instructed his disciples whereby to heal the sick 1  
 through Mind instead of matter. He knew that the phi- 1  
 losophy, Science, and proof of Christianity were in Truth, 9  
 casting out all inharmony. 9

In Latin the word rendered *disciple* signifies student; 1  
 and the word indicates that the power of healing was not 12  
 a supernatural gift to those learners, but the 12  
 result of their cultivated spiritual understand- Studios  
disciples  
 ing of the divine Science, which their Master demonstrated 15  
 by healing the sick and sinning. Hence the universal ap- 15  
 plication of his saying: "Neither pray I for these alone, 18  
 but for them also which shall believe on me [understand 18  
 me] through their word."

Our Master said, "But the Comforter . . . shall 1  
 teach you all things." When the Science of Christianity 21  
 appears, it will lead you into all truth. The New Testament  
basis  
 Sermon on the Mount is the essence of this 17  
 Science, and the eternal life, not the death of Jesus, is 24  
 its outcome. 24

Those, who are willing to leave their nets or to cast 1  
 them on the right side for Truth, have the opportunity 27  
 now, as aforetime, to learn and to practise 27  
 Christian healing. The Scriptures contain it. Modern  
evangel  
 The spiritual import of the Word imparts this power. 30  
 But, as Paul says, "How shall they hear without a 30  
 preacher? and how shall they preach, except they be 30

1 sent?" If sent, how shall they preach, convert, and heal multitudes, except the people hear?

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.

6 <sup>Spirituality of Scripture</sup> 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:

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

12 Gospel.

Jesus' parable of "the sower" shows the care our Master took not to impart to dull ears and gross hearts  
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  
18 ye your pearls before swine."

It is the spiritualization of thought and Christianization of daily life, in contrast with the results of the ghastly farce  
21 <sup>Unspiritual contrasts</sup> of material existence; it is chastity and purity, in contrast with the downward tendencies and earthward gravitation of sensualism and impurity,  
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  
27 propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. Chris-  
30 <sup>God the Principle of all</sup> tian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.

Matter and its claims of sin, sickness, and death are 1  
 contrary to God, and cannot emanate from Him. There  
 is no *material* truth. The physical senses can take no 3  
 cognizance of God and spiritual Truth. Human belief  
 has sought out many inventions, but not one of them  
 can solve the problem of being without the divine Prin- 6  
 ciple of divine Science. Deductions from material hy-  
 potheses are not scientific. They differ from real Science  
 because they are not based on the divine law. 9

Divine Science reverses the false testimony of the ma-  
 terial senses, and thus tears away the founda-  
 tions of error. Hence the enmity between Science 12  
 and the senses, and the impossibility  
 of attaining perfect understanding till the errors of sense  
 are eliminated. 15

The so-called laws of matter and of medical science have  
 never made mortals whole, harmonious, and immortal.  
 Man is harmonious when governed by Soul. Hence the 18  
 importance of understanding the truth of being, which  
 reveals the laws of spiritual existence.

God never ordained a material law to annul the spiritual 21  
 law. If there were such a material law, it would oppose  
 the supremacy of Spirit, God, and impugn the  
 wisdom of the creator. Jesus walked on the 24  
 waves, fed the multitude, healed the sick, and raised the  
 dead in direct opposition to material laws. His acts were  
 the demonstration of Science, overcoming the false claims 27  
 of material sense or law.

Science shows that material, conflicting mortal opin-  
 ions and beliefs emit the effects of error at all times, but 30  
 this atmosphere of mortal mind cannot be destructive to  
 morals and health when it is opposed promptly and per-

Science  
 versus  
 sense

Spiritual law  
 the only law

1 sistently by Christian Science. Truth and Love antidote  
 this mental miasma, and thus invigorate and sustain ex-  
 3 istence. Unnecessary knowledge gained from  
Material  
knowledge  
illusive the five senses is only temporal, — the concep-  
 6 tion of mortal mind, the offspring of sense, not  
 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  
 9 the evidence of the material senses. Ideas, on the con-  
 trary, are born of Spirit, and are not mere inferences  
 drawn from material premises.

12 The senses of Spirit abide in Love, and they demon-  
 strate Truth and Life. Hence Christianity and the Sci-  
 15 Five senses  
deceptive ence which expounds it are based on spiritual  
 understanding, and they supersede the so-  
 called laws of matter. Jesus demonstrated this great  
 18 verity. When what we erroneously term the five physical  
 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  
 21 false beliefs and their products constitute the flesh, and  
 the flesh wars against Spirit.

Divine Science is absolute, and permits no half-way  
 24 position in learning its Principle and rule — establishing  
Impossible  
partnership it by demonstration. The conventional firm,  
 called matter and mind, God never formed.  
 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  
 30 at a period as yet unknown. This suppositional partner-  
 ship is already obsolete, for matter, examined in the light  
 of divine metaphysics, disappears.

Matter has no life to lose, and Spirit never dies. A  
 partnership of mind with matter would ignore omnipres-  
 ent and omnipotent Mind. This shows that  
 matter did not originate in God, Spirit, and is Spirit the  
starting-point  
 not eternal. Therefore matter is neither substantial, living,  
 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  
 is divine Principle.

To grasp the reality and order of being in its Science,  
 you must begin by reckoning God as the divine Principle  
 of all that really is. Spirit, Life, Truth, Love,  
 combine as one, — and are the Scriptural names Divine  
synonyms  
 for God. All substance, intelligence, wisdom, being, im-  
 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  
 wisdom; no truth is true, no love is lovely, no life is Life  
 but the divine; no good is, but the good God bestows.

Divine metaphysics, as revealed to spiritual understand-  
 ing, shows clearly that all is Mind, and that Mind is  
 God, omnipotence, omnipresence, omniscience,  
 — that is, all power, all presence, all Science. The divine  
completeness  
 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.

- 1 Having one God, one Mind, unfolds the power that  
 heals the sick, and fulfils these sayings of Scripture, “I  
 3 <sup>Universal</sup> am the Lord that healeth thee,” and “I have  
<sup>brotherhood</sup> found a ransom.” When the divine precepts  
 are understood, they unfold the foundation of fellowship,  
 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,  
 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.
- 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  
 15 in man is as real and immortal as in music. Discord is  
 unreal and mortal.

If God is admitted to be the only Mind and Life,  
 18 there ceases to be any opportunity for sin and death.

<sup>Perfection</sup> When we learn in Science how to be perfect  
<sup>requisite</sup> even as our Father in heaven is perfect,  
 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, includ-  
 24 ing harmonious man.

Material beliefs and spiritual understanding never  
 mingle. The latter destroys the former. Discord is the  
 27 *nothingness* named error. Harmony is the *somethingness*  
 named Truth.

Nature and revelation inform us that like produces  
 30 <sup>Like</sup> like. Divine Science does not gather grapes  
<sup>evolving like</sup> from thorns nor figs from thistles. Intelli-  
 gence never produces non-intelligence; but matter is

ever non-intelligent and therefore cannot spring from 1  
 intelligence. To all that is unlike unerring and eternal  
 Mind, this Mind saith, "Thou shalt surely die;" and else- 3  
 where the Scripture says that dust returns to dust. The  
 non-intelligent relapses into its own unreality. Matter  
 never produces mind. The immortal never produces the 6  
 mortal. Good cannot result in evil. As God Himself is  
 good and is Spirit, goodness and spirituality must be im-  
 mortal. Their opposites, evil and matter, are mortal 9  
 error, and error has no creator. If goodness and spirit-  
 uality are real, evil and materiality are unreal and can-  
 not be the outcome of an infinite God, good. 12

Natural history presents vegetables and animals as  
 preserving their original species, — like reproducing like.  
 A mineral is not produced by a vegetable nor the man 15  
 by the brute. In reproduction, the order of genus and  
 species is preserved throughout the entire round of nature.  
 This points to the spiritual truth and Science of being. 18  
 Error relies upon a reversal of this order, asserts that  
 Spirit produces matter and matter produces all the ills  
 of flesh, and therefore that good is the origin of evil. 21  
 These suppositions contradict even the order of material  
 so-called science.

The realm of the real is Spirit. The unlikeness of Spirit 24  
 is matter, and the opposite of the real is not divine, — it is  
 a human concept. Matter is an error of state- Material  
 ment. This error in the premise leads to errors error 27  
 in the conclusion in every statement into which it enters.  
 Nothing we can say or believe regarding matter is immor-  
 tal, for matter is temporal and is therefore a mortal phe- 30  
 nomenon, a human concept, sometimes beautiful, always  
 erroneous.

1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.

3 Substance  
versus  
supposition Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The material

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

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.

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,

15 One cause  
supreme as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission, —

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  
21 with each other; and yet we say that Spirit is supreme and all-presence.

The belief of the eternity of matter contradicts the  
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-  
27 nihilation.

All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the oppo-  
30 Substance  
is Spirit site 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, 1  
 the mutable and mortal, or the unerring, immutable,  
 and immortal? A New Testament writer plainly de- 3  
 scribes faith, a quality of mind, as “the *substance* of things  
 hoped for.”

The doom of matter establishes the conclusion that 6  
 matter, slime, or protoplasm never originated Material  
 in the immortal Mind, and is therefore not mortality  
 eternal. Matter is neither created by Mind nor for the 9  
 manifestation and support of Mind.

Ideas are tangible and real to immortal consciousness,  
 and they have the advantage of being eternal. Spiritual 12  
 Spirit and matter can neither coexist nor co- tangibility  
 operate, and one can no more create the other than  
 Truth can create error, or *vice versa*. 15

In proportion as the belief disappears that life and in-  
 telligence are in or of matter, the immortal facts of  
 being are seen, and their only idea or intelligence is 18  
 in God. Spirit is reached only through the understand-  
 ing and demonstration of eternal Life and Truth and  
 Love. 21

Every system of human philosophy, doctrine, and  
 medicine is more or less infected with the pantheistic  
 belief that there is mind in matter; but this Pantheistic 24  
 belief contradicts alike revelation and right tendencies  
 reasoning. A logical and scientific conclusion is reached  
 only through the knowledge that there are not two 27  
 bases of being, matter and mind, but one alone, —  
 Mind.

Pantheism, starting from a material sense of God, 30  
 seeks cause in effect, Principle in its idea, and life and  
 intelligence in matter.

- 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*.
- 3 The things of God are beautiful 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.
- 9 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. Such 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 persons and souls.

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.

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities 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

which yields only to the understanding of divine Science, 1  
 the understanding by which we enter into the kingdom  
 of Truth on earth and learn that Spirit is infinite and 3  
 supreme. Spirit and matter no more commingle than  
 light and darkness. When one appears, the other dis-  
 appears. 6

Error presupposes man to be both mind and matter.  
 Divine Science contradicts the corporeal senses, rebukes  
 mortal belief, and asks: What is the Ego, God and 9  
 whence its origin and what its destiny? His image  
 Ego-man is the reflection of the Ego-God; the Ego-man  
 is the image and likeness of perfect Mind, Spirit, divine-12  
 Principle.

The one Ego, the one Mind or Spirit called God, is  
 infinite individuality, which supplies all form and come- 15  
 likeness and which reflects reality and divinity in individual  
 spiritual man and things.

The mind supposed to exist in matter or beneath a 18  
 skull bone is a myth, a misconceived sense and false  
 conception as to man and Mind. When we put off the  
 false sense for the true, and see that sin and mortality 21  
 have neither Principle nor permanency, we shall learn  
 that sin and mortality are without actual origin or right-  
 ful existence. They are native nothingness, out of which 24  
 error would simulate creation through a man formed from  
 dust.

Divine Science does not put new wine into old bottles, 27  
 Soul into matter, nor the infinite into the finite. Our  
 false views of matter perish as we grasp The true  
 the facts of Spirit. The old belief must be new idea 30  
 cast out or the new idea will be spilled, and the in-  
 spiration, which is to change our standpoint, will be

1 lost. Now, as of old, Truth casts out evils and heals  
the sick.

3 The real Life, or Mind, and its opposite, the so-called  
material life and mind, are figured by two geometrical

6 <sup>Figures of  
being</sup> symbols, a circle or sphere and a straight  
line. The circle represents the infinite with-  
out beginning or end; the straight line represents the  
finite, which has both beginning and end. The sphere  
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  
12 Mind and temporary material existence never unite in  
figure or in fact.

A straight line finds no abiding-place in a curve, and a  
15 curve finds no adjustment to a straight line. Similarly,  
<sup>Opposite  
symbols</sup> matter has no place in Spirit, and Spirit has  
no place in matter. Truth has no home in  
18 error, and error has no foothold in Truth. Mind cannot  
pass into non-intelligence and matter, nor can non-intel-  
ligence become Soul. At no point can these opposites  
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  
24 material is a material, human, mortal thought, always  
governing itself erroneously.

Truth is the intelligence of immortal Mind. Error is  
27 the so-called intelligence of mortal mind.

Whatever indicates the fall of man or the opposite of  
God or God's absence, is the Adam-dream, which is neither  
30 <sup>Truth is not  
inverted</sup> 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

dispels error. As mortals begin to understand Spirit, 1  
 they give up the belief that there is any true existence  
 apart from God. 3

Mind is the source of all movement, and there is no  
 inertia to retard or check its perpetual and harmonious  
 action. Mind is the same Life, Love, and wis- 6  
 dom “yesterday, and to-day, and forever.” Source of  
 all life and  
 action  
 Matter and its effects — sin, sickness, and  
 death — are states of mortal mind which act, react, and 9  
 then come to a stop. They are not facts of Mind. They  
 are not ideas, but illusions. Principle is absolute. It  
 admits of no error, but rests upon understanding. 12

But what say prevalent theories? They insist that  
 Life, or God, is one and the same with material life so-  
 called. They speak of both Truth and error as *mind*, 15  
 and of good and evil as *spirit*. They claim that to be  
 life which is but the objective state of material sense, —  
 such as the structural life of the tree and of material 18  
 man, — and deem this the manifestation of the one Life,  
 God.

This false belief as to what really constitutes life so 21  
 detracts from God’s character and nature, that the true  
 sense of His power is lost to all who cling to  
 this falsity. The divine Principle, or Life, can- Spiritual  
 structure 24  
 not be practically demonstrated in length of days, as it  
 was by the patriarchs, unless its Science be accurately  
 stated. We must receive the divine Principle in the under- 27  
 standing, and live it in daily life; and unless we so do, we  
 can no more demonstrate Science, than we can teach and  
 illustrate geometry by calling a curve a straight line or a 30  
 straight line a sphere.

Are mentality, immortality, consciousness, resident in

1 matter? It is not rational to say that Mind is infinite,  
 but dwells in finiteness, — in matter, — or that matter is  
 3 infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite  
 could be circumscribed within the finite, God would be  
 6 Mind never limited corporeal, and unlimited Mind would seem  
 to spring from a limited body; but this is an  
 impossibility. Infinite Mind can have no starting-point,  
 9 and can return to no limit. It can never be in bonds,  
 nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin,  
 12 sickness, and death? Can matter recognize Mind?

Can infinite Mind recognize matter? Can the  
 15 Material recognition impossible infinite dwell in the finite or know aught un-  
 like the infinite? Can Deity be known through  
 the material senses? Can the material senses, which re-  
 ceive no direct evidence of Spirit, give correct testimony  
 18 as to spiritual life, truth, and love?

The answer to all these questions must forever be in  
 the negative.

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.

24 Our physical insensibility to Spirit Even the more subtile and misnamed ma-  
 terial elements are beyond the cognizance  
 of these senses, and are known only by the effects com-  
 27 monly attributed to them.

According to Christian Science, the only real senses  
 of man are spiritual, emanating from divine Mind.  
 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.

Matter is not sentient and cannot be cognizant of good 1  
 or of evil, of pleasure or of pain. Man's individu-  
 ality is not material. This Science of being obtains not 3  
 alone hereafter in what men call Paradise, but here  
 and now; it is the great fact of being for time and  
 eternity. 6

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 The human 9  
 likeness, the *unlikeness* called sin, sickness, counterfeit  
 and death. The unreality of the claim that a mortal is  
 the true image of God is illustrated by the opposite na- 12  
 tures of Spirit and matter, Mind and body, for one is  
 intelligence while the other is non-intelligence.

Is God a physical personality? Spirit is not physical. 15  
 The belief that a material body is man is a false con-  
 ception of man. The time has come for a Material  
 finite conception of the infinite and of a ma- miscon- 18  
 terial body as the seat of Mind to give place ceptions  
 to a diviner sense of intelligence and its manifestations, —  
 to the better understanding that Science gives of the 21  
 Supreme Being, or divine Principle, and idea.

By interpreting God as a corporeal Saviour but not as  
 the saving Principle, or divine Love, we shall continue 24  
 to seek salvation through pardon and not  
 through reform, and resort to matter instead Salvation  
 of Spirit for the cure of the sick. As mortals is through 27  
 reach, through knowledge of Christian Science, a higher  
 sense, they will seek to learn, not from matter, but from  
 the divine Principle, God, how to demonstrate the Christ, 30  
 Truth, as the healing and saving power.

It is essential to understand, instead of believe, what

1 relates most nearly to the happiness of being. To seek  
 Truth through belief in a human doctrine is not to un-  
 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  
 6 this is fatal to a knowledge of Science. The understand-  
 ing of Truth gives full faith in Truth, and spiritual un-  
 derstanding is better than all burnt offerings.

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."  
 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  
 15 is real.

In the Saxon and twenty other tongues *good* is the term  
 for God. The Scriptures declare all that He  
 18 Goodness  
a portion  
of God made to be good, like Himself, — good in  
 Principle and in idea. Therefore the spiritual  
 universe is good, and reflects God as He is.

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  
 24 Spiritual  
thoughts 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.  
 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  
 30 error, the lie, destroys itself.

Sin, sickness, and death are comprised in human ma-  
 terial belief, and belong not to the divine Mind. They

are without a real origin or existence. They have neither 1  
Principle nor permanence, but belong, with all that is  
material and temporal, to the nothingness of error, which 3  
simulates the creations of Truth. All creations of Spirit  
are eternal; but creations of matter must return to dust.  
Error supposes man to be both mental and material. 6  
Divine Science contradicts this postulate and maintains  
man's spiritual identity.

We call the absence of Truth, *error*. Truth and error 9  
are unlike. In Science, Truth is divine, and the *infinite*  
God can have no unlikeness. Did God, Truth, Divine  
create error? No! “Doth a fountain send allness 12  
forth at the same place sweet water and bitter?” God  
being everywhere and all-inclusive, how can He be absent  
or suggest the absence of omnipresence and omnipotence? 15  
How can there be more than *all*?

Neither understanding nor truth accompanies error,  
nor is error the offshoot of Mind. Evil calls itself some- 18  
thing, when it is nothing. It saith, “I am man, but I am  
not the image and likeness of God;” whereas the Scrip-  
tures declare that man was made in God's likeness. 21

Error is false, mortal belief; it is illusion, without spir-  
itual identity or foundation, and it has no real existence.  
The supposition that life, substance, and in- Error 24  
telligence are *in* matter, or *of* it, is an error. unveiled  
Matter is neither a thing nor a person, but merely the  
objective supposition of Spirit's opposite. The five mate- 27  
rial senses testify to truth and error as united in a mind  
both good and evil. Their false evidence will finally  
yield to Truth, — to the recognition of Spirit and of the 30  
spiritual creation.

Truth cannot be contaminated by error. The state-

1 ment that *Truth is real* necessarily includes the correlated statement, that *error, Truth's unlikeness, is unreal.*

3 The suppositional warfare between truth and error is only the mental conflict between the evidence of the spir-  
 6 The great conflict itual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.

9 Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth  
 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  
 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  
 18 earth. As St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).

The chief stones in the temple of Christian Science are  
 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  
 24 The chief stones in the temple cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.  
 30 The Christ-element The Christ-element in the Messiah made him 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

of God comes to light. Truth demonstrated is eternal 1  
 life. Mortal man can never rise from the temporal *débris*  
 of error, belief in sin, sickness, and death, until he learns 3  
 that God is the only Life. The belief that life and sensa-  
 tion are in the body should be overcome by the under-  
 standing of what constitutes man as the image of God. 6  
 Then Spirit will have overcome the flesh.

A wicked mortal is not the idea of God. He is little  
 else than the expression of error. To suppose that sin, 9  
 lust, hatred, envy, hypocrisy, revenge, have life  
 abiding in them, is a terrible mistake. Life Wickedness  
is not man  
 and Life's idea, Truth and Truth's idea, never make men 12  
 sick, sinful, or mortal.

The fact that the Christ, or Truth, overcame and still  
 overcomes death proves the "king of terrors" to be but 15  
 a mortal belief, or error, which Truth destroys  
 with the spiritual evidences of Life; and this Death but  
an illusion  
 shows that what appears to the senses to be death is but a 18  
 mortal illusion, for to the real man and the real universe  
 there is no death-process.

The belief that matter has life results, by the universal 21  
 law of mortal mind, in a belief in death. So man, tree,  
 and flower are supposed to die; but the fact remains,  
 that God's universe is spiritual and immortal. 24

The spiritual fact and the material belief of things are  
 contradictions; but the spiritual is true, and therefore the  
 material must be untrue. Life is not in matter. Spiritual  
offspring 27  
 Therefore it cannot be said to pass out of mat-  
 ter. Matter and death are mortal illusions. Spirit and  
 all things spiritual are the real and eternal. 30

Man is not the offspring of flesh, but of Spirit, — of  
 Life, not of matter. Because Life is God, Life must be

1 eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

3 If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death

6 Death no advantage overtakes mortals, they will rise no higher spiritually 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 material, 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,

9 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

12 hath no power."

15

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent;

18 Future purification but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

21

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the

24 Sin is punished death of these errors. To be wholly spiritual, man must be sinless, and he becomes thus only

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

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*.

The suppositions that sin is pardoned while unfor- 1  
 saken, that happiness can be genuine in the midst of  
 sin, that the so-called death of the body frees from sin, 3  
 and that God's pardon is aught but the destruction of  
 sin, — these are grave mistakes. We know that all will  
 be changed "in the twinkling of an eye," when the last 6  
 trump shall sound; but this last call of wisdom cannot  
 come till mortals have already yielded to each lesser call  
 in the growth of Christian character. Mortals need not 9  
 fancy that belief in the experience of death will awaken  
 them to glorified being.

Universal salvation rests on progression and probation, 12  
 and is unattainable without them. Heaven is not a local-  
 ity, but a divine state of Mind in which all the  
 manifestations of Mind are harmonious and  
 immortal, because sin is not there and man is  
 found having no righteousness of his own, but in posses-  
 sion of "the mind of the Lord," as the Scripture says. 18

Salvation  
 and  
 probation 15

"In the place where the tree falleth, there it shall  
 be." So we read in Ecclesiastes. This text has been  
 transformed into the popular proverb, "As the tree 21  
 falls, so it must lie." As man falleth asleep, so shall he  
 awake. As death findeth mortal man, so shall he be  
 after death, until probation and growth shall effect the 24  
 needed change. Mind never becomes dust. No resur-  
 rection from the grave awaits Mind or Life, for the grave  
 has no power over either. 27

No final judgment awaits mortals, for the judgment-  
 day of wisdom comes hourly and continually,  
 even the judgment by which mortal man is di-  
 vested of all material error. As for spiritual error there  
 is none.

Day of  
 judgment 30

1 When the last mortal fault is destroyed, then the final  
trump will sound which will end the battle of Truth with  
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  
6 the infinite.

Truth will be to us “the resurrection and the life” only  
as it destroys all error and the belief that Mind, the only  
9 <sup>Primitive</sup> <sub>error</sub> immortality of man, can be fettered by the  
body, and Life be controlled by death. A sin-  
ful, sick, and dying mortal is not the likeness of God, the  
12 perfect and eternal.

Matter is the primitive belief of mortal mind, because  
this so-called mind has no cognizance of Spirit. To  
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  
18 matter.

Explaining the origin of material man and mortal mind,  
Jesus said: “Why do ye not understand my speech?  
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  
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.”

27 This carnal material mentality, misnamed *mind*, is  
mortal. Therefore man would be annihilated, were it  
not for the spiritual real man’s indissoluble  
30 <sup>Immortal</sup> <sub>man</sub> 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

that this unreal material mortality disappears in presence 1  
of the reality.

Electricity is not a vital fluid, but the least material 3  
form of illusive consciousness, — the material mindless-  
ness, which forms no link between matter and Elementary  
Mind, and which destroys itself. Matter and electricity 6  
mortal mind are but different strata of human belief. The  
grosser substratum is named matter or body; the more  
ethereal is called mind. This so-called mind and body 9  
is the illusion called a mortal, a mind in matter. In reality  
and in Science, both strata, mortal mind and mortal body,  
are false representatives of man. 12

The material so-called gases and forces are counter-  
feits of the spiritual forces of divine Mind, whose potency  
is Truth, whose attraction is Love, whose adhesion and 15  
cohesion are Life, perpetuating the eternal facts of being.  
Electricity is the sharp surplus of materiality which counter-  
feits the true essence of spirituality or truth, — the 18  
great difference being that electricity is not intelligent,  
while spiritual truth is Mind.

There is no vapid fury of mortal mind — expressed in 21  
earthquake, wind, wave, lightning, fire, bestial ferocity  
— and this so-called mind is self-destroyed. The counterfeit  
The manifestations of evil, which counterfeit forces 24  
divine justice, are called in the Scriptures, “The anger  
of the Lord.” In reality, they show the self-destruction  
of error or matter and point to matter’s opposite, the 27  
strength and permanency of Spirit. Christian Science  
brings to light Truth and its supremacy, universal har-  
mony, the entireness of God, good, and the nothingness 30  
of evil.

The five physical senses are the avenues and instru-

1 ments of human error, and they correspond with error.  
 These senses indicate the common human belief, that life,  
 3 Instruments substance, and intelligence are a unison of  
    of error matter with Spirit. This is pantheism, and  
 carries within itself the seeds of all error.

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.

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:  
 12 Mortal "Matter has intelligence and sensation. Nerves  
    verdict feel. Brain thinks and sins. The stomach can make a  
 man cross. Injury can cripple and matter can kill man."

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  
 18 by Truth through spiritual sense and Science.

The lines of demarcation between immortal man, repre-  
 senting Spirit, and mortal man, representing the error that  
 21 Mythical life and intelligence are in matter, show the  
    pleasure pleasures and pains of matter to be myths, and  
 human belief in them to be the father of mythology, in  
 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  
 27 mortals. God created man.

The inebriate believes that there is pleasure in intoxica-  
 tion. The thief believes that he gains something by steal-  
 30 ing, and the hypocrite that he is hiding himself. The  
 Science of Mind corrects such mistakes, for Truth demon-  
 strates the falsity of error.

The belief that a severed limb is aching in the old loca- 1  
 tion, the sensation seeming to be in nerves which  
 are no longer there, is an added proof of the un- Severed  
 reliability of physical testimony. members 3

God creates and governs the universe, including man.  
 The universe is filled with spiritual ideas, which He 6  
 evolves, and they are obedient to the Mind  
 that makes them. Mortal mind would trans- Mortals  
 form the spiritual into the material, and then unlike  
 recover man's original self in order to escape from the immortals 9  
 mortality of this error. Mortals are not like immortals,  
 created in God's own image; but infinite Spirit being all, 12  
 mortal consciousness will at last yield to the scientific fact  
 and disappear, and the real sense of being, perfect and  
 forever intact, will appear. 15

The manifestation of God through mortals is as light  
 passing through the window-pane. The light and the  
 glass never mingle, but as matter, the glass Goodness 18  
 is less opaque than the walls. The mortal transparent  
 mind through which Truth appears most vividly is that  
 one which has lost much materiality — much error — in 21  
 order to become a better transparency for Truth. Then,  
 like a cloud melting into thin vapor, it no longer hides  
 the sun. 24

All that is called mortal thought is made up of error.  
 The theoretical mind is matter, named *brain*, or *mate-*  
*rial consciousness*, the exact opposite of real Brainology 27  
 Mind, or Spirit. a myth  
 Brainology teaches that  
 mortals are created to suffer and die. It further  
 teaches that when man is dead, his immortal soul is 30  
 resurrected from death and mortality. Thus error the-  
 orizes that spirit is born of matter and returns to mat-

1 ter, and that man has a resurrection from dust; whereas  
 Science unfolds the eternal verity, that man is the spiritual,  
 3 eternal reflection of God.

Progress is born of experience. It is the ripening of  
 mortal man, through which the mortal is dropped for  
 6 Scientific the immortal. Either here or hereafter, suf-  
purgation fering or Science must destroy all illusions  
 regarding life and mind, and regenerate material sense  
 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  
 12 matter, is what reveals man and Life, harmonious, real,  
 and eternal.

The so-called pleasures and pains of matter perish,  
 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  
 18 them.

Whether mortals will learn this sooner or later, and  
 how long they will suffer the pangs of destruction, de-  
 21 pends upon the tenacity of error.

The knowledge obtained from the corporeal senses  
 leads to sin and death. When the evidence of Spirit  
 24 Mixed and matter, Truth and error, seems to com-  
testimony mingle, it rests upon foundations which time  
 is wearing away. Mortal mind judges by the testimony  
 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  
 30 the situation in Christian Science.

Mortal belief is a liar from the beginning, not deserving  
 power. It says to mortals, "You are wretched!" and they

think they are so; and nothing can change this state, until 1  
 the belief changes. Mortal belief says, "You are happy!"  
 and mortals are so; and no circumstance can 3  
 alter the situation, until the belief on this sub- Belief an  
autocrat  
 ject changes. Human belief says to mortals, "You are  
 sick!" and this testimony manifests itself on the body as 6  
 sickness. It is as necessary for a health-illusion, as for  
 an illusion of sickness, to be instructed out of itself into  
 the understanding of what constitutes health; for a change 9  
 in either a health-belief or a belief in sickness affects the  
 physical condition.

Erroneous belief is destroyed by truth. Change the 12  
 evidence, and that disappears which before seemed real  
 to this false belief, and the human conscious- Self-  
improvement 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  
 scientific nor eternal, but subject to change and dis- 18  
 solution.

Faith is higher and more spiritual than belief. It is  
 a chrysalis state of human thought, in which spiritual 21  
 evidence, contradicting the testimony of mate- Faith higher  
than belief  
 rial sense, begins to appear, and Truth, the  
 ever-present, is becoming understood. Human thoughts 24  
 have their degrees of comparison. Some thoughts are  
 better than others. A belief in Truth is better than a  
 belief in error, but no mortal testimony is founded on the 27  
 divine rock. Mortal testimony can be shaken. Until  
 belief becomes faith, and faith becomes spiritual under-  
 standing, human thought has little relation to the actual 30  
 or divine.

A mortal belief fulfils its own conditions. Sickness,

1 sin, and death are the vague realities of human conclu-  
 sions. Life, Truth, and Love are the realities of divine  
 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  
 6 voice of immutable harmony, but false belief cannot de-  
 stroy Science armed with faith, hope, and fruition.

What is termed material sense can report only a mor-  
 9 tal temporary sense of things, whereas spiritual sense can  
 bear witness only to Truth. To material sense,  
 12 the unreal is the real until this sense is corrected  
 by Christian Science.

Spiritual sense, contradicting the material senses, in-  
 volves intuition, hope, faith, understanding, fruition, real-  
 15 ity. 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  
 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. Spirit-  
 21 ual 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  
 24 of being.

Angels are not etherealized human beings, evolving  
 animal qualities in their wings; but they are celestial  
 27 Thought-  
angels visitants, flying on spiritual, not material,  
 pinions. Angels are pure thoughts from God,  
 winged with Truth and Love, no matter what their indi-  
 30 vidualism may be. Human conjecture confers upon angels  
 its own forms of thought, marked with superstitious out-  
 lines, making them human creatures with suggestive

feathers; but this is only fancy. It has behind it no more 1  
 reality than has the sculptor's thought when he carves  
 his "Statue of Liberty," which embodies his concep- 3  
 tion of an unseen quality or condition, but which has  
 no physical antecedent reality save in the artist's own ob-  
 servation and "chambers of imagery." 6

My angels are exalted thoughts, appearing at the door  
 of some sepulchre, in which human belief has buried  
 its fondest earthly hopes. With white fin- Our angelic 9  
 gers they point upward to a new and glo- messengers  
 rified trust, to higher ideals of life and its joys. Angels  
 are God's representatives. These upward-soaring beings 12  
 never lead towards self, sin, or materiality, but guide to  
 the divine Principle of all good, whither every real indi-  
 viduality, image, or likeness of God, gathers. By giving 15  
 earnest heed to these spiritual guides they tarry with us,  
 and we entertain "angels unawares."

Knowledge gained from material sense is figuratively 18  
 represented in Scripture as a tree, bearing the fruits of  
 sin, sickness, and death. Ought we not then Knowledge  
 to judge the knowledge thus obtained to be and Truth 21  
 untrue and dangerous, since "the tree is known by his  
 fruit"?

Truth never destroys God's idea. Truth is spiritual, 24  
 eternal substance, which cannot destroy the right reflec-  
 tion. Corporeal sense, or error, may seem to hide Truth,  
 health, harmony, and Science, as the mist obscures the 27  
 sun or the mountain; but Science, the sunshine of Truth,  
 will melt away the shadow and reveal the celestial  
 peaks. 30

If man were solely a creature of the material senses,  
 he would have no eternal Principle and would be mutable

1 and mortal. Human logic is awry when it attempts  
 to draw correct spiritual conclusions regarding life from  
 3 matter. Finite sense has no true apprecia-  
 3 Old and new man tion of infinite Principle, God, or of His infi-  
 nite image or reflection, man. The mirage, which makes  
 6 trees and cities seem to be where they are not, illustrates  
 the illusion of material man, who cannot be the image  
 of God.

9 So far as the scientific statement as to man is under-  
 stood, it can be proved and will bring to light the true  
 reflection of God — the real man, or the *new* man (as  
 12 St. Paul has it).

The temporal and unreal never touch the eternal and  
 real. The mutable and imperfect never touch the im-  
 15 mutable and perfect. The inharmonious and  
 15 The tares and wheat self-destructive never touch the harmonious  
 and self-existent. These opposite qualities are the tares  
 18 and wheat, which never really mingle, though (to mortal  
 sight) they grow side by side until the harvest; then, Sci-  
 ence separates the wheat from the tares, through the real-  
 21 ization of God as ever present and of man as reflecting  
 the divine likeness.

Spirit is God, Soul; therefore Soul is not in matter. If  
 24 Spirit were in matter, God would have no representative,  
 and matter would be identical with God.  
 24 The divine reflection The theory that soul, spirit, intelligence, in-  
 27 habits matter is taught by the schools. This theory is  
 unscientific. The universe reflects and expresses the di-  
 vine substance or Mind; therefore God is seen only in the  
 30 spiritual universe and spiritual man, as the sun is seen in  
 the ray of light which goes out from it. God is re-  
 vealed only in that which reflects Life, Truth, Love, —

yea, which manifests God's attributes and power, even 1  
 as the human likeness thrown upon the mirror, repeats  
 the color, form, and action of the person in front of the 3  
 mirror.

Few persons comprehend what Christian Science  
 means by the word *reflection*. To himself, mortal and 6  
 material man seems to be substance, but his sense of  
 substance involves error and therefore is material,  
 temporal. 9

On the other hand, the immortal, spiritual man is really  
 substantial, and reflects the eternal substance, or Spirit,  
 which mortals hope for. He reflects the divine, which 12  
 constitutes the only real and eternal entity. This reflection  
 seems to mortal sense transcendental, because the spiritual  
 man's substantiality transcends mortal vision and is re- 15  
 vealed only through divine Science.

As God is substance and man is the divine image and  
 likeness, man should wish for, and in reality has, only 18  
 the substance of good, the substance of Spirit,  
 not matter. The belief that man has any other  
 substance, or mind, is not spiritual and breaks 21  
 the First Commandment, Thou shalt have one God, one  
 Mind. Mortal man seems to himself to be material sub-  
 stance, while man is "image" (idea). Delusion, sin, dis- 24  
 ease, and death arise from the false testimony of material  
 sense, which, from a supposed standpoint outside the  
 focal distance of infinite Spirit, presents an inverted image 27  
 of Mind and substance with everything turned upside  
 down.

This falsity presupposes soul to be an unsubstantial 30  
 dweller in material forms, and man to be material instead  
 of spiritual. Immortality is not bounded by mortality.

Inverted  
 images  
 and ideas

21

- 1 Soul is not compassed by finiteness. Principle is not to  
 be found in fragmentary ideas.
- 3 The material body and mind are temporal, but the  
 real man is spiritual and eternal. The identity of the
- 6 Identity  
not lost real man is not lost, but found through this  
 explanation; for the conscious infinitude of  
 existence and of all identity is thereby discerned and re-  
 mains unchanged. It is impossible that man should lose
- 9 aught that is real, when God is all and eternally his. The  
 notion that mind is in matter, and that the so-called pleas-  
 ures and pains, the birth, sin, sickness, and death of
- 12 matter, are real, is a mortal belief; and this belief is all  
 that will ever be lost.

Continuing our definition of *man*, let us remember that

15 harmonious and immortal man has existed forever, and

Definition  
of man is always beyond and above the mortal illu-  
 sion of any life, substance, and intelligence

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,

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

24 laws of matter.

God is Love. He is therefore the divine, infinite Prin-  
 ciple, called Person or God. Man's true consciousness

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

30 believe.

Even in Christian Science, reproduction by Spirit's  
 individual ideas is but the reflection of the creative power

of the divine Principle of those ideas. The reflection, 1  
 through mental manifestation, of the multitudinous  
 forms of Mind which people the realm of 3  
 the real is controlled by Mind, the Principle Mental propagation  
 governing the reflection. Multiplication of God's chil-  
 dren comes from no power of propagation in matter, it 6  
 is the reflection of Spirit.

The minutiae of lesser individualities reflect the one di-  
 vine individuality and are comprehended in and formed 9  
 by Spirit, not by material sensation. Whatever reflects  
 Mind, Life, Truth, and Love, is spiritually conceived and 12  
 brought forth; but the statement that man is conceived 12  
 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 15  
 true. Divine Science lays the axe at the root of the illu-  
 sion that life, or mind, is formed by or is in the material  
 body, and Science will eventually destroy this illusion 18  
 through the self-destruction of all error and the beatified  
 understanding of the Science of Life.

The belief that pain and pleasure, life and death, holi- 21  
 ness and unholiness, mingle in man, — that  
 mortal, material man is the likeness of God Error defined  
 and is himself a creator, — is a fatal error. 24

God, without the image and likeness of Himself, would  
 be a nonentity, or Mind unexpressed. He would be  
 without a witness or proof of His own na- 27  
 ture. Spiritual man is the image or idea of Man's entity spiritual  
 God, an idea which cannot be lost nor sep-  
 arated from its divine Principle. When the evidence 30  
 before the material senses yielded to spiritual sense, the  
 apostle declared that nothing could alienate him from

1 God, from the sweet sense and presence of Life and Truth.

3 It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Nei-

6 <sup>Man</sup> inseparable from Love <sup>neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor</sup>

any other creature, shall be able to separate us from 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 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 15 by God, his perfect Principle — is sinless and eternal.

Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life 18 <sup>Harmony natural</sup> 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 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- 24 mony, 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 27 of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imper- 30 fectly expressed. So man, not understanding the Science of being, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in

the hands of ignorance, placed at the disposal of illusions, 1  
 subjected to material sense which is discord. A discon-  
 tented, discordant mortal is no more a *man* than discord 3  
 is music.

A picture in the camera or a face reflected in the mirror  
 is not the original, though resembling it. Man, in the 6  
 likeness of his Maker, reflects the central light  
 of being, the invisible God. As there is no cor- Human  
reflection  
 poreality in the mirrored form, which is but a reflection, 9  
 so man, like all things real, reflects God, his divine Prin-  
 ciple, not in a mortal body.

Gender also is a quality, not of God, but a character- 12  
 istic of mortal mind. The verity that God's image is not  
 a creator, though he reflects the creation of Mind, God,  
 constitutes the underlying reality of reflection. "Then 15  
 answered Jesus and said unto them: Verily, verily I say  
 unto you, the Son can do nothing of himself, but what he  
 seeth the Father do: for what things soever He doeth, 18  
 these also doeth the Son likewise."

The inverted images presented by the senses, the de-  
 flections of matter as opposed to the Science of spirit- 21  
 ual reflection, are all unlike Spirit, God. In Inverted  
images  
 the illusion of life that is here to-day and  
 gone to-morrow, man would be wholly mortal, were 24  
 it not that Love, the divine Principle that obtains in  
 divine Science, destroys all error and brings immor-  
 tality to light. Because man is the reflection of his 27  
 Maker, he is not subject to birth, growth, maturity, de-  
 cay. These mortal dreams are of human origin, not  
 divine. 30

The Sadducees reasoned falsely about the resurrec-  
 tion, but not so blindly as the Pharisees, who believed

1 error to be as immortal as Truth. The Pharisees thought that they could raise the spiritual from the material. They

3 <sup>Jewish traditions</sup> 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 6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted for a

9 <sup>Divinity not childless</sup> moment from His reflection, man, during that moment there would be no divinity reflected.

The Ego would be unexpressed, and the Father would be 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 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 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.

21 The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the mate-

24 <sup>Thought-forms</sup> rial senses than are the Soul-created forms to spiritual sense, which cognizes Life as per-

manent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding 27 to mortals the immutable, harmonious, divine Principle, — is unfolding Life and the universe, ever present and eternal.

30 God's man, spiritually created, is not material and mortal.

The parent of all human discord was the Adam-dream,

the deep sleep, in which originated the delusion that life  
 and intelligence proceeded from and passed into matter.  
 This pantheistic error, or so-called *serpent*, in-  
 sists still upon the opposite of Truth, saying, The serpent's  
 whisper "Ye shall be as gods;" that is, I will make error as real  
 and eternal as Truth. 1  
3  
6

Evil still affirms itself to be mind, and declares that  
 there is more than one intelligence or God. It says:  
 "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  
 put spirit into what I call matter, and matter shall seem  
 to have life as much as God, Spirit, who *is* the only Life." 9  
12

This error has proved itself to be error. Its life is found  
 to be not Life, but only a transient, false sense of an ex-  
 istence which ends in death. Error charges Bad results  
 from error its lie to Truth and says: "The Lord knows  
 it. He has made man mortal and material, out of mat-  
 ter instead of Spirit." Thus error partakes of its own  
 nature and utters its own falsities. If we regard matter  
 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  
 Spiritward. 15  
18  
21  
24

Truth has no beginning. The divine Mind is the Soul  
 of man, and gives man dominion over all things. Man  
 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  
 law of Mind. 27  
30

Above error's awful din, blackness, and chaos, the voice  
 of Truth still calls: "Adam, where art thou? Conscious-

1 ness, where art thou? Art thou dwelling in the belief  
 that mind is in matter, and that evil is mind, or art thou  
 3 The great question 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-  
 6 erning 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?"  
 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-  
 12 ing of false claims, false pleasure, pain, sin, sickness, and  
 death."

The Soul-inspired patriarchs heard the voice of Truth,  
 15 and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling  
 with a mortal sense of life, substance, and intelligence  
 18 Wrestling of Jacob 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,  
 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  
 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  
 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;  
 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,

I pray thee, *thy* name;" but this appellation was withheld, 1  
 for the messenger was not a corporeal being, but a name-  
 less, incorporeal impartation of divine Love to man, which, 3  
 to use the word of the Psalmist, *restored* his Soul, — gave  
 him the spiritual sense of being and rebuked his material  
 sense. 6

The result of Jacob's struggle thus appeared. He had  
 conquered material error with the understanding of Spirit  
 and of spiritual power. This changed the man. 9  
 He was no longer called Jacob, but Israel, — Israel the  
 new name 9  
 a prince of God, or a soldier of God, who had fought  
 a good fight. He was to become the father of those, who 12  
 through earnest striving followed his demonstration of the  
 power of Spirit over the material senses; and the children  
 of earth who followed his example were to be called the 15  
 children of Israel, until the Messiah should rename them.  
 If these children should go astray, and forget that Life  
 is God, good, and that good is not in elements which are 18  
 not spiritual, — thus losing the divine power which heals  
 the sick and sinning, — they were to be brought back  
 through great tribulation, to be renamed in Christian 21  
 Science and led to deny material sense, or mind in matter,  
 even as the gospel teaches.

The Science of being shows it to be impossible for in- 24  
 finite Spirit or Soul to be in a finite body or for man to  
 have an intelligence separate from his Maker. Life never  
 structural 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  
 never for a moment extinct. Therefore it is never struc- 30  
 tural nor organic, and is never absorbed nor limited by its  
 own formations.

1 The artist is not in his painting. The picture is the  
 artist's thought objectified. The human belief fancies  
 3 <sup>Thought seen</sup> that it delineates thought on matter, but what  
<sup>as substance</sup> is matter? Did it exist prior to thought?  
 Matter is made up of supposititious mortal mind-force;  
 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  
 9 the clay; else the clay would have power over the potter.  
 God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees  
 12 when the earth has again turned upon its axis. The sun  
<sup>The central</sup> is not affected by the revolution of the earth.  
<sup>intelligence</sup> So Science reveals Soul as God, untouched  
 15 by sin and death, — as the central Life and intelligence  
 around which circle harmoniously all things in the sys-  
 tems of Mind.

18 Soul changeth not. We are commonly taught that there  
 is a human soul which sins and is spiritually lost, — that  
<sup>Soul</sup> soul may be lost, and yet be immortal. If  
 21 <sup>imperishable</sup> Soul could sin, Spirit, Soul, would be flesh in-  
 stead of Spirit. It is the belief of the flesh and of mate-  
 rial sense which sins. If Soul sinned, Soul would die.  
 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  
 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,  
 30 because Mind is Spirit, which material sense cannot dis-  
 cern. There is neither growth, maturity, nor decay in  
 Soul. These changes are the mutations of material sense,

the varying clouds of mortal belief, which hide the truth  
of being. 1

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  
made all. Hence evil is not made and is not real. 3 6

Soul is immortal because it is Spirit, which has no ele-  
ment of self-destruction. Is man lost spiritually? No,  
he can only lose a sense material. All sin is <sup>Sin only of</sup>  
of the flesh. It cannot be spiritual. Sin exists <sup>the flesh</sup> 9  
here or hereafter only so long as the illusion of mind in  
matter remains. It is a sense of sin, and not a sinful soul, 12  
which is lost. Evil is destroyed by the sense of good.

Through false estimates of soul as dwelling in sense  
and of mind as dwelling in matter, belief strays into a 15  
sense of temporary loss or absence of soul, spir- <sup>Soul</sup>  
itual truth. This state of error is the mortal <sup>impeccable</sup>  
dream of life and substance as existent in matter, and is 18  
directly opposite to the immortal reality of being. So long  
as we believe that soul can sin or that immortal Soul is in  
mortal body, we can never understand the Science of be- 21  
ing. When humanity does understand this Science, it  
will become the law of Life to man, — even the higher law  
of Soul, which prevails over material sense through har- 24  
mony and immortality.

The objects cognized by the physical senses have not  
the reality of substance. They are only what mortal 27  
belief calls them. Matter, sin, and mortality lose all  
supposed consciousness or claim to life or existence, as  
mortals lay off a false sense of life, substance, and intelli- 30  
gence. But the spiritual, eternal man is not touched by  
these phases of mortality.

1 How true it is that whatever is learned through material  
 sense must be lost because such so-called knowledge is  
 3 reversed by the spiritual facts of being in  
 Science. That which material sense calls  
 intangible, is found to be substance. What to material  
 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  
 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  
 12 must die occasioned his departure; yet you say that  
 matter has caused his death.

People go into ecstasies over the sense of a corporeal  
 15 Jehovah, though with scarcely a spark of love in their  
 hearts; yet God *is* Love, and without Love,  
 18 <sup>Vain</sup> God, immortality cannot appear. Mortals try  
 ecstasies 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  
 21 a finite personal God; while God is infinite Love, which  
 must be unlimited.

Our theories are based on finite premises, which can-  
 24 not penetrate beyond matter. A personal sense of God  
 and of man's capabilities necessarily limits  
 27 <sup>Man-made</sup> faith and hinders spiritual understanding. It  
 theories 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  
 30 drug.

Jesus' spiritual origin and his demonstration of divine  
 Principle richly endowed him and entitled him to sonship

in Science. He was the son of a virgin. The term 1  
 Christ Jesus, or Jesus the Christ (to give the full and  
 proper translation of the Greek), may be ren- 3  
 dered "Jesus the anointed," Jesus the God- The one  
 anointed  
 crowned or the divinely royal man, as it is said of him in  
 the first chapter of Hebrews: — 6

Therefore God, even thy God, hath anointed thee  
 With the oil of gladness above thy fellows.

With this agrees another passage in the same chapter, 9  
 which refers to the Son as "the brightness of His [God's]  
 glory, and the express [expressed] image of His person  
 [infinite Mind]." It is noteworthy that the phrase "ex- 12  
 press image" in the Common Version is, in the Greek  
 Testament, *character*. Using this word in its higher mean-  
 ing, we may assume that the author of this remarkable 15  
 epistle regarded Christ as the Son of God, the royal  
 reflection of the infinite; and the cause given for the ex-  
 altation of Jesus, Mary's son, was that he "loved right- 18  
 eousness and hated iniquity." The passage is made  
 even clearer in the translation of the late George R.  
 Noyes, D.D.: "Who, being a brightness from His glory, 21  
 and an image of His being."

Jesus of Nazareth was the most scientific man that  
 ever trod the globe. He plunged beneath the material 24  
 surface of things, and found the spiritual  
 cause. To accommodate himself to imma- Jesus the  
 Scientist  
 ture ideas of spiritual power, — for spirituality was pos- 27  
 sessed only in a limited degree even by his disciples, —  
 Jesus called the body, which by spiritual power he  
 raised from the grave, "flesh and bones." To show 30  
 that the substance of himself was Spirit and the body

1 no more perfect because of death and no less material  
 until the ascension (his further spiritual exaltation),  
 3 Jesus waited until the mortal or fleshly sense had re-  
 linquished the belief of substance-matter, and spiritual  
 sense had quenched all earthly yearnings. Thus he found  
 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  
 9 the existence of but one Mind without a second or equal.

The Jews, who sought to kill this man of God, showed  
 plainly that their material views were the parents of their  
 12 The bodily resurrection wicked deeds. When Jesus spoke of repro-  
 ducing his body, — knowing, as he did, that  
 Mind was the builder, — and said, “Destroy this temple,  
 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  
 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  
 21 presented to her, more than ever before, the true idea of  
 Life and substance.

Because of mortals’ material and sinful belief, the  
 24 spiritual Jesus was imperceptible to them. The higher  
Opposition of materialists his demonstration of divine Science carried  
 the problem of being, and the more dis-  
 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  
 30 laws to save them from sin and sickness, were submis-  
 sive to death as being in supposed accord with the  
 inevitable law of life. Jesus proved them wrong by

his resurrection, and said: "Whosoever liveth and believeth in me shall never die." 1

That saying of our Master, "I and my Father are one," 3 separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind and laid 6 no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not Mind; and his understanding of this divine Science 9 brought upon him the anathemas of the age.

The opposite and false views of the people hid from their sense Christ's sonship with God. They could not 12 discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts 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 spiritual sense of Truth; and we realize this likeness only 18 when we subdue sin and prove man's heritage, the liberty of the sons of God.

Jesus' spiritual origin and understanding enabled him 21 to demonstrate the facts of being, — to prove irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death. The 24 divine conception of Jesus pointed to this truth and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other 27 earthly personalities.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, 30 Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrat-

- 1 ing the way of divine Science, he became the way of  
 salvation to all who accepted his word. From him mor-  
 3 Jesus as mediator tals 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  
 6 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  
 9 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.
- 12 Jesus represented Christ, the true idea of God. Hence  
 the warfare between this spiritual idea and perfunctory  
 15 Spiritual government religion, between spiritual clear-sightedness  
 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-  
 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-  
 21 ates, constitutes, and governs. Christ illustrates that  
 blending with God, his divine Principle, which gives man  
 dominion over all the earth.
- 24 The spiritual idea of God, as presented by Jesus, was  
 scourged in person, and its Principle was rejected. That  
 27 Deadness in sin man was accounted a criminal who could  
 prove God's divine power by healing the  
 sick, casting out evils, spiritualizing materialistic beliefs,  
 and raising the dead, — those dead in trespasses and  
 30 sins, satisfied with the flesh, resting on the basis of mat-  
 ter, blind to the possibilities of Spirit and its correla-  
 tive truth.

Jesus uttered things which had been "secret from the foundation of the world," — since material knowledge 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.

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 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 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* and conditions.

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of 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 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.

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, 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 doubting 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

1 to Thomas. For him to believe in matter was no task,  
 but for him to conceive of the substantiality of Spirit —  
 3 to know that nothing can efface Mind and immortality, in  
 which Spirit reigns — was more difficult.

Corporeal senses define diseases as realities; but the  
 6 Scriptures declare that God made all, even while the cor-  
 poreal senses are saying that matter causes  
 9 <sup>What  
the senses  
originate</sup> disease and the divine Mind cannot or will  
 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  
 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  
 15 and would efface the pure sense of omnipotence.

Is the sick man sinful above all others? No! but  
 so far as he is discordant, he is not the image of God.  
 18 <sup>Sickness  
as discord</sup> 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 —  
 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  
 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  
 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  
 30 numbers are controlled and proved by His laws. Intelli-  
 gence does not originate in numbers, but is manifested  
 through them. The body does not include soul, but man-

ifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal. 1

Science depicts disease as error, as matter *versus* Mind, and error reversed as subserving the facts of health. To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding 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-might of infinite Spirit. 6 9 12

Throughout the infinite cycles of eternal existence, Spirit and matter neither concur in man nor in the universe.

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine Mind controls man and man has no Mind but God. 15 18

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote 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 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, 21 24 27 30

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  
 3 declared, "I am the way, the truth, and the life."

Metaphors abound in the Bible, and names are often  
 expressive of spiritual ideas. The most distinguished  
 6 Interior  
 meaning theologians in Europe and America agree that  
 the Scriptures have both a spiritual and lit-  
 eral meaning. In Smith's Bible Dictionary it is said:  
 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,  
 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  
 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  
 18 spiritual fact of being, even man's eternal and harmo-  
 nious existence as image, idea, instead of matter (how-  
 ever transcendental such a thought appears), and avers  
 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.

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-  
 27 Job, on the  
 resurrection 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  
 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

in material flesh, — an interpretation which is just the op- 1  
 posite of the true, as may be seen by studying the book  
 of Job. As Paul says, in his first epistle to the Corin- 3  
 thians, “Flesh and blood cannot inherit the kingdom of  
 God.”

The Hebrew Lawgiver, slow of speech, despaired of 6  
 making the people understand what should be revealed  
 to him. When, led by wisdom to cast down his  
 rod, he saw it become a serpent, Moses fled be- 9  
 fore it; but wisdom bade him come back and  
 handle the serpent, and then Moses’ fear departed. In  
 this incident was seen the actuality of Science. Matter 12  
 was shown to be a belief only. The serpent, evil, under  
 wisdom’s bidding, was destroyed through understanding  
 divine Science, and this proof was a staff upon which to 15  
 lean. The illusion of Moses lost its power to alarm him,  
 when he discovered that what he apparently saw was really  
 but a phase of mortal belief. 18

It was scientifically demonstrated that leprosy was a  
 creation of mortal mind and not a condition of matter,  
 when Moses first put his hand into his bosom 21  
 and drew it forth white as snow with the dread  
 disease, and presently restored his hand to its natural con-  
 dition by the same simple process. God had lessened 24  
 Moses’ fear by this proof in divine Science, and the in-  
 ward voice became to him the voice of God, which said:  
 “It shall come to pass, if they will not believe thee, neither 27  
 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  
 centuries, when the Science of being was demonstrated 30  
 by Jesus, who showed his students the power of Mind by  
 changing water into wine, and taught them how to handle

Fear of the  
 serpent  
 overcome

Leprosy.  
 healed

1 serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind.

3 When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall  
 6 <sup>Standpoints changed</sup> gain the reality of Life, the control of Soul over 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  
 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  
 12 towards divine Principle, that finite belief may be prepared to relinquish its error.

Man's wisdom finds no satisfaction in sin, since God  
 15 has sentenced sin to suffer. The necromancy of yesterday foreshadowed the mesmerism and hypnotism of to-day. The drunkard thinks he enjoys  
 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  
 21 the startled dreamer who awakens from an incubus incurred through the pains of distorted sense. A man who likes to do wrong — finding pleasure in it and refraining  
 24 from it only through fear of consequences — is neither a temperate man nor a reliable religionist.

The sharp experiences of belief in the supposititious life  
 27 of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms  
 30 <sup>Uses of suffering</sup> of divine Love. Then we begin to learn Life 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

may seek the understanding of Christian Science, but they 1  
 will not be able to glean from Christian Science the facts  
 of being without striving for them. This strife consists 3  
 in the endeavor to forsake error of every kind and to pos-  
 sess no other consciousness but good.

Through the wholesome chastisements of Love, we 6  
 are helped onward in the march towards righteousness,  
 peace, and purity, which are the landmarks  
 of Science. Beholding the infinite tasks of A bright  
 outlook 9  
 truth, we pause, — wait on God. Then we push onward,  
 until boundless thought walks enraptured, and concep-  
 tion unconfined is winged to reach the divine glory. 12

In order to apprehend more, we must put into prac-  
 tice what we already know. We must recollect that  
 Truth is demonstrable when understood, and Need and  
 supply 15  
 that good is not understood until demonstrated.  
 If “faithful over a few things,” we shall be made rulers  
 over many; but the one unused talent decays and is lost. 18  
 When the sick or the sinning awake to realize their need  
 of what they have not, they will be receptive of divine  
 Science, which gravitates towards Soul and away from 21  
 material sense, removes thought from the body, and ele-  
 vates even mortal mind to the contemplation of some-  
 thing better than disease or sin. The true idea of God 24  
 gives the true understanding of Life and Love, robs the  
 grave of victory, takes away all sin and the delusion that  
 there are other minds, and destroys mortality. 27

The effects of Christian Science are not so much seen  
 as felt. It is the “still, small voice” of Truth  
 uttering itself. We are either turning away Childlike  
 receptivity 30  
 from this utterance, or we are listening to it and going  
 up higher. Willingness to become as a little child and

1 to leave the old for the new, renders thought receptive of  
 the advanced idea. Gladness to leave the false landmarks  
 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  
 6 pure in heart: for they shall see God.”

Unless the harmony and immortality of man are be-  
 coming more apparent, we are not gaining the true idea  
 9 Narrow  
 pathway of God; and the body will reflect what gov-  
 erns it, whether it be Truth or error,  
 understanding or belief, Spirit or matter. Therefore  
 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  
 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  
 18 of Spirit, or life in God.

Paul was not at first a disciple of Jesus but a perse-  
 cutor of Jesus’ followers. When the truth first appeared  
 21 Paul’s  
 enlightenment 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-  
 24 ings of Jesus, healing the sick and preaching Christian-  
 ity throughout Asia Minor, Greece, and even in imperial  
 Rome.

27 Paul writes, “If Christ [Truth] be not risen, then is  
 our preaching vain.” That is, if the idea of the suprem-  
 acy of Spirit, which is the true conception of being,  
 30 come not to your thought, you cannot be benefited by  
 what I say.

Jesus said substantially, “He that believeth in me

shall not see death." That is, he who perceives the 1  
 true idea of Life loses his belief in death. He who has  
 the true idea of good loses all sense of evil, Abiding 3  
 and by reason of this is being ushered into the in Life  
 undying realities of Spirit. Such a one abideth in Life, —  
 life obtained not of the body incapable of supporting life, 6  
 but of Truth, unfolding its own immortal idea. Jesus  
 gave the true idea of being, which results in infinite bless-  
 ings to mortals. 9

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." Indestructible 12  
 When spiritual being is understood in all its being  
 perfection, continuity, and might, then shall man be found  
 in God's image. The absolute meaning of the apostolic 15  
 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 18  
 human sense hath not seen man.

Paul had a clear sense of the demands of Truth upon  
 mortals physically and spiritually, when he said: "Pre- 21  
 sent your bodies a living sacrifice, holy, ac- Consecration  
 ceptable unto God, which is your reasonable required  
 service." But he, who is begotten of the beliefs of the 24  
 flesh and serves them, can never reach in this world the  
 divine heights of our Lord. The time cometh when  
 the spiritual origin of man, the divine Science which 27  
 ushered Jesus into human presence, will be understood  
 and demonstrated.

When first spoken in any age, Truth, like the light, 30  
 "shineth in darkness, and the darkness comprehended  
 it not." A false sense of life, substance, and mind

1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth

6 <sup>Loving God supremely</sup> on me, the works that I do shall he do also."  
 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  
 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.

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  
 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.  
 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,  
 21 your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth  
 24 — only when his uncertain sense of right yielded to a  
<sup>Conversion of Saul</sup> spiritual sense, which is always right. Then the man was changed. Thought assumed a  
 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 humility he took the new name of Paul. He beheld for the  
 30 first time the true idea of Love, and learned a lesson in divine Science.

Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for 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 destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

What a pitiful sight is malice, finding pleasure in revenge! 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 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. It is a moral madness which rushes forth to clamor with midnight and tempest.

To the physical senses, the strict demands of Christian 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 the divine economy.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to 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? Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let 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

Image of  
the beastPeremptory  
demandsMoral  
courage

1 and the grandeur and bliss of a spiritual sense, which  
 silences the material or corporeal. Then he not only will  
 3 be saved, but *is* saved.

Mortals suppose that they can live without goodness,  
 when God is good and the only real Life. What is the  
 6 Final destruc-  
 tion of error result? Understanding little about the divine  
 Principle which saves and heals, mortals get  
 rid of sin, sickness, and death only in belief. These errors  
 9 are not thus really destroyed, and must therefore cling  
 to mortals until, here or hereafter, they gain the true un-  
 derstanding of God in the Science which destroys human  
 12 delusions about Him and reveals the grand realities of  
 His allness.

This understanding of man's power, when he is  
 15 equipped by God, has sadly disappeared from Christian  
Promise  
 perpetual history. For centuries it has been dormant, a  
 lost element of Christianity. Our missionaries  
 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-  
 21 standing spiritual law and knowing that there is no mate-  
 rial law, Jesus said: "These signs shall follow them that  
 believe, . . . they shall take up serpents; and if they  
 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  
 27 sacred saying.

Jesus' promise is perpetual. Had it been given only  
 to his immediate disciples, the Scriptural passage would  
 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

single period or of a limited following. As time moves 1  
 on, the healing elements of pure Christianity will be fairly  
 dealt with; they will be sought and taught, and will glow 3  
 in all the grandeur of universal goodness.

A little leaven leavens the whole lump. A little under-  
 standing of Christian Science proves the truth of all that 5  
 I say of it. Because you cannot walk on the Imitation  
 water and raise the dead, you have no right to of Jesus  
 question the great might of divine Science in these direc- 9  
 tions. Be thankful that Jesus, who was the true demon-  
 strator of Science, did these things, and left his example for  
 us. In Science we can use only what we understand. We 12  
 must prove our faith by demonstration.

One should not tarry in the storm if the body is freez-  
 ing, nor should he remain in the devouring flames. Un- 15  
 til one is able to prevent bad results, he should avoid their  
 occasion. To be discouraged, is to resemble a pupil in  
 addition, who attempts to solve a problem of Euclid, and 18  
 denies the rule of the problem because he fails in his first  
 effort.

There is no hypocrisy in Science. Principle is impera- 21  
 tive. You cannot mock it by human will. Science is a  
 divine demand, not a human. Always right,  
 its divine Principle never repents, but main- Error  
 tains the claim of Truth by quenching error. destroyed, 24  
not pardoned  
 The pardon of divine mercy is the destruction of error. If  
 men understood their real spiritual source to be all bless- 27  
 edness, they would struggle for recourse to the spiritual  
 and be at peace; but the deeper the error into which mortal  
 mind is plunged, the more intense the opposition to 30  
 spirituality, till error yields to Truth.

Human resistance to divine Science weakens in pro-

1 portion as mortals give up error for Truth and the un-  
 2 derstanding of being supersedes mere belief. Until the  
 3 author of this book learned the vastness of  
 4 The hopeful  
 outlook Christian Science, the fixedness of mortal illu-  
 5 sions, and the human hatred of Truth, she cherished  
 6 sanguine hopes that Christian Science would meet with  
 immediate and universal acceptance.

When the following platform is understood and the  
 7 letter and the spirit bear witness, the infallibility of divine  
 8 metaphysics will be demonstrated.

I. God is infinite, the only Life, substance, Spirit, or  
 9 Soul, the only intelligence of the universe, including man.  
 10 The deific  
 supremacy Eye hath neither seen God nor His image and  
 11 likeness. Neither God nor the perfect man  
 12 can be discerned by the material senses. The individ-  
 13 uality of Spirit, or the infinite, is unknown, and thus a  
 14 knowledge of it is left either to human conjecture or to the  
 15 revelation of divine Science.

II. God is what the Scriptures declare Him to be, —  
 16 Life, Truth, Love. Spirit is divine Principle, and divine  
 17 Principle is Love, and Love is Mind, and  
 18 The deific  
 definitions Mind is not both good and bad, for God is  
 19 Mind; therefore there is in reality one Mind only, be-  
 20 cause there is one God.

III. The notion that both evil and good are real is a  
 21 delusion of material sense, which Science annihilates.  
 22 Evil  
 obsolete Evil is nothing, no thing, mind, nor power.  
 23 As manifested by mankind it stands for a lie,  
 24 nothing claiming to be something, — for lust, dishonesty,  
 25 selfishness, envy, hypocrisy, slander, hate, theft, adultery,  
 26 murder, dementia, insanity, inanity, devil, hell, with all  
 the etceteras that word includes.

IV. God is divine Life, and Life is no more confined 1  
 to the forms which reflect it than substance is in its  
 shadow. If life were in mortal man or mate- Life the 3  
 rial things, it would be subject to their limi- creator  
 tations and would end in death. Life is Mind, the creator  
 reflected in His creations. If He dwelt within what He 6  
 creates, God would not be reflected but absorbed, and the  
 Science of being would be forever lost through a mortal  
 sense, which falsely testifies to a beginning and an 9  
 end.

V. The Scriptures imply that God is All-in-all. From  
 this it follows that nothing possesses reality nor existence 12  
 except the divine Mind and His ideas. The Allness of  
 Scriptures also declare that God is Spirit. Spirit  
 Therefore in Spirit all is harmony, and there can be no 15  
 discord; all is Life, and there is no death. Everything  
 in God's universe expresses Him.

VI. God is individual, incorporeal. He is divine Prin- 18  
 ciple, Love, the universal cause, the only creator, and  
 there is no other self-existence. He is all- The universal  
 inclusive, and is reflected by all that is real cause 21  
 and eternal and by nothing else. He fills all space, and  
 it is impossible to conceive of such omnipresence and in-  
 dividuality except as infinite Spirit or Mind. Hence all 24  
 is Spirit and spiritual.

VII. Life, Truth, and Love constitute the triune Person  
 called God, — that is, the triply divine Principle, Love. 27  
 They represent a trinity in unity, three in Divine  
 one, — the same in essence, though multi- trinity  
 form in office: God the Father-Mother; Christ the spirit- 30  
 ual idea of sonship; divine Science or the Holy Comforter.  
 These three express in divine Science the threefold, essen-

1 tial nature of the infinite. They also indicate the divine  
 Principle of scientific being, the intelligent relation of God  
 3 to man and the universe.

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 Father-  
 Mother As the apostle expressed it in words which he  
 quoted with approbation from a classic poet:  
 "For we are also His offspring."

9 IX. Jesus was born of Mary. Christ is the true idea  
 voicing good, the divine message from God to men speak-  
 ing to the human consciousness. The Christ  
 12 The Son  
 of God 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  
 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  
 18 man Jesus was human.

X. Jesus demonstrated Christ; he proved that Christ  
 is the divine idea of God — the Holy Ghost,  
 21 Holy Ghost  
 or Comforter or Comforter, revealing the divine Principle,  
 Love, and leading into all truth.

XI. Jesus was the son of a virgin. He was appointed  
 24 to speak God's word and to appear to mortals in such  
 a form of humanity as they could understand  
 Christ  
 Jesus as well as perceive. Mary's conception of  
 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  
 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,

or spiritual agreement, between God and man in His 1  
image.

XII. The word *Christ* is not properly a synonym for 3  
Jesus, though it is commonly so used. Jesus was a human  
name, which belonged to him in common with Messiah  
other Hebrew boys and men, for it is identical or Christ 6  
with the name Joshua, the renowned Hebrew leader. On  
the other hand, Christ is not a name so much as the divine  
title of Jesus. Christ expresses God's spiritual, eternal 9  
nature. The name is synonymous with Messiah, and al-  
ludes to the spirituality which is taught, illustrated, and  
demonstrated in the life of which Christ Jesus was the 12  
embodiment. The proper name of our Master in the  
Greek was Jesus the Christ; but Christ Jesus better sig-  
nifies the Godlike. 15

XIII. The advent of Jesus of Nazareth marked the  
first century of the Christian era, but the Christ is  
without beginning of years or end of days. 18  
Throughout all generations both before and The divine  
after the Christian era, the Christ, as the spirit- Principle  
ual idea, — the reflection of God, — has come with some 21  
measure of power and grace to all prepared to receive  
Christ, Truth. Abraham, Jacob, Moses, and the prophets  
caught glorious glimpses of the Messiah, or Christ, which 24  
baptized these seers in the divine nature, the essence of  
Love. The divine image, idea, or Christ was, is, and  
ever will be inseparable from the divine Principle, God. 27  
Jesus referred to this unity of his spiritual identity thus:  
"Before Abraham was, I am;" "I and my Father are  
one;" "My Father is greater than I." The one Spirit 30  
includes all identities.

XIV. By these sayings Jesus meant, not that the hu-

1 man Jesus was or is eternal, but that the divine idea or  
 Christ was and is so and therefore antedated Abraham;  
 3 Spiritual not that the corporeal Jesus was one with the  
oneness Father, but that the spiritual idea, Christ,  
 dwells forever in the bosom of the Father, God, from  
 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  
 9 brief.

XV. The invisible Christ was imperceptible to the  
 so-called personal senses, whereas Jesus appeared as a  
 12 The Son's bodily existence. This dual personality of the  
duality unseen and the seen, the spiritual and mater-  
 rial, the eternal Christ and the corporeal Jesus manifest  
 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  
 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.

21 XVI. This was "the Lamb slain from the foundation  
 of the world," — slain, that is, according to the testi-  
 24 Eternity of mony of the corporeal senses, but undying in  
the Christ 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  
 27 [not understood]; and, behold, I am alive for evermore,  
 [Science has explained me]." This is a mystical state-  
 ment of the eternity of the Christ, and is also a reference  
 30 to the human sense of Jesus crucified.

XVII. Spirit being God, there is but one Spirit, for  
 there can be but one infinite and therefore one God.

There are neither spirits many nor gods many. There is no evil in Spirit, because God is Spirit. The theory, 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 a basis for pantheism.

XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Æon or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a 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 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 immortality brought to light.

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality.

XXI. The Ego is deathless and limitless, for limits

Infinite Spirit

The only substance

Soul and Spirit one

The one divine Mind

1 would imply and impose ignorance. Mind is the I AM,  
 or infinity. Mind never enters the finite. Intelligence  
 3 <sup>The divine</sup> never passes into non-intelligence, or matter.  
   <sup>Ego</sup> Good never enters into evil, the unlimited into  
 the limited, the eternal into the temporal, nor the im-  
 6 mortal into mortality. The divine Ego, or individuality,  
 is reflected in all spiritual individuality from the infini-  
 tesimal to the infinite.

9 XXII. Immortal man was and is God's image or idea,  
 even the infinite expression of infinite Mind, and immor-  
 tal man is coexistent and coeternal with that  
 12 <sup>The real</sup> Mind. He has been forever in the eternal  
   <sup>manhood</sup> 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  
 15 and individuality are reflections of God. They are the  
 emanations of Him who is Life, Truth, and Love. Im-  
 mortal man is not and never was material, but always  
 18 spiritual and eternal.

XXIII. God is indivisible. A portion of God could  
 not enter man; neither could God's fulness be reflected  
 21 <sup>Indivisibility</sup> by a single man, else God would be manifestly  
   <sup>of the infinite</sup> finite, lose the deific character, and become  
 less than God. Allness is the measure of the infinite, and  
 24 nothing less can express God.

XXIV. God, the divine Principle of man, and man in  
 God's likeness are inseparable, harmonious, and eternal.  
 27 <sup>God the</sup> The Science of being furnishes the rule of per-  
   <sup>parent Mind</sup> fection, and brings immortality to light. God  
 and man are not the same, but in the order of divine Sci-  
 30 ence, God and man coexist and are eternal. God is the  
 parent Mind, and man is God's spiritual offspring.

XXV. God is individual and personal in a scientific

sense, but not in any anthropomorphic sense. Therefore 1  
 man, reflecting God, cannot lose his individuality; but as  
 material sensation, or a soul in the body, blind 3  
 mortals do lose sight of spiritual individuality. Man reflects  
 the perfect  
 God  
 Material personality is not realism; it is not  
 the reflection or likeness of Spirit, the perfect God. Sen- 6  
 sualism is not bliss, but bondage. For true happiness,  
 man must harmonize with his Principle, divine Love; the  
 Son must be in accord with the Father, in conformity with 9  
 Christ. According to divine Science, man is in a degree  
 as perfect as the Mind that forms him. The truth of be-  
 ing makes man harmonious and immortal, while error is 12  
 mortal and discordant.

XXVI. Christian Science demonstrates that none but  
 the pure in heart can see God, as the gospel 15  
 teaches. In proportion to his purity is man  
 perfect; and perfection is the order of celestial Purity the  
 path to  
 perfection  
 being which demonstrates Life in Christ, Life's spiritual 18  
 ideal.

XXVII. The true idea of man, as the reflection of the  
 invisible God, is as incomprehensible to the limited senses 21  
 as is man's infinite Principle. The visible uni-  
 verse and material man are the poor counter- True idea  
 of man  
 feits of the invisible universe and spiritual man. Eternal 24  
 things (verities) are God's thoughts as they exist in the  
 spiritual realm of the real. Temporal things are the  
 thoughts of mortals and are the unreal, being the oppo- 27  
 site of the real or the spiritual and eternal.

XXVIII. Subject sickness, sin, and death to the rule  
 of health and holiness in Christian Science, Truth  
 demonstrated 30  
 and you ascertain that this Science is demon-  
 strably true, for it heals the sick and sinning as no

1 other system can. Christian Science, rightly under-  
 2 stood, leads to eternal harmony. It brings to light the  
 3 only living and true God and man as made in His like-  
 4 ness; whereas the opposite belief — that man originates  
 5 in matter and has beginning and end, that he is both  
 6 soul and body, both good and evil, both spiritual and  
 7 material — terminates in discord and mortality, in the  
 8 error which must be destroyed by Truth. The mortality  
 9 of material man proves that error has been ingrafted  
 10 into the premises and conclusions of material and mortal  
 11 humanity.

12 XXIX. The word *Adam* is from the Hebrew *adamah*,  
 13 signifying the *red color of the ground, dust, nothingness.*

14 Adam not  
15 ideal man Divide the name Adam into two syllables,  
 16 and it reads, *a dam*, or obstruction. This  
 17 suggests the thought of something fluid, of mortal mind  
 18 in solution. It further suggests the thought of that  
 19 “darkness . . . upon the face of the deep,” when mat-  
 20 ter or dust was deemed the agent of Deity in creating  
 21 man, — when matter, as that which is accursed, stood  
 22 opposed to Spirit. Here *a dam* is not a mere play upon  
 23 words; it stands for obstruction, error, even the sup-  
 24 posed separation of man from God, and the obstacle  
 25 which the serpent, sin, would impose between man and  
 26 his creator. The dissection and definition of words,  
 27 aside from their metaphysical derivation, is not scien-  
 28 tific. Jehovah declared the ground was accursed; and  
 29 from this ground, or matter, sprang Adam, notwith-  
 30 standing God had blessed the earth “for man’s sake.”  
 31 From this it follows that Adam was not the ideal man  
 32 for whom the earth was blessed. The ideal man was  
 33 revealed in due time, and was known as Christ Jesus.

XXX. The destruction of sin is the divine method of 1  
 pardon. Divine Life destroys death, Truth destroys  
 error, and Love destroys hate. Being de- 3  
 stroyed, sin needs no other form of forgiveness. Divine  
pardon

Does not God's pardon, destroying any one sin, prophesy  
 and involve the final destruction of all sin? 6

XXXI. Since God is All, there is no room for His  
 unlikeness. God, Spirit, alone created all, and called it  
 good. Therefore evil, being contrary to good, Evil not pro-  
duced by God 9  
 is unreal, and cannot be the product of God.

A sinner can receive no encouragement from the fact that  
 Science demonstrates the unreality of evil, for the sinner 12  
 would make a reality of sin, — would make that real  
 which is unreal, and thus heap up "wrath against the  
 day of wrath." He is joining in a conspiracy against 15  
 himself, — against his own awakening to the awful un-  
 reality by which he has been deceived. Only those, who  
 repent of sin and forsake the unreal, can fully understand 18  
 the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded  
 to a more spiritual idea of Deity, so will our material 21  
 theories yield to spiritual ideas, until the finite  
 gives place to the infinite, sickness to health,  
 sin to holiness, and God's kingdom comes "in Basis of  
health and  
immortality 24  
 earth, as it is in heaven." The basis of all health, sin-  
 lessness, and immortality is the great fact that God is  
 the only Mind; and this Mind must be not merely be- 27  
 lieved, but it must be understood. To get rid of sin  
 through Science, is to divest sin of any supposed mind  
 or reality, and never to admit that sin can have intelli- 30  
 gence or power, pain or pleasure. You conquer error by  
 denying its verity. Our various theories will never lose

1 their imaginary power for good or evil, until we lose our  
 faith in them and make life its own proof of harmony  
 3 and God.

This text in the book of Ecclesiastes conveys the  
 Christian Science thought, especially when the word  
 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  
 9 duty of man." In other words: Let us hear the con-  
 clusion of the whole matter: love God and keep His  
 commandments: for this is the whole of man in His  
 12 image and likeness. Divine Love is infinite. Therefore  
 all that really exists is in and of God, and manifests His  
 love.

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-  
 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  
 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-  
 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  
 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.*

THE strictures on this volume would condemn to 1  
oblivion the truth, which is raising up thousands 2  
from helplessness to strength and elevating them from 3  
a theoretical to a practical Christianity. These criticisms  
are generally based on detached sentences or clauses sep-  
arated from their context. Even the Scriptures, which 6  
grow in beauty and consistency from one grand root, ap-  
pear contradictory when subjected to such usage. Jesus  
said, "Blessed are the pure in heart: for they shall see 9  
God" [Truth].

In Christian Science mere opinion is valueless. Proof  
is essential to a due estimate of this subject. Sneers at 12  
the application of the word *Science* to Chris-  
tianity cannot prevent that from being scien-  
tific which is based on divine Principle, demonstrated ac- 15  
cording to a divine given rule, and subjected to proof.  
The facts are so absolute and numerous in support of  
Christian Science, that misrepresentation and denuncia- 18

Supported  
by facts

1 tion cannot overthrow it. Paul alludes to “doubtful dis-  
 3 putations.” The hour has struck when proof and demon-  
 stration, instead of opinion and dogma, are summoned to  
 the support of Christianity, “making wise the simple.”

In the result of some unqualified condemnations of  
 6 scientific Mind-healing, one may see with sorrow the sad  
 effects on the sick of denying Truth. He that  
 9 Commands  
of Jesus decries this Science does it presumptuously,  
 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  
 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  
 15 received.

If Christianity is not scientific, and Science is not of  
 God, then there is no invariable law, and truth becomes  
 18 Christianity  
scientific an accident. Shall it be denied that a system  
 which works according to the Scriptures has  
 Scriptural authority?

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  
 24 Argument of  
good works 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-  
 27 ness of good works, when our Master says, “By their  
 fruits ye shall know them”?

If Christian Scientists were teaching or practising  
 30 pharmacy or obstetrics according to the common theo-  
 ries, no denunciations would follow them, even if their  
 treatment resulted in the death of a patient. The people

are taught in such cases to say, Amen. Shall I then be <sup>1</sup>  
 smitten for healing and for teaching Truth as the Prin-  
 ciple of healing, and for proving my word by my deed? <sup>3</sup>  
 James said: "Show me thy faith without thy works, and  
 I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This <sup>6</sup>  
 makes it doubly unfair to impugn and misrepresent the  
 facts, although, without this cross-bearing, <sup>Personal</sup>  
 one might not be able to say with the apostle, <sup>experience</sup> <sup>9</sup>  
 "None of these things move me." The sick, the halt,  
 and the blind look up to Christian Science with blessings,  
 and Truth will not be forever hidden by unjust parody <sup>12</sup>  
 from the quickened sense of the people.

Jesus strips all disguise from error, when his teachings  
 are fully understood. By parable and argument he ex- <sup>15</sup>  
 plains the impossibility of good producing evil; <sup>Proof from</sup>  
 and he also scientifically demonstrates this great <sup>miracles</sup>  
 fact, proving by what are wrongly called miracles, that <sup>18</sup>  
 sin, sickness, and death are beliefs — illusive errors —  
 which he could and did destroy.

It would sometimes seem as if truth were rejected be- <sup>21</sup>  
 cause meekness and spirituality are the conditions of its  
 acceptance, while Christendom generally demands so  
 much less. <sup>24</sup>

Anciently those apostles who were Jesus' students,  
 as well as Paul who was not one of his students, healed  
 the sick and reformed the sinner by their <sup>Example of</sup> <sup>27</sup>  
 religion. Hence the mistake which allows <sup>the disciples</sup>  
 words, rather than works, to follow such examples!  
 Whoever is the first meekly and conscientiously to press <sup>30</sup>  
 along the line of gospel-healing, is often accounted a  
 heretic.

1 It is objected to Christian Science that it claims God  
 as the only absolute Life and Soul, and man to be His  
 3 Strong idea, — that is, His image. It should be  
position added that this is claimed to represent the  
 normal, healthful, and sinless condition of man in divine  
 6 Science, and that this claim is made because the Scrip-  
 tures say that God has created man in His own image  
 and after His likeness. Is it sacrilegious to assume that  
 9 God's likeness is not found in matter, sin, sickness, and  
 death?

Were it more fully understood that Truth heals and  
 12 that error causes disease, the opponents of a demonstrable  
Efficacy may Science would perhaps mercifully withhold  
be attested their misrepresentations, which harm the sick;  
 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,  
 18 "Judge not."

There are various methods of treating disease, which  
 are not included in the commonly accepted systems; but  
 21 The one there is only one which should be presented  
divine method to the whole world, and that is the Christian  
 Science which Jesus preached and practised and left to us  
 24 as his rich legacy.

Why should one refuse to investigate this method  
 of treating disease? Why support the popular systems  
 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  
 30 allopathy and homœopathy are more fashionable and  
 less spiritual?

In the Bible the word *Spirit* is so commonly applied

to Deity, that Spirit and God are often regarded as syn- 1  
 onymous terms; and it is thus they are uniformly used  
 and understood in Christian Science. As it Omnipotence 3  
 is evident that the likeness of Spirit cannot be set forth  
 material, does it not follow that God cannot be in His  
 unlikeness and work through drugs to heal the sick? 6  
 When the omnipotence of God is preached and His ab-  
 soluteness is set forth, Christian sermons will heal the  
 sick. 9

It is sometimes said, in criticising Christian Science,  
 that the mind which contradicts itself neither knows  
 itself nor what it is saying. It is indeed no Contradictions 12  
 small matter to know one's self; but in this not found  
 volume of mine there are no contradictory  
 statements, — at least none which are apparent to those 15  
 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 Chris- 18  
 tian Science, and this practical proof is the only feasible  
 evidence that one does understand this Science.

Anybody, who is able to perceive the incongruity be- 21  
 tween God's idea and poor humanity, ought to be able  
 to discern the distinction (made by Christian Science)  
 between God's man, made in His image, and the sinning 24  
 race of Adam.

The apostle says: "For if a man think himself to be  
 something, when he is nothing, he deceiveth himself." 27  
 This thought of human, material nothingness, which  
 Science inculcates, enrages the carnal mind and is the  
 main cause of the carnal mind's antagonism. 30

It is not the purpose of Christian Science to "educate  
 the idea of God, or treat it for disease," as is alleged

1 by one critic. I regret that such criticism confounds *man*  
 with Adam. When man is spoken of as made in God's  
 3 <sup>God's idea</sup> image, it is not sinful and sickly mortal man  
<sup>the ideal man</sup> who is referred to, but the ideal man, reflecting  
 God's likeness.

6 It is sometimes said that Christian Science teaches the  
 nothingness of sin, sickness, and death, and then teaches  
 9 <sup>Nothingness</sup> how this nothingness is to be saved and healed.  
<sup>of error</sup> 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  
 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  
 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  
 18 with falsities painful to behold”?

We treat error through the understanding of Truth,  
 because Truth is error's antidote. If a dream ceases, it  
 21 <sup>Truth</sup> is self-destroyed, and the terror is over. When  
<sup>antidotes error</sup> a sufferer is convinced that there is no reality  
 in his belief of pain, — because matter has no sensation,  
 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?  
 27 Yet, in your concept, the tooth, the operation, and the  
 forceps are unchanged.

Material beliefs must be expelled to make room for  
 30 <sup>Serving</sup> spiritual understanding. We cannot serve both  
<sup>two masters</sup> God and mammon at the same time; but is  
 not this what frail mortals are trying to do? Paul says:

“The flesh lusteth against the Spirit, and the Spirit against  
the flesh.” Who is ready to admit this? 1

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-  
ness. Nothing really has Life but God, who is infinite 3  
Life; hence all is Life, and death has no dominion. This  
writer infers that if anything needs to be doctored, it  
must be the one God, or Mind. Had he stated his syllo- 6  
gism correctly, the conclusion would be that there is noth- 9  
ing left to be doctored.

Critics should consider that the so-called mortal man 12  
is not the reality of man. Then they would behold the  
signs of Christ’s coming. Christ, as the spir-  
itual or true idea of God, comes now as of  
old, preaching the gospel to the poor, heal-  
ing the sick, and casting out evils. Is it error which  
is restoring an essential element of Christianity, — 15  
namely, apostolic, divine healing? No; it is the Science  
of Christianity which is restoring it, and is the light  
shining in darkness, which the darkness comprehends 21  
not.

If Christian Science takes away the popular gods, —  
sin, sickness, and death, — it is Christ, Truth, who de- 24  
stroys these evils, and so proves their nothingness.

The dream that matter and error are something  
must yield to reason and revelation. Then mortals 27  
will behold the nothingness of sickness and sin, and  
sin and sickness will disappear from consciousness.  
The harmonious will appear real, and the inharmo- 30  
nious unreal. These critics will then see that error  
is indeed the nothingness, which they chide us for

1 naming nothing and which we desire neither to honor  
nor to fear.

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  
6 any cure, which is effected by making the disease appear  
to be — what it really is — an illusion?

Here is the difficulty: it is not generally understood how  
9 one disease can be just as much a delusion as another. It  
is a pity that the medical faculty and clergy  
All disease  
a delusion  
have not learned this, for Jesus established  
12 this foundational fact, when devils, delusions, were cast  
out and the dumb spake.

Are we irreverent towards sin, or imputing too much  
15 power to God, when we ascribe to Him almighty Life  
and Love? I deny His cooperation with evil,  
Elimination  
of sickness  
because I desire to have no faith in evil or in  
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  
21 death? Instead of tenaciously defending the supposed  
rights of disease, while complaining of the suffering dis-  
ease brings, would it not be well to abandon the defence,  
24 especially when by so doing our own condition can be im-  
proved and that of other persons as well?

I have never supposed the world would immediately  
27 witness the full fruitage of Christian Science, or that sin,  
disease, and death would not be believed for  
Full fruitage  
yet to come  
an indefinite time; but this I do aver, that,  
30 as a result of teaching Christian Science, ethics and  
temperance have received an impulse, health has been  
restored, and longevity increased. If such are the pres-

ent fruits, what will the harvest be, when this Science is 1  
more generally understood?

As Paul asked of the unfaithful in ancient days, so 3  
the rabbis of the present day ask concerning our heal-  
ing and teaching, "Through breaking the law, Law and  
dishonorest thou God?" We have the gospel, gospel 6  
however, and our Master annulled material law by heal-  
ing contrary to it. We propose to follow the Master's  
example. We should subordinate material law to spirit- 9  
ual law. Two essential points of Christian Science are,  
that neither Life nor man dies, and that God is not the  
author of sickness. 12

The chief difficulty in conveying the teachings of divine  
Science accurately to human thought lies in this, that like  
all other languages, English is inadequate to Language 15  
the expression of spiritual conceptions and inadequate  
propositions, because one is obliged to use material terms  
in dealing with spiritual ideas. The elucidation of Chris- 18  
tian Science lies in its spiritual sense, and this sense must  
be gained by its disciples in order to grasp the meaning of  
this Science. Out of this condition grew the prophecy 21  
concerning the Christian apostles, "They shall speak with  
new tongues."

Speaking of the things of Spirit while dwelling on 24  
a material plane, material terms must be generally em-  
ployed. Mortal thought does not at once catch the  
higher meaning, and can do so only as thought is edu- 27  
cated up to spiritual apprehension. To a certain extent  
this is equally true of all learning, even that which is  
wholly material. 30

In Christian Science, substance is understood to be  
Spirit, while the opponents of Christian Science believe

1 substance to be matter. They think of matter as some-  
 thing and almost the only thing, and of the things which  
 3 Substance  
spiritual pertain to Spirit as next to nothing, or as very  
 far removed from daily experience. Christian  
 Science takes exactly the opposite view.

6 To understand all our Master's sayings as recorded  
 in the New Testament, sayings infinitely important,  
 9 Both words  
and works his followers must grow into that stature of  
 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  
 12 words were the offspring of his deeds, both of which  
 must be understood. Unless the works are com-  
 15 prehended which his words explained, the words are  
 blind.

The Master often refused to explain his words, because  
 it was difficult in a material age to apprehend spiritual  
 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  
 21 eyes, and hear with their ears, and should understand  
 with their heart, and should be converted, and I should  
 heal them."

24 "The Word was made flesh." Divine Truth must be  
 known by its effects on the body as well as on the mind,  
 27 The divine  
life-link before the Science of being can be demon-  
 strated. Hence its embodiment in the incar-  
 nate Jesus, — that life-link forming the connection through  
 which the real reaches the unreal, Soul rebukes sense, and  
 30 Truth destroys error.

In Jewish worship the Word was materially explained,  
 and the spiritual sense was scarcely perceived. The

religion which sprang from half-hidden Israelitish history 1  
 was pedantic and void of healing power. When we lose  
 faith in God's power to heal, we distrust the 3  
 divine Principle which demonstrates Christian Truth a present help  
 Science, and then we cannot heal the sick. Neither can  
 we heal through the help of Spirit, if we plant ourselves 6  
 on a material basis.

The author became a member of the orthodox Con-  
 gregational Church in early years. Later she learned 9  
 that her own prayers failed to heal her as did the prayers  
 of her devout parents and the church; but when the  
 spiritual sense of the creed was discerned in the Science 12  
 of Christianity, this spiritual sense was a *present help*. It  
 was the living, palpitating presence of Christ, Truth, which  
 healed the sick. 15

We cannot bring out the practical proof of Christianity,  
 which Jesus required, while error seems as potent and  
 real to us as Truth, and while we make a per- Fatal 18  
 sonal devil and an anthropomorphic God our premises  
 starting-points, — especially if we consider Satan as a  
 being coequal in power with Deity, if not superior to Him. 21  
 Because such starting-points are neither spiritual nor  
 scientific, they cannot work out the Spirit-rule of Christian  
 healing, which proves the nothingness of error, discord, 24  
 by demonstrating the all-inclusiveness of harmonious  
 Truth.

The Israelites centred their thoughts on the material 27  
 in their attempted worship of the spiritual. To them  
 matter was substance, and Spirit was shadow. Fruitless  
 They thought to worship Spirit from a ma- worship 30  
 terial standpoint, but this was impossible. They might  
 appeal to Jehovah, but their prayer brought down no

1 proof that it was heard, because they did not sufficiently  
 understand God to be able to demonstrate His power  
 3 to heal, — to make harmony the reality and discord the  
 unreality.

Our Master declared that his material body was not  
 6 spirit, evidently considering it a mortal and material be-  
 lief of flesh and bones, whereas the Jews took  
 a diametrically opposite view. To Jesus, not  
 9 materiality, but spirituality, was the reality of man's ex-  
 istence, while to the rabbis the spiritual was the intangi-  
 ble and uncertain, if not the unreal.

12 Would a mother say to her child, who is frightened at  
 imaginary ghosts and sick in consequence of the fear:

15 <sup>Ghosts</sup> "I know that ghosts are real. They exist,  
 not realities and are to be feared; but you must not be  
 afraid of them"?

Children, like adults, *ought* to fear a reality which  
 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  
 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  
 24 are not realities, but traditional beliefs, erroneous and  
 man-made.

In short, children should be told not to believe in ghosts,  
 27 because there are no such things. If belief in their reality  
 is destroyed, terror of ghosts will depart and health be re-  
 stored. The objects of alarm will then vanish into noth-  
 30 ingness, 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 Christianly scientific real is the sensuous unreal. 1  
 Sin, disease, whatever seems real to material sense, is un-  
 real in divine Science. The physical senses The real and 3  
 and Science have ever been antagonistic, and the unreal  
 they will so continue, till the testimony of the physical  
 senses yields entirely to Christian Science. 6

How can a Christian, having the stronger evidence of  
 Truth which contradicts the evidence of error, think of  
 the latter as real or true, either in the form of sickness or 9  
 of sin? All must admit that Christ is "the way, the  
 truth, and the life," and that omnipotent Truth certainly  
 does destroy error. 12

The age has not wholly outlived the sense of ghostly  
 beliefs. It still holds them more or less. Time has not  
 yet reached eternity, immortality, complete Superstition 15  
 reality. All the real is eternal. Perfection obsolete  
 underlies reality. Without perfection, nothing is wholly  
 real. All things will continue to disappear, until per- 18  
 fection appears and reality is reached. We must give up  
 the spectral at all points. We must not continue to admit  
 the somethingness of superstition, but we must yield up 21  
 all belief in it and be wise. When we learn that error  
 is not real, we shall be ready for progress, "forgetting  
 those things which are behind." 24

The grave does not banish the ghost of materiality.  
 So long as there are supposed limits to Mind, and those  
 limits are human, so long will ghosts seem to continue. 27  
 Mind is limitless. It never was material. The true idea  
 of being is spiritual and immortal, and from this it follows  
 that whatever is laid off is the ghost, some unreal belief. 30  
 Mortal beliefs can neither demonstrate Christianity nor  
 apprehend the reality of Life.

1 Are the protests of Christian Science against the notion  
 that there can be material life, substance, or mind “utter  
 3 falsities and absurdities,” as some aver? Why  
Christian warfare then do Christians try to obey the Scriptures  
 and war against “the world, the flesh, and the devil”?  
 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  
 9 this thought? The words of divine Science find their  
 immortality in deeds, for their Principle heals the sick  
 and spiritualizes humanity.

12 On the other hand, the Christian opponents of Chris-  
 tian Science neither give nor offer any proofs that their  
Healing omitted Master’s religion can heal the sick. Surely  
 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.

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  
Scientific consistency fail to express our deeds, God will redeem that  
 21 weakness, and out of the mouth of babes He will perfect  
 praise. The night of materiality is far spent, and with  
 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  
 27 inconsistent, a divided kingdom. Its supposed realism  
 has no divine authority, and I rejoice in the apprehension  
 of this grand verity.

30 Spiritual meaning The opponents of divine Science must be  
 charitable, if they would be Christian. If the  
 letter of Christian Science appears inconsistent, they should

gain the spiritual meaning of Christian Science, and then 1  
the ambiguity will vanish.

The charge of inconsistency in Christianly scientific 3  
methods of dealing with sin and disease is met by some-  
thing practical, — namely, the proof of the Practical  
utility of these methods; and proofs are better arguments 6  
than mere verbal arguments or prayers which evince no  
spiritual power to heal.

As for sin and disease, Christian Science says, in the 9  
language of the Master, “Follow me; and let the dead  
bury their dead.” Let discord of every name and nature  
be heard no more, and let the harmonious and true sense 12  
of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-  
ories regarding Christian healing? One, according to 15  
the commands of our Master, heals the sick. The other,  
popular religion, declines to admit that Christ’s religion  
has exercised any systematic healing power since the first 18  
century.

The statement that the teachings of Christian Sci-  
ence in this work are “absolutely false, and the most 21  
egregious fallacies ever offered for accept-  
ance,” is an opinion wholly due to a misap- Conditions  
prehension both of the divine Principle and practice of of criticism 24  
Christian Science and to a consequent inability to demon-  
strate this Science. Without this understanding, no one  
is capable of impartial or correct criticism, because demon- 27  
stration 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 30  
reformed.

Strangely enough, we ask for material theories in sup-

1 port of spiritual and eternal truths, when the two are so  
antagonistic that the material thought must become spir-

3 itualized before the spiritual fact is attained.

*Weakness  
of material  
theories*

So-called material existence affords no evidence  
of spiritual existence and immortality. Sin,

6 sickness, and death do not prove man's entity or immor-  
tality. Discord can never establish the facts of harmony.

Matter is not the vestibule of Spirit.

9 Jesus reasoned on this subject practically, and con-  
trolled sickness, sin, and death on the basis of his spir-

*Irreconcilable  
differences*

ituality. Understanding the nothingness of

12 material things, he spoke of flesh and Spirit  
as the two opposites, — as error and Truth, not contrib-

uting in any way to each other's happiness and existence.

15 Jesus knew, "It is the spirit that quickeneth; the flesh  
profiteth nothing."

There is neither a present nor an eternal copartner-  
18 ship between error and Truth, between flesh and Spirit.

*Copartnership  
impossible*

God is as incapable of producing sin, sick-  
ness, and death as He is of experiencing these

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?

24 Does God create a material man out of Himself, Spirit?

Does evil proceed from good? Does divine Love com-

mit a fraud on humanity by making man inclined to sin,

27 and then punishing him for it? Would any one call it  
wise and good to create the primitive, and then punish its  
derivative?

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.

In common justice, we must admit that God will not 1  
 punish man for doing what He created man  
 capable of doing, and knew from the outset 2  
 that man would do. God is "of purer eyes  
 than to behold evil." We sustain Truth, not by accept-  
 ing, but by rejecting a lie. 3 6

Jesus said of personified evil, that it was "a liar, and  
 the father of it." Truth creates neither a lie, a capacity  
 to lie, nor a liar. If mankind would relinquish the belief 9  
 that God makes sickness, sin, and death, or makes man  
 capable of suffering on account of this malevolent triad,  
 the foundations of error would be sapped and error's de- 12  
 struction ensured; but if we theoretically endow mortals  
 with the creativeness and authority of Deity, how dare we  
 attempt to destroy what He hath made, or even to deny 15  
 that God made man evil and made evil good?

History teaches that the popular and false notions  
 about the Divine Being and character have originated 18  
 in the human mind. As there is in reality but  
 one God, one Mind, wrong notions about God 21  
 must have originated in a false supposition, not in im-  
 mortal Truth, and they are fading out. They are false  
 claims, which will eventually disappear, according to the  
 vision of St. John in the Apocalypse. 24

If what opposes God is real, there must be two  
 powers, and God is not supreme and infinite. Can  
 Deity be almighty, if another mighty and 27  
 self-creative cause exists and sways man-  
 kind? Has the Father "Life in Himself," as the Scrip-  
 tures say, and, if so, can Life, or God, dwell in evil and 30  
 create it? Can matter drive Life, Spirit, hence, and so  
 defeat omnipotence?

Two infinite  
 creators  
 absurd

Anthropo-  
 morphism

One  
 supremacy

1 Is the woodman's axe, which destroys a tree's so-called  
 life, superior to omnipotence? Can a leaden bullet de-  
 3 Matter prive a man of Life, — that is, of God, who is  
impotent man's Life? If God is at the mercy of matter,  
 then matter is omnipotent. Such doctrines are "confu-  
 6 sion worse confounded." If two statements directly con-  
 tradict each other and one is true, the other must be false.  
 Is Science thus contradictory?

9 Christian Science, understood, coincides with the  
 Scriptures, and sustains logically and demonstratively  
 every point it presents. Otherwise it would  
 12 Scientific and not be Science, and could not present its  
Biblical facts proofs. Christian Science is neither made up of contra-  
 dictory aphorisms nor of the inventions of those who scoff  
 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  
 18 Scriptures.

Why are the words of Jesus more frequently cited  
 for our instruction than are his remarkable works? Is  
 21 it not because there are few who have gained a true  
 knowledge of the great import to Christianity of those  
 works?

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  
 27 Personal that in the removal of disease these healers  
confidence have wonderful power, derived from the Holy Ghost."  
 Is it likely that church-members have more faith in  
 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

pastors, whom they have seen and have been taught 1  
to love and to trust?

Let any clergyman try to cure his friends by their 3  
faith in him. Will that faith heal them? Yet Scien-  
tists will take the same cases, and cures will follow.  
Is this because the patients have more faith in the Scien- 6  
tist than in their pastor? I have healed infidels whose  
only objection to this method was, that I as a Chris-  
tian Scientist believed in the Holy Spirit, while they, the 9  
patients, did not.

Even though you aver that the material senses are  
indispensable to man's existence or entity, you must 12  
change the human concept of life, and must at length  
know yourself spiritually and scientifically. The evi-  
dence of the existence of Spirit, Soul, is palpable only to 15  
spiritual sense, and is not apparent to the material senses,  
which cognize only that which is the opposite of Spirit.

True Christianity is to be honored wherever found, 18  
but when shall we arrive at the goal which that word  
implies? From Puritan parents, the discov-  
erer of Christian Science early received her Author's  
parentage 21  
religious education. In childhood, she often listened  
with joy to these words, falling from the lips of her  
saintly mother, "God is able to raise you up from sick- 24  
ness;" and she pondered the meaning of that Scripture  
she so often quotes: "And these signs shall follow them  
that believe; . . . they shall lay hands on the sick, 27  
and they shall recover."

A Christian Scientist and an opponent are like two  
artists. One says: "I have spiritual ideals, Two different  
artists 30  
indestructible and glorious. When others see  
them as I do, in their true light and loveliness, — and

1 I know that these ideals are real and eternal because drawn  
 from Truth, — they will find that nothing is lost, and all  
 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  
 6 and material. It is true that materiality renders these  
 ideals imperfect and destructible; yet I would not ex-  
 9 change mine for thine, for mine give me such personal  
 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  
 12 doctrines or human opinions.”

Dear reader, which mind-picture or externalized thought  
 shall be real to you, — the material or the spiritual?  
 15 Choose ye Both you cannot have. You are bringing out  
     to-day your own ideal. This ideal is either temporal  
 or eternal. Either Spirit or matter is your model. If you  
 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  
 21 real and the unreal.

Hear the wisdom of Job, as given in the excellent trans-  
 lation of the late Rev. George R. Noyes, D.D.: —

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,  
 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  
 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

Christ has not yet come; the Christian believes that 1  
Christ is God. Here Christian Science intervenes, ex- 3  
plains these doctrinal points, cancels the disagreement, 3  
and settles the question. Christ, as the true spiritual idea,  
is the ideal of God now and forever, here and everywhere.  
The Jew who believes in the First Commandment is a 6  
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 9  
in the First Commandment is a monotheist. Thus he  
virtually unites with the Jew's belief in one God, and  
recognizes that Jesus Christ is not God, as Jesus himself 12  
declared, but is the Son of God. This declaration of  
Jesus, understood, conflicts not at all with another of his  
sayings: "I and my Father are one," — that is, one in 15  
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  
and man, Father and son, are one in being. The Scrip- 18  
ture reads: "For in Him we live, and move, and have  
our being."

I have revised SCIENCE AND HEALTH only to give a 21  
clearer and fuller expression of its original meaning. Spir-  
itual ideas unfold as we advance. A human perception of  
divine Science, however limited, must be correct in order 24  
to be Science and subject to demonstration. A germ of in-  
finite Truth, though least in the kingdom of heaven, is the  
higher hope on earth, but it will be rejected and reviled 27  
until God prepares the soil for the seed. That which  
when sown bears immortal fruit, enriches mankind only  
when it is understood, — hence the many readings given 30  
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.*

1 **I**T is related in the seventh chapter of Luke's Gospel  
that Jesus was once the honored guest of a certain  
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  
6 A gospel narrative 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  
9 rules of rabbinical law, as positively as if she were a Hin-  
doo pariah intruding upon the household of a high-caste  
Brahman, this woman (Mary Magdalene, as she has  
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.  
15 It was therefore easy for the Magdalen to come behind

the couch and reach his feet. She bore an alabaster jar 1  
containing costly and fragrant oil, — sandal oil perhaps,  
which is in such common use in the East. Breaking 3  
the sealed jar, she perfumed Jesus' feet with the oil,  
wiping them with her long hair, which hung loosely  
about her shoulders, as was customary with women of her 6  
grade.

Did Jesus spurn the woman? Did he repel her adora-  
tion? No! He regarded her compassionately. Nor was 9  
this all. Knowing what those around him  
were saying in their hearts, especially his host, Parable of  
the creditor  
— that they were wondering why, being a prophet, the 12  
exalted guest did not at once detect the woman's immoral  
status and bid her depart, — knowing this, Jesus rebuked  
them with a short story or parable. He described two 15  
debtors, one for a large sum and one for a smaller, who  
were released from their obligations by their common  
creditor. "Which of them will love him most?" was the 18  
Master's question to Simon the Pharisee; and Simon re-  
plied, "He to whom he forgave most." Jesus approved  
the answer, and so brought home the lesson to all, follow- 21  
ing it with that remarkable declaration to the woman,  
"Thy sins are forgiven."

Why did he thus summarize her debt to divine Love? 24  
Had she repented and reformed, and did his insight  
detect this unspoken moral uprising? She  
bathed his feet with her tears before she Divine  
insight 27  
anointed them with the oil. In the absence of other  
proofs, was her grief sufficient evidence to warrant the  
expectation of her repentance, reformation, and growth 30  
in wisdom? Certainly there was encouragement in the  
mere fact that she was showing her affection for a man

1 of undoubted goodness and purity, who has since been  
rightfully regarded as the best man that ever trod this  
3 planet. Her reverence was unfeigned, and it was mani-  
fested towards one who was soon, though they knew it  
not, to lay down his mortal existence in behalf of all  
6 sinners, that through his word and works they might be  
redeemed from sensuality and sin.

Which was the higher tribute to such ineffable affec-  
9 tion, the hospitality of the Pharisee or the contrition of  
the Magdalen? This query Jesus answered  
12 the absolution of the penitent. He even said that this  
poor woman had done what his rich entertainer had neg-  
lected to do, — wash and anoint his guest's feet, a special  
15 sign of Oriental courtesy.

Here is suggested a solemn question, a question indi-  
cated by one of the needs of this age. Do Christian  
18 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  
21 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*  
24 little.

On the other hand, do they show their regard for  
Truth, or Christ, by their genuine repentance, by their  
27 broken hearts, expressed by meekness and  
Genuine human affection, as did this woman? If  
so, then it may be said of them, as Jesus said of the  
30 unwelcome visitor, that they indeed love much, because  
much is forgiven them.

Did the careless doctor, the nurse, the cook, and the

brusque business visitor sympathetically know the thorns 1  
 they plant in the pillow of the sick and the heavenly  
 homesick looking away from earth, — Oh, did 3  
 they know! — this knowledge would do much Compassion  
requisite  
 more towards healing the sick and preparing their helpers  
 for the “midnight call,” than all cries of “Lord, Lord!” 6  
 The benign thought of Jesus, finding utterance in such  
 words as “Take no thought for your life,” would heal  
 the sick, and so enable them to rise above the supposed 9  
 necessity for physical thought-taking and doctoring;  
 but if the unselfish affections be lacking, and common  
 sense and common humanity are disregarded, what men- 12  
 tal quality remains, with which to evoke healing from  
 the outstretched arm of righteousness?

If the Scientist reaches his patient through divine 15  
 Love, the healing work will be accomplished at one  
 visit, and the disease will vanish into its native Speedy  
healing  
 nothingness like dew before the morning sun- 18  
 shine. If the Scientist has enough Christly affection to  
 win his own pardon, and such commendation as the Mag-  
 dalen gained from Jesus, then he is Christian enough to 21  
 practise scientifically and deal with his patients compas-  
 sionately; and the result will correspond with the spiritual  
 intent. 24

If hypocrisy, stolidity, inhumanity, or vice finds its  
 way into the chambers of disease through the would-be  
 healer, it would, if it were possible, convert Truth  
desecrated 27  
 into a den of thieves the temple of the Holy  
 Ghost, — the patient’s spiritual power to resuscitate him-  
 self. The unchristian practitioner is not giving to mind 30  
 or body the joy and strength of Truth. The poor suffer-  
 ing heart needs its rightful nutriment, such as peace,

1 patience in tribulation, and a priceless sense of the dear  
 Father's loving-kindness.

3 In order to cure his patient, the metaphysician  
 must first cast moral evils out of himself and thus  
 6 <sup>Moral evils</sup>  
 to be cast out attain the spiritual freedom which will en-  
 able 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  
 9 and hinders him from reaching his patient's thought, —  
 yea, while mental penury chills his faith and under-  
 standing.

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  
 15 <sup>The true</sup>  
 physician 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  
 18 Mind and has not that recognition of infinite Love which  
 alone confers the healing power. Such so-called Scien-  
 tists will strain out gnats, while they swallow the camels  
 21 of bigoted pedantry.

The physician must also watch, lest he be over-  
 whelmed by a sense of the odiousness of sin and by the  
 24 <sup>Source of</sup>  
 calmness 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  
 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.

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

of spiritual healing under the napkin of its form, nor 1  
bury the *morale* of Christian Science in the grave-clothes  
of its letter. The tender word and Christian 3  
encouragement of an invalid, pitiful patience Genuine healing  
with his fears and the removal of them, are better than  
hecatombs of gushing theories, stereotyped borrowed 6  
speeches, and the doling of arguments, which are but so  
many parodies on legitimate Christian Science, aflame  
with divine Love. 9

This is what is meant by seeking Truth, Christ, not  
“for the loaves and fishes,” nor, like the Pharisee, with  
the arrogance of rank and display of scholar- 12  
ship, but like Mary Magdalene, from the sum- Gratitude and humility  
mit of devout consecration, with the oil of gladness and  
the perfume of *gratitude*, with tears of repentance and 15  
with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period  
of which Jesus spoke to his disciples, when he said: “Ye 18  
are the salt of the earth.” “Ye are the light The salt of the earth  
of the world. A city that is set on an hill can-  
not be hid.” Let us watch, work, and pray that this salt 21  
lose not its saltness, and that this light be not hid, but  
radiate and glow into noontide glory.

The infinite Truth of the Christ-cure has come to this 24  
age through a “still, small voice,” through silent utter-  
ances and divine anointing which quicken and increase  
the beneficial effects of Christianity. I long to see the 27  
consummation of my hope, namely, the student’s higher  
attainments in this line of light.

Because Truth is infinite, error should be known as 30  
nothing. Because Truth is omnipotent in goodness,  
error, Truth’s opposite, has no might. Evil is but the

1 counterpoise of nothingness. The greatest wrong is  
 but a supposititious opposite of the highest right. The  
 3 Real and  
counterfeit 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  
 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-  
 9 destroyed.

Against the fatal beliefs that error is as real as Truth,  
 that evil is equal in power to good if not superior, and that  
 12 Results of  
faith in Truth 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  
 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,  
 18 then no material suppositions can prevent us from healing  
 the sick and destroying error.

That Life is not contingent on bodily conditions is  
 21 proved, when we learn that life and man survive this  
Life independent  
of matter body. Neither evil, disease, nor death can be  
 spiritual, and the material belief in them dis-  
 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  
 27 source of all seeming sickness. Admit the existence of  
 matter, and you admit that mortality (and therefore dis-  
 ease) has a foundation in fact. Deny the existence of  
 30 matter, and you can destroy the belief in material con-  
 ditions. When fear disappears, the foundation of disease  
 is gone. Once let the mental physician believe in the

reality of matter, and he is liable to admit also the reality 1  
of all discordant conditions, and this hinders his de-  
stroying them. Thus he is unfitted for the successful 3  
treatment of disease.

In proportion as matter loses to human sense all en-  
tity as man, in that proportion does man become its 6  
master. He enters into a diviner sense of the Man's  
entity  
facts, and comprehends the theology of Jesus  
as demonstrated in healing the sick, raising the dead, 9  
and walking over the wave. All these deeds manifested  
Jesus' control over the belief that matter is substance,  
that it can be the arbiter of life or the constructor of any 12  
form of existence.

We never read that Luke or Paul made a reality of  
disease in order to discover some means of healing it. 15  
Jesus never asked if disease were acute or The Christ  
treatment  
chronic, and he never recommended atten-  
tion to laws of health, never gave drugs, never prayed 18  
to know if God were willing that a man should live. He  
understood man, whose Life is God, to be immortal, and  
knew that man has not two lives, one to be destroyed and 21  
the other to be made indestructible.

The prophylactic and therapeutic (that is, the prevent-  
ive and curative) arts belong emphatically to Christian 24  
Science, as would be readily seen, if psychology, Matter not  
medicine  
or the Science of Spirit, God, was understood.  
Unscientific methods are finding their dead level. Lim- 27  
ited to matter by their own law, what have they of the  
advantages of Mind and immortality?

No man is physically healed in wilful error or by it, 30  
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

1 every whit whole, man must be better spiritually as well  
 as physically. To be immortal, we must forsake the  
 3 No healing  
in sin 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  
 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  
 9 of cause and effect, or like producing like.

Homœopathy furnishes the evidence to the senses, that  
 symptoms, which might be produced by a certain drug,  
 12 Like curing  
like 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  
 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.

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 mor-  
 21 tal mind must be the cause of disease — tends to induce  
 disease.

According to both medical testimony and individual  
 24 experience, a drug may eventually lose its supposed power  
 and do no more for the patient. Hygienic  
Transient  
potency  
of drugs treatment also loses its efficacy. Quackery  
 27 likewise fails at length to inspire the credulity  
 of the sick, and then they cease to improve. These les-  
 sons are useful. They should naturally and genuinely  
 30 change our basis from sensation to Christian Science,  
 from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to dis-

cover the condition of matter, when in fact all is 1  
 Mind. The body is the substratum of mortal mind,  
 and this so-called mind must finally yield 3  
 to the mandate of immortal Mind. Diagnosis  
 of matter

Disquisitions on disease have a mental effect similar  
 to that produced on children by telling ghost-stories in 6  
 the dark. By those uninstructed in Christian Ghost-stories  
 inducing fear  
 Science, nothing is really understood of material 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 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-  
 age to his beliefs, no more comprehends his real being 15  
 than does the child; and the adult must be taken out of  
 his darkness, before he can get rid of the illusive suffer-  
 ings which throb through the gloaming. The way in divine 18  
 Science is the only way out of this condition.

I would not transform the infant at once into a  
 man, nor would I keep the suckling a lifelong babe. 21  
 No impossible thing do I ask when urging  
 the claims of Christian Science; but because Mind imparts  
 purity, health,  
 and beauty  
 this teaching is in advance of the age, we 24  
 should not deny our need of its spiritual unfoldment.  
 Mankind will improve through Science and Christi-  
 anity. The necessity for uplifting the race is father to 27  
 the fact that Mind can do it; for Mind can impart  
 purity instead of impurity, strength instead of weak-  
 ness, and health instead of disease. Truth is an altera- 30  
 tive in the entire system, and can make it "every whit  
 whole."

1 Remember, brain is not mind. Matter cannot be sick,  
 and Mind is immortal. The mortal body is only an erro-  
 3 <sup>Brain not</sup> <sup>intelligent</sup> neous mortal belief of mind in matter. What  
 you call matter was originally error in solu-  
 tion, elementary mortal mind, — likened by Milton to  
 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  
 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,  
 12 bind himself with his own beliefs, and then call his bonds  
 material and name them divine law.

When man demonstrates Christian Science absolutely,  
 15 he will be perfect. He can neither sin, suffer, be subject  
<sup>Veritable</sup> <sup>success</sup> to matter, nor disobey the law of God. There-  
 fore he will be as the angels in heaven. Chris-  
 18 tian 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,  
 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  
 24 falsely parading in the vestments of law.

“Whosoever shall deny me before men, him will I also  
 deny before my Father which is in heaven.” In Chris-  
 27 <sup>Recognition</sup> <sup>of benefits</sup> tian 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, super-  
 30 stition, 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.

If we are Christians on all moral questions, but are in 1  
 darkness as to the physical exemption which Christian-  
 ity includes, then we must have more faith 3  
 in God on this subject and be more alive to Disease far  
 more docile  
 than iniquity  
 His promises. It is easier to cure the most  
 malignant disease than it is to cure sin. The author has 6  
 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 9  
 modes of pathological treatment, the sick recover more  
 rapidly from disease than does the sinner from his sin.  
 Healing is easier than teaching, if the teaching is faithfully 12  
 done.

The fear of disease and the love of sin are the sources  
 of man's enslavement. "The fear of the Lord Love frees 15  
 is the beginning of wisdom," but the Scriptures from fear  
 also declare, through the exalted thought of John, that  
 "perfect Love casteth out fear." 18

The fear occasioned by ignorance can be cured; but  
 to remove the effects of fear produced by sin, you must  
 rise above both fear and sin. Disease is expressed not 21  
 so much by the lips as in the functions of the body. Es-  
 tablish the scientific sense of health, and you relieve the  
 oppressed organ. The inflammation, decomposition, or 24  
 deposit will abate, and the disabled organ will resume its  
 healthy functions.

When the blood rushes madly through the veins or 27  
 languidly creeps along its frozen channels, we call these  
 conditions disease. This is a misconception. Mind circu-  
 lates blood 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

1 which mortal mind has decided upon as essential for  
health. Anodynes, counter-irritants, and depletion never  
3 reduce inflammation scientifically, but the truth of being,  
whispered into the ear of mortal mind, will bring relief.

Hatred and its effects on the body are removed by  
6 Love. Because mortal mind seems to be conscious, the  
Mind can sick say: "How can my mind cause a disease  
destroy all ills I never thought of and knew nothing about,  
9 until it appeared on my body?" The author has an-  
swered this question in her explanation of disease as origi-  
nating in human belief before it is consciously apparent  
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-  
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  
18 argument against the mental origin of disease. You con-  
fess to ignorance of the future and incapacity to preserve  
your own existence, and this belief helps rather than  
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  
24 are less firm because of your fear, and ignorance of mental  
cause and effect.

Heat and cold are products of mortal mind. The body,  
27 when bereft of mortal mind, at first cools, and after-  
wards it is resolved into its primitive mortal  
Temperature is mental elements. Nothing that lives ever dies, and  
30 *vice versa*. Mortal mind produces animal heat, and then  
expels it through the abandonment of a belief, or in-  
creases it to the point of self-destruction. Hence it is

mortal mind, not matter, which says, "I die." Heat 1  
 would pass from the body as painlessly as gas dissipates  
 into the air when it evaporates but for the belief that in- 3  
 flammation and pain must accompany the separation of  
 heat from the body.

Chills and heat are often the form in which fever mani- 6  
 fests itself. Change the mental state, and the chills and  
 fever disappear. The old-school physician  
 proves this when his patient says, "I am better," Science  
 versus  
 hypnotism 9  
 but the patient believes that matter, not mind,  
 has helped him. The Christian Scientist demonstrates  
 that divine Mind heals, while the hypnotist dispossesses 12  
 the patient of his individuality in order to control him.  
 No person is benefited by yielding his mentality to any  
 mental despotism or malpractice. All unscientific mental 15  
 practice is erroneous and powerless, and should be under-  
 stood and so rendered fruitless. The genuine Christian  
 Scientist is adding to his patient's mental and moral power, 18  
 and is increasing his patient's spirituality while restoring  
 him physically through divine Love.

Palsy is a belief that matter governs mortals, and can 21  
 paralyze the body, making certain portions of  
 it motionless. Destroy the belief, show mortal Cure for  
 palsy  
 mind that muscles have no power to be lost, for Mind is 24  
 supreme, and you cure the palsy.

Consumptive patients always show great hopeful-  
 ness and courage, even when they are supposed to be in 27  
 hopeless danger. This state of mind seems  
 anomalous except to the expert in Christian Latent fear  
 diagnosed  
 Science. This mental state is not understood, simply 30  
 because it is a stage of fear so excessive that it amounts  
 to fortitude. The belief in consumption presents to mor-

1 tal thought a hopeless state, an image more terrifying than  
 2 that of most other diseases. The patient turns involun-  
 3 tarily from the contemplation of it, but though unacknowl-  
 edged, the latent fear and the despair of recovery remain  
 in thought.

6 Just so is it with the greatest sin. It is the most subtle,  
 and does its work almost self-deceived. The diseases

9 <sup>Insidious</sup>  
<sup>concepts</sup> deemed dangerous sometimes come from the  
 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  
 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  
 15 flowed through mortal veins and simulated a corporeal  
 sense of life.

If the body is material, it cannot, for that very reason,  
 18 suffer with a fever. Because the so-called material body

21 <sup>Remedy</sup>  
<sup>for fever</sup> is a mental concept and governed by mortal  
 mind, it manifests only what that so-called

mind expresses. Therefore the efficient remedy is to  
 destroy the patient's false belief by both silently and audi-  
 bly arguing the true facts in regard to harmonious

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,

and you end fever. Some people, mistaught as to Mind-  
 science, inquire when it will be safe to check a fever.

27 Know that in Science you cannot check a fever after ad-  
 mitting that it must have its course. To fear and admit

30 the power of disease, is to paralyze mental and scientific  
 demonstration.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought 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.

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 Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated.

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually 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 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 this way what are termed organic diseases as readily as functional difficulties.

The cause of all so-called disease is mental, a mortal 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. Without 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-

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.

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 is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it. God 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 inconceivable; and if such a power could be divinely directed, it would manifest less wisdom than we usually find displayed in human governments.

If disease can attack and control the body without 1  
 the consent of mortals, sin can do the same, for both  
 are errors, announced as partners in the be- 3  
 ginning. The Christian Scientist finds only Jurisdiction  
of Mind  
 effects, where the ordinary physician looks for causes.  
 The real jurisdiction of the world is in Mind, controlling 6  
 every effect and recognizing all causation as vested in  
 divine Mind.

A felon, on whom certain English students experi- 9  
 mented, fancied himself bleeding to death, and died be-  
 cause of that belief, when only a stream of  
 warm water was trickling over his arm. Had Power of  
imagination 12  
 he known his sense of bleeding was an illusion, he would  
 have risen above the false belief. Let the despairing in-  
 valid, inspecting the hue of her blood on a cambric hand- 15  
 kerchief, think of the experiment of those Oxford boys,  
 who caused the death of a man, when not a drop of his  
 blood was shed. Then let her learn the opposite state- 18  
 ment of Life as taught in Christian Science, and she will  
 understand that she is not dying on account of the state of  
 her blood, but is suffering from her belief that blood is 21  
 destroying her life. The so-called vital current does not  
 affect the invalid's health, but her belief produces the  
 very results she dreads. 24

Fevers are errors of various types. The quickened  
 pulse, coated tongue, febrile heat, dry skin, pain in the  
 head and limbs, are pictures drawn on the Fevers the  
effect of fear 27  
 body by a mortal mind. The images, held in  
 this disturbed mind, frighten conscious thought. Unless  
 the fever-picture, drawn by millions of mortals and im- 30  
 aged on the body through the belief that mind is in matter  
 and discord is as real as harmony, is destroyed through

1 Science, it may rest at length on some receptive thought,  
 and become a fever case, which ends in a belief called  
 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-  
 6 stone of the corner, "but on whomsoever it shall fall, it  
 will grind him to powder."

Contending for the evidence or indulging the demands  
 9 of sin, disease, or death, we virtually contend against  
 the control of Mind over body, and deny the  
 12 <sup>Misdirected</sup> contention power of Mind to heal. This false method  
 is as though the defendant should argue for the plaintiff  
 in favor of a decision which the defendant knows will  
 be turned against himself.

15 The physical effects of fear illustrate its illusion. Gaz-  
 ing at a chained lion, crouched for a spring, should not  
 18 <sup>Benefits of</sup> metaphysics terrify a man. The body is affected only with  
 the belief of disease produced by a so-called  
 mind ignorant of the truth which chains disease. Noth-  
 ing but the power of Truth can prevent the fear of  
 21 error, and prove man's dominion over error.

Many years ago the author made a spiritual discov-  
 ery, the scientific evidence of which has accumulated to  
 24 <sup>A higher</sup> discovery prove that the divine Mind produces in man  
 health, harmony, and immortality. Gradu-  
 ally this evidence will gather momentum and clearness,  
 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  
 30 God endows this opposing power with strength to be used  
 against Himself, against Life, health, harmony.

Every law of matter or the body, supposed to govern

man, is rendered null and void by the law of Life, God. 1  
 Ignorant of our God-given rights, we submit to unjust  
 decrees, and the bias of education enforces 3  
 this slavery. Be no more willing to suffer the Ignorance  
of our rights  
 illusion that you are sick or that some disease is develop- 6  
 ing in the system, than you are to yield to a sinful temp- 6  
 tation on the ground that sin has its necessities.

When infringing some supposed law, you say that  
 there is danger. This fear is the danger and induces the 9  
 physical effects. We cannot in reality suffer No laws  
of matter  
 from breaking anything except a moral or No laws  
of matter  
 spiritual law. The so-called laws of mortal belief are 12  
 destroyed by the understanding that Soul is immortal,  
 and that mortal mind cannot legislate the times, periods,  
 and types of disease, with which mortals die. God is the 15  
 lawmaker, but He is not the author of barbarous codes.  
 In infinite Life and Love there is no sickness, sin, nor  
 death, and the Scriptures declare that we live, move, and 18  
 have our being in the infinite God.

Think less of the enactments of mortal mind, and you  
 will sooner grasp man's God-given dominion. You must 21  
 understand your way out of human theories God-given  
dominion  
 relating to health, or you will never believe  
 that you are quite free from some ailment. The har- 24  
 mony and immortality of man will never be reached  
 without the understanding that Mind is not in matter.  
 Let us banish sickness as an outlaw, and abide by the 27  
 rule of perpetual harmony, — God's law. It is man's  
 moral right to annul an unjust sentence, a sentence never  
 inflicted by divine authority. 30

Christ Jesus overruled the error which would impose  
 penalties for transgressions of the physical laws of

1 health; he annulled supposed laws of matter, opposed  
 2 to the harmonies of Spirit, lacking divine au-  
 3 <sup>Begin</sup> <sup>rightly</sup> thority and having only human approval for  
 their sanction.

If half the attention given to hygiene were given to the  
 6 study of Christian Science and to the spiritualization of  
 7 <sup>Hygiene</sup> <sup>excessive</sup> thought, this alone would usher in the millen-  
 8 nium. Constant bathing and rubbing to alter  
 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  
 12 of making clean merely the outside of the platter.

He, who is ignorant of what is termed hygienic law, is  
 more receptive of spiritual power and of faith in one  
 15 <sup>Blissful</sup> <sup>ignorance</sup> God, than is the devotee of supposed hygienic  
 law, who comes to teach the so-called igno-  
 rant one. Must we not then consider the so-called law  
 18 of matter a canon "more honored in the breach than  
 the observance"? A patient thoroughly booked in medi-  
 cal theories is more difficult to heal through Mind than  
 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."

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,  
 27 — supporting the power of Mind over the body and show-  
 ing me the nothingness of the so-called pleasures and pains  
 of sense. The treatises I had read and the medicines I  
 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,

but mental, and I was cured when I learned my way in 1  
Christian Science."

We need a clean body and a clean mind, — a body 3  
rendered pure by Mind as well as washed by water.  
One says: "I take good care of my body." A clean mind  
and body 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  
it most out of his thought, and, like the Apostle Paul, is 9  
"willing rather to be absent from the body, and to be pres-  
ent with the Lord."

A hint may be taken from the emigrant, whose filth 12  
does not affect his happiness, because mind and body  
rest on the same basis. To the mind equally gross, dirt  
gives no uneasiness. It is the native element of such a 15  
mind, which is symbolized, and not chafed, by its sur-  
roundings; but impurity and uncleanness, which do  
not trouble the gross, could not be borne by the refined. 18  
This shows that the mind must be clean to keep the body  
in proper condition.

The tobacco-user, eating or smoking poison for half a 21  
century, sometimes tells you that the weed preserves  
his health, but does this make it so? Does his Beliefs  
illusiv 24  
assertion prove the use of tobacco to be a salu-  
brious habit, and man to be the better for it? Such in-  
stances only prove the illusive physical effect of a false  
belief, confirming the Scriptural conclusion concerning a 27  
man, "As he thinketh in his heart, so is he."

The movement-cure — pinching and pounding the poor  
body, to make it sensibly well when it ought to be in- 30  
sensibly so — is another medical mistake, resulting from  
the common notion that health depends on inert matter

1 instead of on Mind. Can matter, or what is termed  
matter, either feel or act without mind?

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

6 <sup>Corporeal</sup>  
<sup>penalties</sup> 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,

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

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  
15 grand verities of Christian Science.

If exposure to a draught of air while in a state of  
perspiration is followed by chills, dry cough, influenza,

18 <sup>Not matter,</sup>  
<sup>but Mind</sup> congestive symptoms in the lungs, or hints of  
inflammatory rheumatism, your Mind-remedy  
is safe and sure. If you are a Christian Scientist, such

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

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

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.

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

human system will be acknowledged. It is proverbial 1  
 that Florence Nightingale and other philanthropists en- 2  
 gaged in humane labors have been able to Benefit of 3  
 undergo without sinking fatigues and expo- philanthropy  
 sures which ordinary people could not endure. The ex- 4  
 planation lies in the support which they derived from 5  
 the divine law, rising above the human. The spiritual 6  
 demand, quelling the material, supplies energy and en- 7  
 durance surpassing all other aids, and forestalls the 8  
 penalty which our beliefs would attach to our best 9  
 deeds. Let us remember that the eternal law of right, 10  
 though it can never annul the law which makes sin its 11  
 own executioner, exempts man from all penalties but 12  
 those due for wrong-doing.

Constant toil, deprivations, exposures, and all untow- 13  
 ard conditions, *if without sin*, can be experienced with- 14  
 out suffering. Whatever it is your duty to do, Honest toil 15  
 you can do without harm to yourself. If you has no 16  
 sprain the muscles or wound the flesh, your penalty 17  
 remedy is at hand. Mind decides whether or not the 18  
 flesh shall be discolored, painful, swollen, and inflamed. 19  
 20

You say that you have not slept well or have overeaten. 21  
 You are a law unto yourself. Saying this and believing 22  
 it, you will suffer in proportion to your belief Our sleep 23  
 and fear. Your sufferings are not the penalty and food 24  
 for having broken a law of matter, for it is a law of mortal 25  
 mind which you have disobeyed. You say or think, be- 26  
 cause you have partaken of salt fish, that you must be 27  
 thirsty, and you are thirsty accordingly; while the oppo- 28  
 site belief would produce the opposite result. 29  
 30

Any supposed information, coming from the body or 31  
 from inert matter as if either were intelligent, is an illu- 32

1 sion of mortal mind, — one of its dreams. Realize that  
 3 Doubtful  
evidence the evidence of the senses is not to be accepted  
 in the case of sickness, any more than it is in  
 the case of sin.

Expose the body to certain temperatures, and belief  
 6 says that you may catch cold and have catarrh; but no  
 9 Climate  
and belief such result occurs without mind to demand  
 it and produce it. So long as mortals declare  
 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  
 12 the belief. The author has in too many instances healed  
 disease through the action of Truth on the minds of mor-  
 tals, and the corresponding effects of Truth on the body,  
 15 not to know that this is so.

A blundering despatch, mistakenly announcing the  
 death of a friend, occasions the same grief that the friend's  
 18 Erroneous  
despatch real death would bring. You think that your  
 anguish is occasioned by your loss. Another  
 despatch, correcting the mistake, heals your grief, and  
 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  
 24 for grief, and divine wisdom will then be understood.  
 Error, not Truth, produces all the suffering on earth.

If a Christian Scientist had said, while you were labor-  
 27 ing under the influence of the belief of grief, "Your sor-  
 30 Mourning  
causeless row is without cause," you would not have  
 understood him, although the correctness of  
 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

perceive this to be true when we grow into the understanding of Life, and know that there is no death. 1

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 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, 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 the assurances of immortality, opposed to mortality. 3 6 9 12

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and 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 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 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 love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant. 15 18 21 24

The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering. 27 30

1 The Christian martyrs were prophets of Christian  
 Science. Through the uplifting and consecrating power  
 3 of divine Truth, they obtained a victory over the corpo-  
 real senses, a victory which Science alone can explain.  
 Stolidity, which is a resisting state of mortal mind, suffers  
 6 less, only because it knows less of material law.

The Apostle John testified to the divine basis of Chris-  
 tian Science, when dire inflictions failed to destroy his  
 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.

12 Admit the common hypothesis that food is the nutri-  
 ment of life, and there follows the necessity for another  
 admission in the opposite direction, — that  
 15 <sup>Sustenance</sup>  
<sup>spiritual</sup> 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  
 18 health-theories. They are self-contradictory and self-de-  
 structive, constituting a "kingdom divided against itself,"  
 which is "brought to desolation." If food was prepared  
 21 by Jesus for his disciples, it cannot destroy life.

The fact is, food does not affect the absolute Life of  
 man, and this becomes self-evident, when we learn that  
 24 <sup>God</sup>  
<sup>sustains man</sup> 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  
 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  
 30 neither eat to live nor live to eat.

If mortals think that food disturbs the harmonious  
 functions of mind and body, either the food or this thought

must be dispensed with, for the penalty is coupled with 1  
 the belief. Which shall it be? If this decision be left  
 to Christian Science, it will be given in behalf 3  
 of the control of Mind over this belief and every Diet and digestion  
 erroneous belief, or material condition. The less we  
 know or think about hygiene, the less we are predisposed 6  
 to sickness. Recollect that it is not the nerves, not mat-  
 ter, but mortal mind, which reports food as undigested.  
 Matter does not inform you of bodily derangements; it 9  
 is supposed to do so. This pseudo-mental testimony can  
 be destroyed only by the better results of Mind's oppo-  
 site evidence. 12

Our dietetic theories first admit that food sustains the  
 life of man, and then discuss the certainty that food can  
 kill man. This false reasoning is rebuked in Scripture rebukes 15  
 Scripture by the metaphors about the fount  
 and stream, the tree and its fruit, and the kingdom di-  
 vided against itself. If God has, as prevalent theories 18  
 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. 21

Materialists contradict their own statements. Their  
 belief in material laws and in penalties for their infrac-  
 tion is the ancient error that there is fraternity Ancient confusion 24  
 between pain and pleasure, good and evil, God  
 and Satan. This belief totters to its falling before the  
 battle-axe of Science. 27

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 30  
 complication of symptoms connected with this belief. I  
 cured her in a few minutes. One instant she spoke de-

1 sparingly of herself. The next minute she said, "My  
 food is all digested, and I should like something more  
 3 to eat."

We cannot deny that Life is self-sustained, and we  
 should never deny the everlasting harmony of Soul, sim-  
 6 <sup>Ultimate</sup> <sup>harmony</sup> ply because, to the mortal senses, there is seem-  
 ing discord. It is our ignorance of God, the  
 divine Principle, which produces apparent discord, and  
 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.

12 When the first symptoms of disease appear, dispute the  
 testimony of the material senses with divine Science. Let  
 15 <sup>Unnecessary</sup> <sup>prostration</sup> your higher sense of justice destroy the false  
 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-  
 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  
 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  
 24 law of His to support the necessity either of sin or sick-  
 ness, but you have divine authority for denying that neces-  
 sity and healing the sick.

27 "Agree to disagree" with approaching symptoms of  
 chronic or acute disease, whether it is cancer, consump-  
 30 <sup>Treatment</sup> <sup>of disease</sup> tion, or smallpox. Meet the incipient stages  
 of disease with as powerful mental opposi-  
 tion as a legislator would employ to defeat the passage of  
 an inhuman law. Rise in the conscious strength of the

spirit of Truth to overthrow the plea of mortal mind, 1  
*alias* matter, arrayed against the supremacy of Spirit.  
 Blot out the images of mortal thought and its beliefs in 3  
 sickness and sin. Then, when thou art delivered to the  
 judgment of Truth, Christ, the judge will say, "Thou  
 art whole!" 6

Instead of blind and calm submission to the incipient  
 or advanced stages of disease, rise in rebellion against  
 them. Banish the belief that you can possi- 9  
 bly entertain a single intruding pain which can- Righteous  
rebellion  
 not be ruled out by the might of Mind, and in this way  
 you can prevent the development of pain in the body. 12  
 No law of God hinders this result. It is error to suffer  
 for aught but your own sins. Christ, or Truth, will de-  
 stroy all other supposed suffering, and real suffering for 15  
 your own sins will cease in proportion as the sin ceases.

Justice is the moral signification of law. Injustice de-  
 clares the absence of law. When the body is supposed 18  
 to say, "I am sick," never plead guilty. Since Contradict  
error  
 matter cannot talk, it must be mortal mind  
 which speaks; therefore meet the intimation with a pro- 21  
 test. If you say, "I am sick," you plead guilty. Then  
 your adversary will deliver you to the judge (mortal  
 mind), and the judge will sentence you. Disease has 24  
 no intelligence to declare itself something and announce  
 its name. Mortal mind alone sentences itself. Therefore  
 make your own terms with sickness, and be just to yourself 27  
 and to others.

Mentally contradict every complaint from the body,  
 and rise to the true consciousness of Life as 30  
 Love, — as all that is pure, and bearing the Sin to be  
overcome  
 fruits of Spirit. Fear is the fountain of sickness,

1 and you master fear and sin through divine Mind; hence  
 it is through divine Mind that you overcome disease.  
 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,  
 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  
 9 take antagonistic grounds against all that is opposed to  
 the health, holiness, and harmony of man, God's image.

The physical affirmation of disease should always be  
 12 met with the mental negation. Whatever benefit is pro-  
 duced on the body, must be expressed men-  
 14 Illusions about nerves tally, and thought should be held fast to this  
 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-  
 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  
 21 otherwise. If you decide that climate or atmosphere is  
 unhealthy, it will be so to you. Your decisions will mas-  
 ter you, whichever direction they take.

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 har-  
 27 Guarding the door moniously. When the condition is present  
 which you say induces disease, whether it be air, exercise,  
 heredity, contagion, or accident, then perform your office  
 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

pleasure must come through mind, and like a watchman 1  
 forsaking his post, we admit the intruding belief, forget-  
 ting that through divine help we can forbid this entrance. 3

The body seems to be self-acting, only because mortal  
 mind is ignorant of itself, of its own actions, and of their  
 results, — ignorant that the predisposing, re- The strength 6  
 mote, and exciting cause of all bad effects is a of Spirit  
 law of so-called mortal mind, not of matter. Mind is the  
 master of the corporeal senses, and can conquer sickness, 9  
 sin, and death. Exercise this God-given authority. Take  
 possession of your body, and govern its feeling and action.  
 Rise in the strength of Spirit to resist all that is unlike 12  
 good. God has made man capable of this, and nothing  
 can vitiate the ability and power divinely bestowed on  
 man. 15

Be firm in your understanding that the divine Mind  
 governs, and that in Science man reflects God's govern-  
 ment. Have no fear that matter can ache, No pain 18  
 swell, and be inflamed as the result of a law in matter  
 of any kind, when it is self-evident that matter can have  
 no pain nor inflammation. Your body would suffer no 21  
 more from tension or wounds than the trunk of a tree  
 which you gash or the electric wire which you stretch,  
 were it not for mortal mind. 24

When Jesus declares that "the light of the body is the  
 eye," he certainly means that light depends upon Mind,  
 not upon the complex humors, lenses, muscles, the iris 27  
 and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter  
 cannot be. A false belief is both the tempter No real 30  
 and the tempted, the sin and the sinner, the disease  
 disease and its cause. It is well to be calm in sickness;

1 to be hopeful is still better; but to understand that sick-  
 2 ness is not real and that Truth can destroy its seeming  
 3 reality, is best of all, for this understanding is the uni-  
 4 versal and perfect remedy.

5 By conceding power to discord, a large majority of  
 6 doctors depress mental energy, which is the only real  
 7 Recuperation recuperative power. Knowledge that we  
 8 mental can accomplish the good we hope for, stimu-  
 9 lates the system to act in the direction which Mind points  
 10 out. The admission that any bodily condition is beyond  
 11 the control of Mind disarms man, prevents him from  
 12 helping himself, and enthrones matter through error. To  
 13 those struggling with sickness, such admissions are dis-  
 14 couraging, — as much so as would be the advice to a man  
 15 who is down in the world, that he should not try to rise  
 16 above his difficulties.

17 Experience has proved to the author the fallacy of  
 18 material systems in general, — that their theories are  
 19 sometimes pernicious, and that their denials are better  
 20 than their affirmations. Will you bid a man let evils  
 21 overcome him, assuring him that all misfortunes are from  
 22 God, against whom mortals should not contend? Will  
 23 you tell the sick that their condition is hopeless, unless it  
 24 can be aided by a drug or climate? Are material means  
 25 the only refuge from fatal chances? Is there no divine  
 26 permission to conquer discord of every kind with harmony,  
 27 with Truth and Love?

28 We should remember that Life is God, and that God  
 29 Arguing is omnipotent. Not understanding Christian  
 30 wrongly Science, the sick usually have little faith in  
 31 it till they feel its beneficent influence. This shows  
 32 that faith is not the healer in such cases. The sick

unconsciously argue for suffering, instead of against it. 1  
 They admit its reality, whereas they should deny it.  
 They should plead in opposition to the testimony of the 3  
 deceitful senses, and maintain man's immortality and  
 eternal likeness to God.

Like the great Exemplar, the healer should speak to 6  
 disease as one having authority over it, leaving Soul to  
 master the false evidences of the corporeal senses and to assert its claims over mortal- Divine authority 9  
 ity and disease. The same Principle cures both sin and  
 sickness. When divine Science overcomes faith in a car-  
 nal mind, and faith in God destroys all faith in sin and in 12  
 material methods of healing, then sin, disease, and death  
 will disappear.

Prayers, in which God is not asked to heal but is be- 15  
 sought to take the patient to Himself, do not benefit the  
 sick. An ill-tempered, complaining, or deceit- Aids in sickness 18  
 ful person should not be a nurse. The nurse  
 should be cheerful, orderly, punctual, patient, full of  
 faith, — receptive to Truth and Love.

It is mental quackery to make disease a reality — to 21  
 hold it as something seen and felt — and then to attempt  
 its cure through Mind. It is no less erroneous Mental quackery 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  
 physical belief. Mental practice, which holds disease 27  
 as a reality, fastens disease on the patient, and it may  
 appear in a more alarming form.

The knowledge that brain-lobes cannot kill a man nor 30  
 affect the functions of mind would prevent the brain from  
 becoming diseased, though a moral offence is indeed the

1 worst of diseases. One should never hold in mind  
 the thought of disease, but should efface from  
 3 Effacing  
 images of  
 disease thought all forms and types of disease, both for  
 one's own sake and for that of the patient.

Avoid talking illness to the patient. Make no unne-  
 6 cessary inquiries relative to feelings or disease. Never  
Avoid talking  
 disease startle with a discouraging remark about re-  
 9 coverly, nor draw attention to certain symp-  
 toms 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  
 12 thought the expectation of growing worse before a crisis  
 is passed.

The refutation of the testimony of material sense is  
 15 not a difficult task in view of the conceded falsity of this  
False testimony  
 refuted testimony. The refutation becomes arduous,  
 18 true, but solely on account of the tenacity of belief in its  
 truth, due to the force of education and the overwhelm-  
 ing weight of opinions on the wrong side, — all teaching  
 21 that the body suffers, as if matter could have sensation.

At the right time explain to the sick the power which  
 their beliefs exercise over their bodies. Give them divine  
 24 Healthful  
 explanation and wholesome understanding, with which to  
 combat their erroneous sense, and so efface the  
 images of sickness from mortal mind. Keep distinctly in  
 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  
 30 and sensation. It breaks the dream of disease to under-  
 stand that sickness is formed by the human mind, not by  
 matter nor by the divine Mind.

By not perceiving vital metaphysical points, not seeing 1  
 how mortal mind affects the body, — acting beneficially  
 or injuriously on the health, as well as on the 3  
 morals and the happiness of mortals, — we are Misleading  
 methods  
 misled in our conclusions and methods. We throw the  
 mental influence on the wrong side, thereby actually in- 6  
 juring those whom we mean to bless.

Suffering is no less a mental condition than is enjoy-  
 ment. You cause bodily sufferings and increase them 9  
 by admitting their reality and continuance, Remedy for  
 accidents  
 as directly as you enhance your joys by be-  
 lieving them to be real and continuous. When an ac- 12  
 cident happens, you think or exclaim, “I am hurt!”  
 Your thought is more powerful than your words, more  
 powerful than the accident itself, to make the injury 15  
 real.

Now reverse the process. Declare that you are not hurt  
 and understand the reason why, and you will find the 18  
 ensuing good effects to be in exact proportion to your  
 disbelief in physics, and your fidelity to divine meta-  
 physics, confidence in God as All, which the Scriptures 21  
 declare Him to be.

To heal the sick, one must be familiar with the great  
 verities of being. Mortals are no more material in their 24  
 waking hours than when they act, walk, see, Independent  
 mentality  
 hear, enjoy, or suffer in dreams. We can  
 never treat mortal mind and matter separately, because 27  
 they combine as one. Give up the belief that mind  
 is, even temporarily, compressed within the skull, and  
 you will quickly become more manly or womanly. You 30  
 will understand yourself and your Maker better than  
 before.

1 Sometimes Jesus called a disease by name, as when he  
 said to the epileptic boy, "Thou dumb and deaf spirit, I  
 3 Naming charge thee, come out of him, and enter no  
maladies more into him." It is added that "the spirit  
 [error] cried, and rent him sore and came out of him, and  
 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  
 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  
 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  
 15 whole, like as the other."

Homœopathic remedies, sometimes not containing a  
 particle of medicine, are known to relieve the symptoms  
 18 The action of disease. What produces the change? It is  
of faith the faith of the doctor and the patient, which  
 reduces self-inflicted sufferings and produces a new effect  
 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  
 24 in matter.

So also faith, cooperating with a belief in the healing  
 effects of time and medication, will soothe fear and change  
 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-  
 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

no power, no intelligence, for God is good, and therefore 1  
good is infinite, is All.

You say that certain material combinations produce 3  
disease; but if the material body causes disease, can  
matter cure what matter has caused? Mortal Corporeal  
mind prescribes the drug, and administers it. combinations 6  
Mortal mind plans the exercise, and puts the body through  
certain motions. No gastric gas accumulates, not a se-  
cretion nor combination can operate, apart from the 9  
action of mortal thought, *alias* mortal mind.

So-called mortal mind sends its despatches over its  
body, but this so-called mind is both the service and 12  
message of this telegraphy. Nerves are un- Automatic  
able to talk, and matter can return no an- mechanism  
swer to immortal Mind. If Mind is the only actor, how 15  
can mechanism be automatic? Mortal mind perpetuates  
its own thought. It constructs a machine, manages it,  
and then calls it material. A mill at work or the action 18  
of a water-wheel is but a derivative from, and continua-  
tion of, the primitive mortal mind. Without this force  
the body is devoid of action, and this deadness shows 21  
that so-called mortal life is mortal mind, not matter.

Scientifically speaking, there is no mortal mind out of  
which to make material beliefs, springing from illusion. 24  
This misnamed mind is not an entity. It is Mental  
only a false sense of matter, since matter is not strength  
sensible. The one Mind, God, contains no mortal opin- 27  
ions. All that is real is included in this immortal Mind.

Our Master asked: "How can one enter into a strong  
man's house and spoil his goods, except he first Confirmation 30  
bind the strong man?" In other words: How in a parable  
can I heal the body, without beginning with so-called

1 mortal mind, which directly controls the body? When  
 2 disease is once destroyed in this so-called mind, the fear  
 3 of disease is gone, and therefore the disease is thor-  
 4 oughly cured. Mortal mind is "the strong man," which  
 5 must be held in subjection before its influence upon health  
 6 and morals can be removed. This error conquered, we  
 7 can despoil "the strong man" of his goods, — namely, of  
 8 sin and disease.

9 Mortals obtain the harmony of health, only as they  
 10 forsake discord, acknowledge the supremacy of divine  
 11 Mind, and abandon their material beliefs.  
 12 Eradicate  
error from  
thought Eradicate the image of disease from the per-  
 13 turbed thought before it has taken tangible  
 14 shape in conscious thought, *alias* the body, and you pre-  
 15 vent the development of disease. This task becomes easy,  
 16 if you understand that every disease is an error, and has  
 17 no character nor type, except what mortal mind assigns to  
 18 it. By lifting thought above error, or disease, and con-  
 19 tending persistently for truth, you destroy error.

20 When we remove disease by addressing the disturbed  
 21 mind, giving no heed to the body, we prove that thought  
 22 Mortal mind  
controlled alone creates the suffering. Mortal mind  
 23 rules all that is mortal. We see in the body  
 24 the images of this mind, even as in optics we see painted  
 25 on the retina the image which becomes visible to the  
 26 senses. The action of so-called mortal mind must be  
 27 destroyed by the divine Mind to bring out the harmony  
 28 of being. Without divine control there is discord, mani-  
 29 fest as sin, sickness, and death.

30 The Scriptures plainly declare the baneful influence of  
 31 sinful thought on the body. Even our Master felt this.  
 32 It is recorded that in certain localities he did not many

mighty works "because of their unbelief" in Truth. Any 1  
 human error is its own enemy, and works against itself;  
 it does nothing in the right direction and much 3  
 in the wrong. If so-called mind is cherishing Mortal mind  
not a healer 3  
 evil passions and malicious purposes, it is not a healer,  
 but it engenders disease and death. 6

If faith in the truth of being, which you impart men-  
 tally while destroying error, causes chemicalization (as  
 when an alkali is destroying an acid), it is be- 9  
 cause the truth of being must transform the Effect of  
opposites 9  
 error to the end of producing a higher manifestation.  
 This fermentation should not aggravate the disease, but 12  
 should be as painless to man as to a fluid, since matter  
 has no sensation and mortal mind only feels and sees  
 materially. 15

What I term *chemicalization* is the upheaval produced  
 when immortal Truth is destroying erroneous mortal be-  
 lief. Mental chemicalization brings sin and sickness to 18  
 the surface, forcing impurities to pass away, as is the case  
 with a fermenting fluid.

The only effect produced by medicine is dependent upon 21  
 mental action. If the mind were parted from the body,  
 could you produce any effect upon the brain Medicine  
and brain 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?

Until the advancing age admits the efficacy and suprem- 27  
 acy of Mind, it is better for Christian Scientists to leave  
 surgery and the adjustment of broken bones Skilful  
surgery 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.

1 Christian Science is always the most skilful surgeon, but  
 2 surgery is the branch of its healing which will be last  
 3 acknowledged. However, it is but just to say that the  
 4 author has already in her possession well-authenticated  
 5 records of the cure, by herself and her students through  
 6 mental surgery alone, of broken bones, dislocated joints,  
 7 and spinal vertebræ.

8 The time approaches when mortal mind will forsake  
 9 its corporeal, structural, and material basis, when im-  
 10 mortal Mind and its formations will be appre-  
 11 <sup>Indestructible</sup> <sup>life of man</sup> hended in Science, and material beliefs will  
 12 not interfere with spiritual facts. Man is indestructible  
 13 and eternal. Sometime it will be learned that mortal  
 14 mind constructs the mortal body with this mind's own  
 15 mortal materials. In Science, no breakage nor dislocation  
 16 can really occur. You say that accidents, injuries, and  
 17 disease kill man, but this is not true. The life of man is  
 18 Mind. The material body manifests only what mortal  
 19 mind believes, whether it be a broken bone, disease, or sin.

20 We say that one human mind can influence another and  
 21 in this way affect the body, but we rarely remember that  
 22 <sup>The evil of</sup> <sup>mesmerism</sup> we govern our own bodies. The error, mes-  
 23 merism — or hypnotism, to use the recent term  
 24 — illustrates the fact just stated. The operator would  
 25 make his subjects believe that they cannot act voluntarily  
 26 and handle themselves as they should do. If they yield  
 27 to this influence, it is because their belief is not better  
 28 instructed by spiritual understanding. Hence the proof  
 29 that hypnotism is not scientific; Science cannot produce  
 30 both disorder and order. The involuntary pleasure or  
 31 pain of the person under hypnotic control is proved to be  
 32 a belief without a real cause.

So the sick through their beliefs have induced their own 1  
diseased conditions. The great difference between vol-  
untary and involuntary mesmerism is that vol- 2  
untary mesmerism is induced consciously and 3  
should and does cause the perpetrator to suffer, while self-  
mesmerism is induced unconsciously and by his mistake 6  
a man is often instructed. In the first instance it is under-  
stood that the difficulty is a mental illusion, while in the 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- 12  
ity, both have their origin in the human mind, and can be  
healed only by the divine Mind.

You command the situation if you understand that  
mortal existence is a state of self-deception and not the 15  
truth of being. Mortal mind is constantly  
producing on mortal body the results of false 16  
opinions; and it will continue to do so, until mortal 18  
error is deprived of its imaginary powers by Truth,  
which sweeps away the gossamer web of mortal illusion.  
The most Christian state is one of rectitude and spir- 21  
itual understanding, and this is best adapted for heal-  
ing the sick. Never conjure up some new discovery from  
dark forebodings regarding disease and then acquaint 24  
your patient with it.

The mortal so-called mind produces all that is unlike  
the immortal Mind. The human mind determines the 27  
nature of a case, and the practitioner improves  
or injures the case in proportion to the truth 28  
or error which influences his conclusions. The mental 30  
conception and development of disease are not under-  
stood by the patient, but the physician should be familiar

1 with mental action and its effect in order to judge the case according to Christian Science.

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  
 6 <sup>Appetites to be abandoned</sup> destroy these errors with the truth of being, — 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 appetites. 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  
 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  
 15 fulfilled and reformation cancels the crime. The healthy sinner is the hardened sinner.

The temperance reform, felt all over our land, results  
 18 from metaphysical healing, which cuts down every tree that brings not forth good fruit. This con-  
 21 <sup>Temperance reform</sup> viction, that there is no real pleasure in sin, 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,  
 24 and this knowledge strengthens his moral courage and increases his ability to master evil and to love good.

Healing the sick and reforming the sinner are one and  
 27 the same thing in Christian Science. Both cures require the same method and are inseparable in Truth.  
 30 <sup>Sin or fear the root of sickness</sup> Hatred, envy, dishonesty, fear, and so forth, 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

from his destroyers. The basic error is mortal mind. 1  
 Hatred inflames the brutal propensities. The indulgence  
 of evil motives and aims makes any man, who is above the 3  
 lowest type of manhood, a hopeless sufferer.

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, 6  
 to conquer lust with chastity, revenge with  
 charity, and to overcome deceit with hon- Mental conspirators  
 esty. Choke these errors in their early stages, if you 9  
 would not cherish an army of conspirators against  
 health, happiness, and success. They will deliver you  
 to the judge, the arbiter of truth against error. The 12  
 judge will deliver you to justice, and the sentence of  
 the moral law will be executed upon mortal mind and  
 body. Both will be manacled until the last farthing 15  
 is paid, — until you have balanced your account with  
 God. “Whatsoever a man soweth, that shall he also  
 reap.” The good man finally can overcome his fear of 18  
 sin. This is sin’s necessity, — to destroy itself. Im-  
 mortal man demonstrates the government of God, good,  
 in which is no power to sin. 21

It were better to be exposed to every plague on earth  
 than to endure the cumulative effects of a guilty con-  
 science. The abiding consciousness of wrong- Cumulative repentance 24  
 doing tends to destroy the ability to do right.  
 If sin is not regretted and is not lessening, then it is  
 hastening on to physical and moral doom. You are con- 27  
 quered by the moral penalties you incur and the ills they  
 bring. The pains of sinful sense are less harmful than its  
 pleasures. Belief in material suffering causes mortals to 30  
 retreat from their error, to flee from body to Spirit, and  
 to appeal to divine sources outside of themselves.

1 The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

3 The leaves  
of healing 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  
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  
9 in the healing of mortals, both mind and body. "Perfect Love casteth out fear."

The Science of being unveils the errors of sense, and  
12 spiritual perception, aided by Science, reaches Truth.

Sickness  
will abate Then error disappears. Sin and sickness will abate and seem less real as we approach the  
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  
18 should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from you. Error is opposed to Life. We can, and ultimately  
21 Resist to  
the end 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  
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  
27 control over the body.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by Mind's mastery  
30 Morbid  
cravings of the body. This normal control is gained through divine strength and understanding. There is no enjoyment in getting drunk, in becoming a

fool or an object of loathing; but there is a very sharp 1  
remembrance of it, a suffering inconceivably terrible to  
man's self-respect. Puffing the obnoxious fumes of to- 3  
bacco, or chewing a leaf naturally attractive to no crea-  
ture except a loathsome worm, is at least disgusting.

Man's enslavement to the most relentless masters — 6  
passion, selfishness, envy, hatred, and revenge — is con-  
quered only by a mighty struggle. Every Universal  
panacea 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 12  
weakness of mortal mind, — strength from the immortal  
and omnipotent Mind, — and lifting humanity above  
itself into purer desires, even into spiritual power and 15  
good-will to man.

Let the slave of wrong desire learn the lessons of Chris-  
tian Science, and he will get the better of that desire, 18  
and ascend a degree in the scale of health, happiness,  
and existence.

If delusion says, "I have lost my memory," contra- 21  
dict it. No faculty of Mind is lost. In Science, all  
being is eternal, spiritual, perfect, harmoni-  
ous in every action. Let the perfect model be Immortal  
memory 24  
present in your thoughts instead of its demoralized op-  
posite. This spiritualization of thought lets in the light,  
and brings the divine Mind, Life not death, into your 27  
consciousness.

There are many species of insanity. All sin is insan-  
ity in different degrees. Sin is spared from Sin a form  
of insanity 30  
this classification, only because its method of  
madness is in consonance with common mortal belief.

1 Every sort of sickness is error, — that is, sickness is  
 loss of harmony. This view is not altered by the fact  
 3 that sin is worse than sickness, and sickness is not ac-  
 knowledged nor discovered to be error by many who are  
 sick.

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-  
 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  
 12 defined instances of the baneful effects of illusion on mor-  
 tal minds and bodies.

The supposition that we can correct insanity by the use  
 15 of purgatives and narcotics is in itself a mild species of  
 insanity. Can drugs go of their own accord  
 18 Drugs and brain-lobes to the brain and destroy the so-called inflam-  
 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  
 21 from them derive a supposed effect on intelligence and sen-  
 timent. A dislocation of the tarsal joint would produce  
 insanity as perceptibly as would congestion of the brain,  
 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  
 27 different.

The unconscious thought in the corporeal substratum  
 of brain produces no effect, and that condition of  
 30 Matter and animate error the body which we call sensation in matter  
 is unreal. Mortal mind is ignorant of it-  
 self, — ignorant of the errors it includes and of their

effects. Intelligent matter is an impossibility. You 1  
 may say: "But if disease obtains in matter, why do 2  
 you insist that disease is formed by mortal mind and 3  
 not by matter?" *Mortal mind* and body combine as 4  
 one, and the nearer matter approaches its final state- 5  
 ment, — animate error called nerves, brain, mind, — the 6  
 more prolific it is likely to become in sin and disease- 7  
 beliefs. 8

Unconscious mortal mind — *alias* matter, brain — can- 9  
 not dictate terms to consciousness nor say, "I am sick." 10  
 The belief, that the unconscious substratum Dictation 11  
 of mortal mind, termed the body, suffers and of error 12  
 reports disease independently of this so-called conscious 13  
 mind, is the error which prevents mortals from knowing 14  
 how to govern their bodies. 15

The so-called conscious mortal mind is believed to be 16  
 superior to its unconscious substratum, matter, and 17  
 the stronger never yields to the weaker, ex- So-called 18  
 cept through fear or choice. The animate superiority 19  
 should be governed by God alone. The real man is 20  
 spiritual and immortal, but the mortal and imperfect 21  
 so-called "children of men" are counterfeits from the 22  
 beginning, to be laid aside for the pure reality. This 23  
 mortal is put off, and the new man or real man is put 24  
 on, in proportion as mortals realize the Science of man 25  
 and seek the true model. 26

We have no right to say that life depends on matter 27  
 now, but will not depend on it after death. We cannot 28  
 spend our days here in ignorance of the Science Death no 29  
 of Life, and expect to find beyond the grave benefactor 30  
 a reward for this ignorance. Death will not make us 31  
 harmonious and immortal as a recompense for ignorance. 32

1 If here we give no heed to Christian Science, which is  
 spiritual and eternal, we shall not be ready for spiritual  
 3 Life hereafter.

“This is life eternal,” says Jesus, — *is*, not *shall be*;  
 and then he defines everlasting life as a present knowledge  
 6 Life eternal  
and present of his Father and of himself, — the knowledge  
 of Love, Truth, and Life. “This is life eter-  
 nal, that they might know Thee, the only true God, and  
 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-  
 12 ing that Truth is the actual life of man; but mankind  
 objects to making this teaching practical.

Every trial of our faith in God makes us stronger.  
 15 The more difficult seems the material condition to be  
Love casteth  
out fear overcome by Spirit, the stronger should be our  
 faith and the purer our love. The Apostle  
 18 John says: “There is no fear in Love, but perfect Love  
 casteth out fear. . . . He that feareth is not made per-  
 fect in Love.” Here is a definite and inspired proclama-  
 21 tion of Christian Science.

#### MENTAL TREATMENT ILLUSTRATED

The Science of mental practice is susceptible of no  
 24 misuse. Selfishness does not appear in the practice of  
Be not  
afraid Truth or Christian Science. If mental prac-  
 tice is abused or is used in any way except to  
 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 be-  
 30 gins with Christ’s keynote of harmony, “Be not afraid!”

Said Job: "The thing which I greatly feared is come upon me." 1

My first discovery in the student's practice was this: 3  
 If the student silently called the disease by name, when he argued against it, as a general rule the body 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 divine Science, and needed the arguments of truth for reminders. 9  
 If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous. 12

It is recorded that once Jesus asked the name of a disease, — a disease which moderns would call *dementia*. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole. The Scripture seems to import that Jesus 18 caused the evil to be self-seen and so destroyed.

The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a 21 false sense mentally entertained, not destroyed. Disease is an image of thought externalized. The mental state is called a material state. Whatever 24 is cherished in mortal mind as the physical condition is imaged forth on the body.

Always begin your treatment by allaying the fear 27 of patients. Silently reassure them as to their exemption from disease and danger. Watch the result 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,

Naming  
diseases

6

Evils cast  
out

15

Fear as the  
foundation

Unspoken  
pleading

30

1 your patient is healed. The great fact that God lovingly  
 governs all, never punishing aught but sin, is your stand-  
 3 point, from which to advance and destroy the human fear  
 of sickness. Mentally and silently plead the case scienti-  
 6 the peculiar or general symptoms of the case you treat,  
 but be thoroughly persuaded in your own mind concern-  
 ing the truth which you think or speak, and you will be  
 9 the victor.

You may call the disease by name when you mentally  
 deny it; but by naming it audibly, you are liable under  
 12 **Eloquent** some circumstances to impress it upon the  
       **silence** thought. The power of Christian Science and  
 divine Love is omnipotent. It is indeed adequate to un-  
 15 clasp the hold and to destroy disease, sin, and death.

To prevent disease or to cure it, the power of Truth,  
 of divine Spirit, must break the dream of the material  
 18 **Insistence** senses. To heal by argument, find the type  
       **requisite** of the ailment, get its name, and array your  
 mental plea against the physical. Argue at first men-  
 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  
 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  
 27 and harmony.

If the case is that of a young child or an infant, it needs  
 to be met mainly through the parent's thought, silently  
 30 **The cure** or audibly on the aforesaid basis of Christian  
       **of infants** Science. The Scientist knows that there can  
 be no hereditary disease, since matter is not intelligent

and cannot transmit good or evil intelligence to man, and 1  
 God, the only Mind, does not produce pain in matter.  
 The act of yielding one's thoughts to the undue contem- 3  
 plation of physical wants or conditions induces those very  
 conditions. A single requirement, beyond what is neces- 6  
 sary 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 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.

The daily ablutions of an infant are no more natural 12  
 nor necessary than would be the process of taking a fish  
 out of water every day and covering it with dirt Ablutions for  
 in order to make it thrive more vigorously in its cleanliness 15  
 own element. "Cleanliness is next to godliness," but  
 washing should be only for the purpose of keeping the  
 body clean, and this can be effected without scrubbing the 18  
 whole surface daily. Water is not the natural habitat of  
 humanity. I insist on bodily cleanliness within and with-  
 out. I am not patient with a speck of dirt; but in caring 21  
 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.

Giving drugs to infants, noticing every symptom of 24  
 flatulency, and constantly directing the mind to such  
 signs, — that mind being laden with illusions Juvenile  
 about disease, health-laws, and death, — these ailments 27  
 actions convey mental images to children's budding  
 thoughts, and often stamp them there, making it probable  
 at any time that such ills may be reproduced in the very 30  
 ailments feared. A child may have worms, if you say so,  
 or any other malady, timorously held in the beliefs con-

cerning his body. Thus are laid the foundations of the belief in disease and death, and thus are children educated into discord.

The treatment of insanity is especially interesting. However obstinate the case, it yields more readily than 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 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 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.

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, — 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 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 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 blameworthy, unreal, and is not brought about by divine Love.

Matter cannot be inflamed. Inflammation is fear, an

excited state of mortals which is not normal. Immortal 1  
 Mind is the only cause; therefore disease is neither a  
 cause nor an effect. Mind in every case is the Matter is 3  
 eternal God, good. Sin, disease, and death not inflamed  
 have no foundations in Truth. Inflammation as a mortal 6  
 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 9  
 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. 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 15  
 an erroneous belief.

Note how thought makes the face pallid. It either re- 18  
 tards the circulation or quickens it, causing a pale or  
 flushed cheek. In the same way thought in- Truth calms  
 creases or diminishes the secretions, the action the thought  
 of the lungs, of the bowels, and of the heart. The mus- 21  
 cles, moving quickly or slowly and impelled or palsied by  
 thought, represent the action of all the organs of the hu-  
 man system, including brain and viscera. To remove 24  
 the error producing disorder, you must calm and instruct  
 mortal mind with immortal Truth.

Etherization will apparently cause the body to dis- 27  
 appear. Before the thoughts are fully at rest, the limbs  
 will vanish from consciousness. Indeed, the Effects of  
 whole frame will sink from sight along with etherization 30  
 surrounding objects, leaving the pain standing forth as  
 distinctly as a mountain-peak, as if it were a separate

1 bodily member. At last the agony also vanishes. This  
 process shows the pain to be in the mind, for the inflam-  
 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.

6 A hypodermic injection of morphine is administered  
 to a patient, and in twenty minutes the sufferer is qui-  
 9 <sup>Sedatives</sup> <sup>valueless</sup> etly asleep. To him there is no longer any  
 pain. Yet any physician — allopathic, homœo-  
 pathic, botanic, eclectic — will tell you that the trouble-  
 some material cause is unremoved, and that when the  
 12 soporific influence of the opium is exhausted, the pa-  
 tient will find himself in the same pain, unless the belief  
 which occasions the pain has meanwhile been changed.  
 15 Where is the pain while the patient sleeps?

The material body, which you call *me*, is mortal mind,  
 and this mind is material in sensation, even as the body,  
 18 <sup>The so-called</sup> <sup>physical ego</sup> which has originated from this material sense  
 and been developed according to it, is mate-  
 rial. This materialism of parent and child is only in  
 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.

24 The sick know nothing of the mental process by  
 which they are depleted, and next to nothing of the  
 27 <sup>Evil thought</sup> <sup>depletes</sup> metaphysical method by which they can be  
 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  
 30 have already heard too much on that subject. Turn  
 their thoughts away from their bodies to higher ob-  
 jects. Teach them that their being is sustained by

Spirit, not by matter, and that they find health, peace, 1  
and harmony in God, divine Love.

Give sick people credit for sometimes knowing more 3  
than their doctors. Always support their trust in the  
power of Mind to sustain the body. Never Helpful en-  
couragement 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  
realize this great truism, there will be no reaction from 9  
over-exertion or from excited conditions. Maintain  
the facts of Christian Science, — that Spirit is God, and  
therefore cannot be sick; that what is termed matter 12  
cannot be sick; that all causation is Mind, acting  
through spiritual law. Then hold your ground with  
the unshaken understanding of Truth and Love, and 15  
you will win. When you silence the witness against your  
plea, you destroy the evidence, for the disease disap-  
pears. The evidence before the corporeal senses is not 18  
the Science of immortal man.

To the Christian Science healer, sickness is a dream  
from which the patient needs to be awakened. Dis- 21  
ease should not appear real to the physician, Disease to be  
made unreal  
since it is demonstrable that the way to  
cure the patient is to make disease unreal to him. To 24  
do this, the physician must understand the unreality  
of disease in Science.

Explain audibly to your patients, as soon as they can 27  
bear it, the complete control which Mind holds over the  
body. Show them how mortal mind seems to induce  
disease by certain fears and false conclusions, and how 30  
divine Mind can cure by opposite thoughts. Give your  
patients an underlying understanding to support them

1 and to shield them from the baneful effects of their own  
 conclusions. Show them that the conquest over sickness,  
 3 as well as over sin, depends on mentally destroying all  
 belief in material pleasure or pain.

Stick to the truth of being in contradistinction to the  
 6 error that life, substance, or intelligence can be in matter.

Christian Plead with an honest conviction of truth and  
 pleading a clear perception of the unchanging, unerr-  
 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.

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

Truthful through Christian Science. Then one dis-  
 15 arguments ease would be as readily destroyed as another. What-  
 ever the belief is, if arguments are used to destroy it,  
 18 the belief must be repudiated, and the negation must ex-  
 tend to the supposed disease and to whatever decides its  
 type and symptoms. Truth is affirmative, and confers  
 21 harmony. All metaphysical logic is inspired by this sim-  
 ple rule of Truth, which governs all reality. By the  
 truthful arguments you employ, and especially by the  
 24 spirit of Truth and Love which you entertain, you will  
 heal the sick.

Include moral as well as physical belief in your efforts  
 27 to destroy error. Cast out all manner of evil. "Preach

Morality the gospel to every creature." Speak the  
 required truth to every form of error. Tumors, ulcers,  
 30 tubercles, inflammation, pain, deformed joints, are wak-  
 ing dream-shadows, dark images of mortal thought, which  
 flee before the light of Truth.

A moral question may hinder the recovery of the sick. 1  
 Lurking error, lust, envy, revenge, malice, or hate will  
 perpetuate or even create the belief in disease. Errors 3  
 of all sorts tend in this direction. Your true course is  
 to destroy the foe, and leave the field to God, Life, Truth,  
 and Love, remembering that God and His ideas alone 6  
 are real and harmonious.

If your patient from any cause suffers a relapse, meet  
 the cause mentally and courageously, knowing that 9  
 there can be no reaction in Truth. Neither <sup>Relapse</sup>  
 disease itself, sin, nor fear has the power to <sub>unnecessary</sub>  
 cause disease or a relapse. Disease has no intelligence 12  
 with which to move itself about or to change itself from  
 one form to another. If disease moves, mind, not mat-  
 ter, moves it; therefore be sure that you move it off. 15  
 Meet every adverse circumstance as its master. Ob-  
 serve mind instead of body, lest aught unfit for develop-  
 ment enter thought. Think less of material conditions 18  
 and more of spiritual.

Mind produces all action. If the action proceeds from  
 Truth, from immortal Mind, there is harmony; but mor- 21  
 tal mind is liable to any phase of belief. A  
 relapse cannot in reality occur in mortals or <sup>Conquer</sup>  
 so-called mortal minds, for there is but one <sub>beliefs</sub>  
 Mind, one God. Never fear the mental malpractitioner, <sub>and fears</sub> 24  
 the mental assassin, who, in attempting to rule mankind,  
 tramples upon the divine Principle of metaphysics, for God 27  
 is the only power. To succeed in healing, you must con-  
 quer your own fears as well as those of your patients, and  
 rise into higher and holier consciousness. 30

If it is found necessary to treat against relapse, know  
 that disease or its symptoms cannot change forms, nor

1 go from one part to another, for Truth destroys disease.  
 There is no metastasis, no stoppage of harmonious  
 3 <sup>True government</sup> action, no paralysis. Truth not error, Love  
    <sup>of man</sup> not hate, Spirit not matter, governs man. If  
 students do not readily heal themselves, they should  
 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  
 9 unnatural reluctance.

Instruct the sick that they are not helpless victims,  
 for if they will only accept Truth, they can resist disease  
 12 <sup>Positive</sup> and ward it off, as positively as they can the  
    <sup>reassurance</sup> temptation to sin. This fact of Christian Sci-  
 ence should be explained to invalids when they are in a  
 15 fit mood to receive it, — when they will not array them-  
 selves against it, but are ready to become receptive to the  
 new idea. The fact that Truth overcomes both disease  
 18 and sin reassures depressed hope. It imparts a healthy  
 stimulus to the body, and regulates the system. It in-  
 creases or diminishes the action, as the case may require,  
 21 better than any drug, alterative, or tonic.

Mind is the natural stimulus of the body, but erro-  
 neous belief, taken at its best, is not promotive of health  
 24 <sup>Proper</sup> or happiness. Tell the sick that they can  
    <sup>stimulus</sup> meet disease fearlessly, if they only realize  
 that divine Love gives them all power over every physical  
 27 action and condition.

If it becomes necessary to startle mortal mind to break  
 its dream of suffering, vehemently tell your patient that  
 30 <sup>Awaken the</sup> he must awake. Turn his gaze from the false  
    <sup>patient</sup> evidence of the senses to the harmonious facts  
 of Soul and immortal being. Tell him that he suffers

only as the insane suffer, from false beliefs. The only 1  
 difference is, that insanity implies belief in a diseased 2  
 brain, while physical ailments (so-called) arise from the 3  
 belief that other portions of the body are deranged. De- 4  
 rangement, or *disarrangement*, is a word which conveys 5  
 the true definition of all human belief in ill-health, or dis- 6  
 turbed harmony. Should you thus startle mortal mind 7  
 in order to remove its beliefs, afterwards make known 8  
 to the patient your motive for this shock, showing him 9  
 that it was to facilitate recovery.

If a crisis occurs in your treatment, you must treat 10  
 the patient less for the disease and more for the mental 11  
 disturbance or fermentation, and subdue the 12  
 symptoms by removing the belief that this How to  
 treat a crisis 13  
 chemicalization produces pain or disease. Insist vehe- 14  
 mently on the great fact which covers the whole ground, 15  
 that God, Spirit, is all, and that there is none beside 16  
 Him. There is *no disease*. When the supposed suffer- 17  
 ing is gone from mortal mind, there can be no pain; and 18  
 when the fear is destroyed, the inflammation will sub- 19  
 side. Calm the excitement sometimes induced by chemi- 20  
 calization, which is the alterative effect produced by 21  
 Truth upon error, and sometimes explain the symptoms 22  
 and their cause to the patient. 23 24

It is no more Christianly scientific to see disease than 25  
 it is to experience it. If you would destroy the sense 26  
 of disease, you should not build it up by No  
 perversion of  
 Mind-science 27  
 wishing to see the forms it assumes or by 28  
 employing a single material application for 29  
 its relief. The perversion of Mind-science is like as- 30  
 serting that the products of eight multiplied by five, and  
 of seven by ten, are both forty, and that their combined

1 sum is fifty, and then calling the process mathematics.  
 2 Wiser than his persecutors, Jesus said: "If I by Beelze-  
 3 bub cast out devils, by whom do your children cast them  
 4 out?"

5 If the reader of this book observes a great stir through-  
 6 out his whole system, and certain moral and physical  
 7 symptoms seem aggravated, these indications  
 8 are favorable. Continue to read, and the book  
 9 will become the physician, allaying the tremor which  
 10 Truth often brings to error when destroying it.

11 Patients, unfamiliar with the cause of this commotion  
 12 and ignorant that it is a favorable omen, may be alarmed.

13 Effect of  
this book If such be the case, explain to them the law  
 14 of this action. As when an acid and alkali  
 15 meet and bring out a third quality, so mental and moral  
 16 chemistry changes the material base of thought, giving  
 17 more spirituality to consciousness and causing it to depend  
 18 less on material evidence. These changes which go on  
 19 in mortal mind serve to reconstruct the body. Thus  
 20 Christian Science, by the alchemy of Spirit, destroys sin  
 21 and death.

22 Let us suppose two parallel cases of bone-disease, both  
 23 similarly produced and attended by the same symptoms.  
 24 Bone-healing  
by surgery A surgeon is employed in one case, and a  
 25 Christian Scientist in the other. The sur-  
 26 geon, holding that matter forms its own conditions and  
 27 renders them fatal at certain points, entertains fears and  
 28 doubts as to the ultimate outcome of the injury. Not  
 29 holding the reins of government in his own hands, he  
 30 believes that something stronger than Mind — namely,  
 31 matter — governs the case. His treatment is therefore  
 32 tentative. This mental state invites defeat. The belief

that he has met his master in matter and may not be 1  
 able to mend the bone, increases his fear; yet this belief  
 should not be communicated to the patient, either ver- 3  
 bally or otherwise, for this fear greatly diminishes the  
 tendency towards a favorable result. Remember that the  
 unexpressed belief oftentimes affects a sensitive patient 6  
 more strongly than the expressed thought.

The Christian Scientist, understanding scientifically  
 that all is Mind, commences with mental causation, the 9  
 truth of being, to destroy the error. This cor-  
 rective is an alterative, reaching to every part Scientific  
corrective  
 of the human system. According to Scripture, it searches 12  
 "the joints and marrow," and it restores the harmony of  
 man.

The matter-physician deals with matter as both his foe 15  
 and his remedy. He regards the ailment as weakened or  
 strengthened according to the evidence which Coping with  
difficulties  
 matter presents. The metaphysician, making 18  
 Mind his basis of operation irrespective of matter and  
 regarding the truth and harmony of being as superior to  
 error and discord, has rendered himself strong, instead 21  
 of weak, to cope with the case; and he proportionately  
 strengthens his patient with the stimulus of courage and  
 conscious power. Both Science and consciousness are 24  
 now at work in the economy of being according to the law  
 of Mind, which ultimately asserts its absolute supremacy.

Ossification or any abnormal condition or derange- 27  
 ment of the body is as directly the action of mortal  
 mind as is dementia or insanity. Bones have Formation  
from thought  
 only the substance of thought which forms 30  
 them. They are only phenomena of the mind of mor-  
 tals. The so-called substance of bone is formed first

1 by the parent's mind, through self-division. Soon the  
 child becomes a separate, individualized mortal mind,  
 3 which takes possession of itself and its own thoughts of  
 bones.

Accidents are unknown to God, or immortal Mind,  
 6 and we must leave the mortal basis of belief  
 Accidents  
 unknown  
 to God and unite with the one Mind, in order to  
 change the notion of chance to the proper sense  
 9 of God's unerring direction and thus bring out harmony.

Under divine Providence there can be no accidents,  
 since there is no room for imperfection in perfection.

12 In medical practice objections would be raised if one  
 doctor should administer a drug to counteract the work-  
 ing of a remedy prescribed by another doctor.

Opposing  
 mentality 15 It is equally important in metaphysical prac-  
 tice that the *minds* which surround your patient should  
 not act against your influence by continually expressing  
 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  
 21 divine Mind can remove any obstacle, still you need the  
 ear of your auditor. It is not more difficult to make your-  
 self heard mentally while others are thinking about your  
 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  
 27 when treating disease.

To prevent or to cure scrofula and other so-called he-  
 reditary diseases, you must destroy the belief in these ills  
 30 Mind removes  
 scrofula and the faith in the possibility of their trans-  
 mission. The patient may tell you that he  
 has a humor in the blood, a scrofulous diathesis. His

parents or some of his progenitors farther back have so 1  
 believed. Mortal mind, not matter, induces this con-  
 clusion and its results. You will have humors, just so 3  
 long as you believe them to be safety-valves or to be  
 ineradicable.

If the case to be mentally treated is consumption, take 6  
 up the leading points included (according to belief) in  
 this disease. Show that it is not inherited; Nothing to  
 that inflammation, tubercles, hemorrhage, and consume 9  
 decomposition are beliefs, images of mortal thought su-  
 perimposed upon the body; that they are not the truth  
 of man; that they should be treated as error and put out 12  
 of thought. Then these ills will disappear.

If the body is diseased, this is but one of the beliefs of  
 mortal mind. Mortal man will be less mortal, when he 15  
 learns that matter never sustained existence The lungs  
 and can never destroy God, who is man's Life. re-formed

When this is understood, mankind will be more spiritual 18  
 and know that there is nothing to consume, since Spirit,  
 God, is All-in-all. What if the belief is consumption?  
 God is more to a man than his belief, and the less we ac- 21  
 knowledge matter or its laws, the more immortality we  
 possess. Consciousness constructs a better body when  
 faith in matter has been conquered. Correct material 24  
 belief by spiritual understanding, and Spirit will form  
 you anew. You will never fear again except to offend  
 God, and you will never believe that heart or any por- 27  
 tion of the body can destroy you.

If you have sound and capacious lungs and want  
 them to remain so, be always ready with the Soundness 30  
 mental protest against the opposite belief in maintained  
 heredity. Discard all notions about lungs, tubercles, in-

1 herited consumption, or disease arising from any cir-  
 2 cumstance, and you will find that mortal mind, when  
 3 instructed by Truth, yields to divine power, which steers  
 the body into health.

The discoverer of Christian Science finds the path less  
 6 difficult when she has the high goal always before her  
 7 thoughts, than when she counts her footsteps  
 8 Our footsteps  
heavenward in endeavoring to reach it. When the desti-  
 9 nation 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  
 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 en-  
 15 deavors, and see the folly of hypocrisy, while also learn-  
 ing the necessity of working out his own salvation. When  
 it is learned that disease cannot destroy life, and that  
 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,  
 21 and thus destroy the great fear that besets mortal  
 existence.

The relinquishment of all faith in death and also of  
 24 the fear of its sting would raise the standard of health  
 25 and morals far beyond its present elevation,  
 26 Christian  
standard and would enable us to hold the banner of  
 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  
 30 the body cannot die, because matter has no life to sur-  
 render. The human concepts named matter, death, dis-  
 ease, sickness, and sin are all that can be destroyed.

If it is true that man lives, this fact can never change 1  
 in Science to the opposite belief that man dies. Life is  
 the law of Soul, even the law of the spirit of 3  
 Truth, and Soul is never without its represent- Life not  
contingent  
on matter  
 ative. Man's individual being can no more  
 die nor disappear in unconsciousness than can Soul, for 6  
 both are immortal. If man believes in death now, he  
 must disbelieve in it when learning that there is no reality  
 in death, since the truth of being is deathless. The be- 9  
 lief that existence is contingent on matter must be met  
 and mastered by Science, before Life can be understood  
 and harmony obtained. 12

Death is but another phase of the dream that exist-  
 ence can be material. Nothing can interfere with the  
 harmony of being nor end the existence of 15  
 man in Science. Man is the same after as Mortality  
vanquished  
 before a bone is broken or the body guillotined. If man  
 is never to overcome death, why do the Scriptures say, 18  
 "The last enemy that shall be destroyed is death"? The  
 tenor of the Word shows that we shall obtain the victory  
 over death in proportion as we overcome sin. The great 21  
 difficulty lies in ignorance of what God is. God, Life,  
 Truth, and Love make man undying. Immortal Mind,  
 governing all, must be acknowledged as supreme in the 24  
 physical realm, so-called, as well as in the spiritual.

Called to the bed of death, what material remedy has  
 man when all such remedies have failed? Spirit is his 27  
 last resort, but it should have been his first No death  
nor inaction  
 and only resort. The dream of death must  
 be mastered by Mind here or hereafter. Thought 30  
 will waken from its own material declaration, "I am  
 dead," to catch this trumpet-word of Truth, "There

1 is no death, no inaction, diseased action, overaction, nor  
reaction.”

3 Life is real, and death is the illusion. A demonstra-  
tion of the facts of Soul in Jesus' way resolves the dark  
visions of material sense into harmony and  
6 <sup>Vision</sup>  
<sup>opening</sup> 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  
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  
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."

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  
18 <sup>Intelligent</sup>  
<sup>consecration</sup> 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  
21 with the life which is spiritual, not material.

The great spiritual fact must be brought out that man  
*is*, not *shall be*, perfect and immortal. We must hold  
24 <sup>The present</sup>  
<sup>immortality</sup> forever the consciousness of existence, and  
sooner or later, through Christ and Christian  
Science, we must master sin and death. The evidence  
27 of man's immortality will become more apparent, as ma-  
terial beliefs are given up and the immortal facts of being  
are admitted.

30 The author has healed hopeless organic disease, and  
raised the dying to life and health through the under-  
standing of God as the only Life. It is a sin to believe

that aught can overpower omnipotent and eternal Life, 1  
 and this Life must be brought to light by the understand-  
 ing that there is no death, as well as by other 3  
 graces of Spirit. We must begin, however, Careful  
guidance  
 with the more simple demonstrations of control, and  
 the sooner we begin the better. The final demonstration 6  
 takes time for its accomplishment. When walking, we  
 are guided by the eye. We look before our feet, and if  
 we are wise, we look beyond a single step in the line of 9  
 spiritual advancement.

The corpse, deserted by thought, is cold and decays,  
 but it never suffers. Science declares that man is sub- 12  
 ject to Mind. Mortal mind affirms that mind  
 is subordinate to the body, that the body is Clay  
replying to  
the potter  
 dying, that it must be buried and decomposed 15  
 into dust; but mortal mind's affirmation is not true.  
 Mortals waken from the dream of death with bodies un-  
 seen by those who think that they bury the body. 18

If man did not exist before the material organization  
 began, he could not exist after the body is disintegrated.  
 If we live after death and are immortal, we Continuity  
of existence 21  
 must have lived before birth, for if Life ever  
 had any beginning, it must also have an ending, even ac-  
 cording to the calculations of natural science. Do you 24  
 believe this? No! Do you understand it? No! This  
 is why you doubt the statement and do not demonstrate  
 the facts it involves. We must have faith in all the say- 27  
 ings of our Master, though they are not included in the  
 teachings of the schools, and are not understood gener-  
 ally by our ethical instructors. 30

Jesus said (John viii. 51), "If a man keep my saying,  
 he shall never see death." That statement is not con-

1 fined to spiritual life, but includes all the phenomena of  
 existence. Jesus demonstrated this, healing the dying  
 3 and raising the dead. Mortal mind must part  
<sup>Life</sup>  
<sup>all-inclusive</sup> with error, must put off itself with its deeds,  
 and immortal manhood, the Christ ideal, will appear.  
 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  
 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  
 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 mat-  
 15 ter and hygiene, an allegory in which the plea of Christian  
 Science heals the sick.

Suppose a mental case to be on trial, as cases are tried  
 18 in court. A man is charged with having committed liver-  
 complaint. The patient feels ill, ruminates,  
<sup>A mental</sup>  
<sup>court case</sup> and the trial commences. Personal Sense is  
 21 the plaintiff. Mortal Man is the defendant. False Belief  
 is the attorney for Personal Sense. Mortal Minds, Ma-  
 teria Medica, Anatomy, Physiology, Hypnotism, Envy,  
 24 Greed and Ingratitude, constitute the jury. The court-  
 room is filled with interested spectators, and Judge  
 Medicine is on the bench.

27 The evidence for the prosecution being called for, a  
 witness testifies thus: —

I represent Health-laws. I was present on certain nights  
 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

I must remain silent until called for at this trial, when I 1  
would be allowed to testify in the case. Notwithstanding  
my rules to the contrary, the prisoner watched with the sick 3  
every night in the week. When the sick mortal was thirsty,  
the prisoner gave him drink. During all this time the pris- 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,  
which I considered criminal, inasmuch as this offence is 9  
deemed punishable with death. Therefore I arrested Mort-  
tal Man in behalf of the state (namely, the body) and cast  
him into prison. 12

At the time of the arrest the prisoner summoned Physi-  
ology, Materia Medica, and Hypnotism to prevent his pun-  
ishment. The struggle on their part was long. Materia 15  
Medica held out the longest, but at length all these assist-  
ants resigned to me, Health-laws, and I succeeded in get-  
ting Mortal Man into close confinement until I should 18  
release him.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, 21  
placed on me the night of the liver-attack. Morbid Secre-  
tion hypnotized the prisoner and took control of his mind,  
making him despondent. 24

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot, and chilled by  
turns since the night of the liver-attack. I have lost my 27  
healthy hue and become unsightly, although nothing on my  
part has occasioned this change. I practise daily ablutions  
and perform my functions as usual, but I am robbed of my 30  
good looks.

1 The next witness testifies: —

I am Nerve, the State Commissioner for Mortal Man.  
 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-  
 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.

9 Another witness is called for by the Court of Error  
 and says: —

I am Mortality, Governor of the Province of Body, in  
 12 which Mortal Man resides. In this province there is a stat-  
 ute regarding disease, — namely, that he upon whose per-  
 son disease is found shall be treated as a criminal and  
 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,  
 18 and merit punishment, and Governor Mortality replies in  
 the affirmative.

Another witness takes the stand and testifies: —

21 I am Death. I was called for, shortly after the report of  
 the crime, by the officer of the Board of Health, who pro-  
 tested that the prisoner had abused him, and that my pres-  
 24 ence 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  
 27 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 at  
 30 once that the prisoner should die.

The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint. 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.

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."

Judge Medicine then proceeds to pronounce the sentence of death upon the prisoner. Because he has loved his neighbor as himself, Mortal Man has 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 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.

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, — for *death*.

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors

1 and set the captive free. Swift on the wings of divine  
 Love, there comes a despatch: "Delay the execution;  
 3 the prisoner is not guilty." Consternation fills  
 Appeal to  
 a higher  
 tribunal  
 the prison-yard. Some exclaim, "It is con-  
 trary to law and justice." Others say,  
 6 "The law of Christ supersedes *our* laws; let us follow  
 Christ."

After much debate and opposition, permission is ob-  
 9 tained for a trial in the Court of Spirit, where Christian  
 Counsel for  
 defence  
 Science is allowed to appear as counsel for  
 the unfortunate prisoner. Witnesses, judges,  
 12 and jurors, who were at the previous Court of Error,  
 are now summoned to appear before the bar of Justice  
 and eternal Truth.

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,  
 18 solemn eyes, kindling with hope and triumph, look up-  
 ward. Then Christian Science turns suddenly to the  
 supreme tribunal, and opens the argument for the  
 21 defence: —

The prisoner at the bar has been unjustly sentenced.  
 His trial was a tragedy, and is morally illegal. Mortal  
 24 Man has had no proper counsel in the case. All the testi-  
 mony has been on the side of Personal Sense, and we shall  
 unearth this foul conspiracy against the liberty and life of  
 27 Man. The only valid testimony in the case shows the  
 alleged crime never to have been committed. The pris-  
 oner is not proved "worthy of death, or of bonds."

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-

mended man's immortal Spirit to heavenly mercy, — Spirit 1  
which is God Himself and Man's only lawgiver! Who or 1  
what has sinned? Has the body or has Mortal Mind 3  
committed a criminal deed? Counsellor False Belief has  
argued that the body should die, while Reverend Theology 6  
would console conscious Mortal Mind, which alone is capa- 6  
ble of sin and suffering. The body committed no offence.  
Mortal Man, in obedience to higher law, helped his fellow-  
man, an act which should result in good to himself as well 9  
as to others.

The law of our Supreme Court decrees that whosoever  
*sinneth* shall die; but good deeds are immortal, bringing 12  
joy instead of grief, pleasure instead of pain, and life  
instead of death. If liver-complaint was committed by  
trampling on Laws of Health, this was a good deed, for the 15  
agent of those laws is an outlaw, a destroyer of Mortal  
Man's liberty and rights. Laws of Health should be sen-  
tenced to die. 18

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 21  
is no infringement of law, for no demand, human or divine,  
renders it just to punish a man for acting justly. If mor-  
tals sin, our Supreme Judge in equity decides what penalty 24  
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. 27

Then what jurisdiction had his Honor, Judge Medicine,  
in this case? To him I might say, in Bible language, "Sit-  
test thou to judge . . . after the law, and commandest . . . 30  
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 Medi- 33  
cine condemn him; and I ask that the prisoner be restored  
to the liberty of which he has been unjustly deprived.

1 The principal witness (the officer of the Health-laws)  
deposed that he was an eye-witness to the good deeds for  
3 which Mortal Man is under sentence of death. After be-  
traying him into the hands of your law, the Health-agent  
disappeared, to reappear however at the trial as a witness  
6 against Mortal Man and in the interest of Personal Sense,  
a murderer. Your Supreme Court must find the pris-  
oner on the night of the alleged offence to have been acting  
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  
12 service. Laying down his life for a good deed, Mortal Man  
should find it again. Such acts bear their own justifica-  
tion, and are under the protection of the Most High.

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  
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  
21 punish him. You have left Mortal Man no alternative.  
He must obey your law, fear its consequences, and be pun-  
ished for his fear. His friends struggled hard to rescue the  
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-  
27 ment on the case, and substantially charged the jury, twelve  
Mortal Minds, to find the prisoner guilty. His Honor sen-  
tenced Mortal Man to die for the very deeds which the di-  
30 vine law compels man to commit. Thus the Court of Error  
construed obedience to the law of divine Love as disobedi-  
ence to the law of Life. Claiming to protect Mortal Man  
33 in right-doing, that court pronounced a sentence of death  
for doing right.

One of the principal witnesses, Nerve, testified that he

was a ruler of Body, in which province Mortal Man resides. 1  
He also testified that he was on intimate terms with the  
plaintiff, and knew Personal Sense to be truthful; that he 3  
knew Man, and that Man was made in the image of God,  
but was a criminal. This is a foul aspersion on man's  
Maker. It blots the fair escutcheon of omnipotence. It in- 6  
dicates malice aforethought, a determination to condemn  
Man in the interest of Personal Sense. At the bar of Truth,  
in the presence of divine Justice, before the Judge of our 9  
higher tribunal, the Supreme Court of Spirit, and before  
its jurors, the Spiritual Senses, I proclaim this witness,  
Nerve, to be destitute of intelligence and truth and to be 12  
a false witness.

Man self-destroyed; the testimony of matter respected;  
Spirit not allowed a hearing; Soul a criminal though 15  
recommended to mercy; the helpless innocent body tor-  
tured, — these are the terrible records of your Court of  
Error, and I ask that the Supreme Court of Spirit reverse 18  
this decision.

Here the opposing counsel, False Belief, called Chris-  
tian Science to order for contempt of court. Various 21  
notables — Materia Medica, Anatomy, Physiology, Scho-  
lastic Theology, and Jurisprudence — rose to the ques-  
tion of expelling Christian Science from the bar, for such 24  
high-handed illegality. They declared that Christian Sci-  
ence was overthrowing the judicial proceedings of a regu-  
larly constituted court. 27

But Judge Justice of the Supreme Court of Spirit over-  
ruled their motions on the ground that unjust usages  
were not allowed at the bar of Truth, which ranks above 30  
the lower Court of Error.

The attorney, Christian Science, then read from the  
supreme statute-book, the Bible, certain extracts on the 33

1 Rights of Man, remarking that the Bible was better authority than Blackstone: —

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  
6 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  
9 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  
12 claims to office and bearing false witness against Man. Turning suddenly to Personal Sense, by this time silent, Christian Science continued: —

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.

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  
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  
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-  
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  
30 manufactured, and we know Morbid Secretion to be on friendly terms with the firm of Personal Sense, Error, &

Co., receiving pay from them and introducing their goods 1  
into the market. Also, be it known that False Belief, the  
counsel for the plaintiff, Personal Sense, is a buyer for this 3  
firm. He manufactures for it, keeps a furnishing store,  
and advertises largely for his employers.

Death testified that he was absent from the Province of 6  
Body, when a message came from False Belief, command-  
ing him to take part in the homicide. At this request  
Death repaired to the spot where the liver-complaint was 9  
in process, frightening away Materia Medica, who was then  
manacled the prisoner in the attempt to save him. True,  
Materia Medica was a misguided participant in the misdeed 12  
for which the Health-officer had Mortal Man in custody,  
though Mortal Man was innocent.

Christian Science turned from the abashed witnesses, 15  
his words flashing as lightning in the perturbed faces  
of these worthies, Scholastic Theology, Materia Medica,  
Physiology, the blind Hypnotism, and the masked Per- 18  
sonal Sense, and said: —

God will smite you, O whited walls, for injuring in your  
ignorance the unfortunate Mortal Man who sought your 21  
aid in his struggles against liver-complaint and Death.  
You came to his rescue, only to fasten upon him an offence  
of which he was innocent. You aided and abetted Fear 24  
and Health-laws. You betrayed Mortal Man, meanwhile  
declaring Disease to be God's servant and the righteous  
executor of His laws. Our higher statutes declare you all, 27  
witnesses, jurors, and judges, to be offenders, awaiting the  
sentence which General Progress and Divine Love will  
pronounce. 30

We send our best detectives to whatever locality is re-  
ported to be haunted by Disease, but on visiting the spot,  
they learn that Disease was never there, for he could not 33

1 possibly elude their search. Your Material Court of Errors,  
when it condemned Mortal Man on the ground of hygienic  
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.  
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-  
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  
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  
15 justifiable. Now what greater justification can any deed  
have, than that it is for the good of one's neighbor? Where-  
fore, then, in the name of outraged justice, do you sentence  
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  
21 to Spirit, God, who sentences only for sin.

The false and unjust beliefs of your human mental legis-  
lators compel them to enact wicked laws of sickness and so  
24 forth, and then render obedience to these laws punishable  
as crime. In the presence of the Supreme Lawgiver, stand-  
ing at the bar of Truth, and in accordance with the divine  
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.  
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.

33 Here the counsel for the defence closed, and the Chief  
Justice of the Supreme Court, with benign and imposing

presence, comprehending and defining all law and evi- 1  
 dence, explained from his statute-book, the Bible, that any so-called law, which under- 2  
 takes to punish aught but sin, is null and void. Charge of the  
Chief Justice 3

He also decided that the plaintiff, Personal Sense, be 4  
 not permitted to enter any suits at the bar of Soul, but 5  
 be enjoined to keep perpetual silence, and in case of 6  
 temptation, to give heavy bonds for good behavior. He 7  
 concluded his charge thus: — 8 9

The plea of False Belief we deem unworthy of a hearing. 10  
 Let what False Belief utters, now and forever, fall into 11  
 oblivion, “unknelled, uncoffined, and unknown.” Accord- 12  
 ing to our statute, Material Law is a liar who cannot bear 13  
 witness against Mortal Man, neither can Fear arrest Mortal 14  
 Man nor can Disease cast him into prison. Our law refuses 15  
 to recognize Man as sick or dying, but holds him to be for- 16  
 ever in the image and likeness of his Maker. Reversing the 17  
 testimony of Personal Sense and the decrees of the Court of 18  
 Error in favor of Matter, Spirit decides in favor of Man 19  
 and against Matter. We further recommend that Materia 20  
 Medica adopt Christian Science and that Health-laws, 21  
 Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric 22  
 Magic be publicly executed at the hands of our sheriff, 23  
 Progress. 24

The Supreme Bench decides in favor of intelligence, that 25  
 no law outside of divine Mind can punish or reward Mortal 26  
 Man. Your personal jurors in the Court of Error are 27  
 myths. Your attorney, False Belief, is an impostor, per- 28  
 suading Mortal Minds to return a verdict contrary to law 29  
 and gospel. The plaintiff, Personal Sense, is recorded in 30  
 our Book of books as a liar. Our great Teacher of mental 31  
 jurisprudence speaks of him also as “a murderer from the 32  
 beginning.” We have no trials for sickness before the tri- 33

1 bunal of divine Spirit. There, Man is adjudged innocent  
 of transgressing physical laws, because there are no such  
 3 laws. Our statute is spiritual, our Government is divine.  
 "Shall not the Judge of all the earth do right?"

The Jury of Spiritual Senses agreed at once upon a  
 6 verdict, and there resounded throughout the vast audience-  
 chamber of Spirit the cry, Not guilty. Then  
 Divine  
 verdict the prisoner rose up regenerated, strong, free.  
 9 We noticed, as he shook hands with his counsel, Chris-  
 tian Science, that all sallowness and debility had dis-  
 appeared. His form was erect and commanding, his  
 12 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  
 15 mountains," as of one "that bringeth good tidings."

Neither animal magnetism nor hypnotism enters into  
 the practice of Christian Science, in which truth cannot  
 18 be reversed, but the reverse of error is true.  
 Christ  
 the great  
 physician An improved belief cannot retrograde. When  
 Christ changes a belief of sin or of sickness into  
 21 a better belief, then belief melts into spiritual understand-  
 ing, and sin, disease, and death disappear. Christ, Truth,  
 gives mortals temporary food and clothing until the ma-  
 24 terial, 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  
 27 said, "Fear not, little flock; for it is your Father's good  
 pleasure to give you the kingdom." This truth is  
 Christian Science.

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.*

WHEN the discoverer of Christian Science is con- 1  
sulted by her followers as to the propriety, advan-  
tage, and consistency of systematic medical 3  
study, she tries to show them that under ordi- Study of  
medicine  
nary circumstances a resort to faith in corporeal means  
tends to deter those, who make such a compromise, from 6  
entire confidence in omnipotent Mind as really possessing  
all power. While a course of medical study is at times  
severely condemned by some Scientists, she feels, as she 9  
always has felt, that all are privileged to work out their  
own salvation according to their light, and that our motto  
should be the Master's counsel, "Judge not, that ye be 12  
not judged."

If patients fail to experience the healing power of  
Christian Science, and think they can be benefited by 15  
certain ordinary physical methods of medical Failure's  
lessons  
treatment, then the Mind-physician should  
give up such cases, and leave invalids free to resort to 18  
whatever other systems they fancy will afford relief.  
Thus such invalids may learn the value of the apostolic  
precept: "Reprove, rebuke, exhort with all longsuffering 21  
and doctrine." If the sick find these material expedients

1 unsatisfactory, and they receive no help from them, these  
 very failures may open their blind eyes. In some way,  
 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  
 6 the dictum of Scripture.

If Christian Scientists ever fail to receive aid from  
 other Scientists, — their brethren upon whom they may  
 9 **Refuge and strength** 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  
 12 and strength, a very present help in trouble."

Students are advised by the author to be charitable  
 and kind, not only towards differing forms of religion  
 15 **Charity to those opposed** and medicine, but to those who hold these dif-  
 fering opinions. Let us be faithful in pointing  
 the way through Christ, as we understand it,  
 18 but let us also be careful always to "judge righteous judg-  
 ment," and never to condemn rashly. "Whosoever shall  
 smite thee on thy right cheek, turn to him the other also."  
 21 That is, Fear not that he will smite thee again for thy for-  
 bearingance. If ecclesiastical sects or medical schools turn  
 a deaf ear to the teachings of Christian Science, then part  
 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-  
 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  
 30 sense, are discordant and oftentimes false brethren.

The teacher must make clear to students the Science  
 of healing, especially its ethics, — that all is Mind, and

that the Scientist must conform to God's requirements. 1  
 Also the teacher must thoroughly fit his students to defend  
 themselves against sin, and to guard against the  
 attacks of the would-be *mental assassin*, who 3  
 attempts to kill morally and physically. No Conforming  
to explicit  
rules  
 hypothesis as to the existence of another power should 6  
 interpose a doubt or fear to hinder the demonstration of  
 Christian Science. Unfold the latent energies and capaci-  
 ties for good in your pupil. Teach the great possibilities 9  
 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 12  
 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 15  
 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. 18

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- Divine  
energy 21  
 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, 24  
 hiding the divine Principle of harmony, is destructive to  
 health, and is the cause of disease rather than its cure.

There is great danger in teaching Mind-healing indis- 27  
 criminate, thus disregarding the morals of the student  
 and caring only for the fees. Recalling Jeffer- Blight of  
avarice 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,

1 teaching his slight knowledge of Mind-power, — per-  
 2 haps communicating his own bad morals, and in this way  
 3 dealing pitilessly with a community unprepared for self-  
 defence.

A thorough perusal of the author's publications heals  
 6 sickness. If patients sometimes seem worse while read-  
 ing this book, the change may either arise from the alarm  
 of the physician, or it may mark the crisis of the disease.  
 9 Perseverance in the perusal of the book has generally  
 completely healed such cases.

Whoever practises the Science the author teaches,  
 12 through which Mind pours light and healing upon this  
 generation, can practise on no one from sin-  
 13 Exclusion of malpractice ister or malicious motives without destroying  
 15 his own power to heal and his own health. Good must  
 dominate in the thoughts of the healer, or his demon-  
 stration is protracted, dangerous, and impossible in Sci-  
 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  
 21 God strengthens hope, enthrones faith in Truth, and  
 verifies Jesus' word: "Lo, I am with you alway, even  
 unto the end of the world."

24 Resisting evil, you overcome it and prove its nothing-  
 ness. Not human platitudes, but divine beatitudes, re-  
 25 Iniquity overcome flect the spiritual light and might which heal  
 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  
 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.

The heavenly law is broken by trespassing upon  
 man's individual right of self-government. We have no  
 authority in Christian Science and no moral  
 right to attempt to influence the thoughts of  
 others, except it be to benefit them. In men-  
 tal practice you must not forget that erring human opin-  
 ions, conflicting selfish motives, and ignorant attempts  
 to do good may render you incapable of knowing or  
 judging accurately the need of your fellow-men. There-  
 fore the rule is, heal the sick when called upon for aid,  
 and save the victims of the mental assassins.

Ignorance, subtlety, or false charity does not for-  
 ever conceal error; evil will in time disclose and pun-  
 ish itself. The recuperative action of the  
 system, when mentally sustained by Truth,  
 goes on naturally. When sin or sickness —  
 the reverse of harmony — seems true to material sense,  
 impart without frightening or discouraging the pa-  
 tient the truth and spiritual understanding, which de-  
 stroy disease. Expose and denounce the claims of  
 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  
 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  
 its unreality. The sick are not healed merely by  
 declaring there is no sickness, but by knowing that  
 there is none.

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

No trespass  
 on human  
 rights

Expose sin  
 without  
 believing in it

1 there are no claims of evil and yet to indulge them, is  
 a moral offence. Blindness and self-righteousness cling  
 3 <sup>Wicked</sup> fast to iniquity. When the Publican's wail  
<sup>evasions</sup> went out to the great heart of Love, it won his  
 humble desire. Evil which obtains in the bodily senses,  
 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  
 9 in itself. When needed tell the truth concerning the lie.  
 Evasion of Truth cripples integrity, and casts thee down  
 from the pinnacle.

12 Christian Science rises above the evidence of the cor-  
 poreal senses; but if you have not risen above sin your-  
 self, do not congratulate yourself upon your  
 15 <sup>Truth's</sup> blindness to evil or upon the good you know  
<sup>grand results</sup> and *do* not. A dishonest position is far from Christianly  
 scientific. "He that covereth his sins shall not prosper:  
 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  
 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  
 24 pursuit of instructions opposite to absolute Christian  
 Science must always hinder scientific demonstration.

If the student adheres strictly to the teachings of Chris-  
 27 tian Science and ventures not to break its rules, he can-  
 not fail of success in healing. It is Christian  
 30 <sup>Adherence to</sup> Science to do right, and nothing short of right-  
<sup>righteousness</sup> 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

another from the fetters of disease. With your own wrists 1  
 manacled, it is hard to break another's chains. A little  
 leaven causes the whole mass to ferment. A grain of 3  
 Christian Science does wonders for mortals, so omnip-  
 otent is Truth, but more of Christian Science must be  
 gained in order to continue in well doing. 6

The wrong done another reacts most heavily against  
 one's self. Right adjusts the balance sooner or later.  
 Think it "easier for a camel to go through Right adjusts 9  
 the eye of a needle," than for you to benefit the balance  
 yourself by injuring others. Man's moral mercury, ris-  
 ing or falling, registers his healing ability and fitness to 12  
 teach. You should practise well what you know, and  
 you will then advance in proportion to your honesty  
 and fidelity, — qualities which insure success in this 15  
 Science; but it requires a higher understanding to teach  
 this subject properly and correctly than it does to heal  
 the most difficult case. 18

The baneful effect of evil associates is less seen than  
 felt. The inoculation of evil human thoughts ought to  
 be understood and guarded against. The Inoculation 21  
 first impression, made on a mind which is of thought  
 attracted or repelled according to personal merit or de-  
 merit, is a good detective of individual character. Cer- 24  
 tain minds meet only to separate through simultaneous  
 repulsion. They are enemies without the preliminary  
 offence. The impure are at peace with the impure. 27  
 Only virtue is a rebuke to vice. A proper teacher of Chris-  
 tian Science improves the health and the morals of his  
 student if the student practises what he is taught, and 30  
 unless this result follows, the teacher is a Scientist only  
 in name.

1 There is a large class of thinkers whose bigotry and  
 2 conceit twist every fact to suit themselves. Their creed  
 3 Three classes teaches belief in a mysterious, supernatural  
 4 of neophytes God, and in a natural, all-powerful devil. An-  
 5 other class, still more unfortunate, are so depraved that  
 6 they appear to be innocent. They utter a falsehood,  
 7 while looking you blandly in the face, and they never  
 8 fail to stab their benefactor in the back. A third class  
 9 of thinkers build with solid masonry. They are sincere,  
 10 generous, noble, and are therefore open to the approach  
 11 and recognition of Truth. To teach Christian Science  
 12 to such as these is no task. They do not incline long-  
 13 ingly to error, whine over the demands of Truth, nor  
 14 play the traitor for place and power.

15 Some people yield slowly to the touch of Truth. Few  
 16 yield without a struggle, and many are reluctant to ac-  
 17 knowledge that they have yielded; but un-  
 18 Touchstone less this admission is made, evil will boast  
 19 of Science itself above good. The Christian Scientist has enlisted  
 20 to lessen evil, disease, and death; and he will overcome  
 21 them by understanding their nothingness and the allness  
 22 of God, or good. Sickness to him is no less a temptation  
 23 than is sin, and he heals them both by understanding  
 24 God's power over them. The Christian Scientist knows  
 25 that they are errors of belief, which Truth can and will  
 26 destroy.

27 Who, that has felt the perilous beliefs in life, substance,  
 28 and intelligence separated from God, can say that there  
 29 is no error of belief? Knowing the claim of  
 30 False claims animal magnetism, that all evil combines in  
 31 annihilated the belief of life, substance, and intelligence in matter,  
 32 electricity, animal nature, and organic life, who will deny

that these are the errors which Truth must and will an- 1  
 nihilate? Christian Scientists must live under the con- 2  
 stant pressure of the apostolic command to come out from 3  
 the material world and be separate. They must re-  
 nounce aggression, oppression and the pride of power.  
 Christianity, with the crown of Love upon her brow, 6  
 must be their queen of life.

Students of Christian Science, who start with its letter  
 and think to succeed without the spirit, will either make 9  
 shipwreck of their faith or be turned sadly  
 away. They must not only seek, but strive, Treasure  
in heaven  
 to enter the narrow path of Life, for "wide is the gate, 12  
 and broad is the way, that leadeth to destruction, and  
 many there be which go in thereat." Man walks in the  
 direction towards which he looks, and where his treasure 15  
 is, there will his heart be also. If our hopes and affec-  
 tions are spiritual, they come from above, not from be-  
 neath, and they bear as of old the fruits of the Spirit. 18

Every Christian Scientist, every conscientious teacher  
 of the Science of Mind-healing, knows that human will  
 is not Christian Science, and he must recog- Obligations  
of teachers 21  
 nize this in order to defend himself from the  
 influence of human will. He feels morally obligated to  
 open the eyes of his students that they may perceive the 24  
 nature and methods of error of every sort, especially any  
 subtle degree of evil, deceived and deceiving. All mental  
 malpractice arises from ignorance or malice aforethought. 27  
 It is the injurious action of one mortal mind controlling  
 another from wrong motives, and it is practised either  
 with a mistaken or a wicked purpose. 30

Show your student that mental malpractice tends to  
 blast moral sense, health, and the human life. Instruct

1 him how to bar the door of his thought against this  
 seeming power, — a task not difficult, when one under-  
 3 <sup>Indispensable</sup> stands that evil has in reality no power.  
<sup>defence</sup> Incorrect reasoning leads to practical error.  
 The wrong thought should be arrested before it has a  
 6 chance to manifest itself.

Walking in the light, we are accustomed to the light  
 and require it; we cannot see in darkness. But eyes ac-  
 9 <sup>Egotistic</sup> customed to darkness are pained by the light.  
<sup>darkness</sup> When outgrowing the old, you should not fear  
 to put on the new. Your advancing course may pro-  
 12 voke envy, but it will also attract respect. When error  
 confronts you, withhold not the rebuke or the explana-  
 tion which destroys error. Never breathe an immoral  
 15 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.

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 con-  
 21 <sup>Unwarranted</sup> servatism, and afterwards we must wash them  
<sup>expectations</sup> clean. When the spiritual sense of Truth unfolds its  
 harmonies, you take no risks in the policy of error. Ex-  
 24 pect to heal simply by repeating the author's words, by  
 right talking and wrong acting, and you will be disap-  
 pointed. Such a practice does not demonstrate the  
 27 Science by which divine Mind heals the sick.

Acting from sinful motives destroys your power of  
 healing from the right motive. On the other hand, if  
 30 <sup>Reliable</sup> you had the inclination or power to practise  
<sup>authority</sup> wrongly and then should adopt Christian  
 Science, the wrong power would be destroyed. You do

not deny the mathematician's right to distinguish the cor- 1  
 rect from the incorrect among the examples on the black-  
 board, nor disbelieve the musician when he distinguishes 3  
 concord from discord. In like manner it should be granted  
 that the author understands what she is saying.

Right and wrong, truth and error, will be at strife in 6  
 the minds of students, until victory rests on the side of  
 invincible truth. Mental chemicalization fol- Winning  
 lows the explanation of Truth, and a higher the field 9  
 basis is thus won; but with some individuals the morbid  
 moral or physical symptoms constantly reappear. I  
 have never witnessed so decided effects from the use of 12  
 material remedies as from the use of spiritual.

Teach your student that he must know himself be-  
 fore he can know others and minister to human needs. 15  
 Honesty is spiritual power. Dishonesty is Knowledge  
 human weakness, which forfeits divine help. and honesty  
 You uncover sin, not in order to injure, but in order 18  
 to bless the corporeal man; and a right motive has  
 its reward. Hidden sin is spiritual wickedness in high  
 places. The masquerader in this Science thanks God 21  
 that there is no evil, yet serves evil in the name of  
 good.

You should treat sickness mentally just as you would 24  
 sin, except that you must not tell the patient that he is  
 sick nor give names to diseases, for such a Metaphysical  
 course increases fear, the foundation of dis- treatment 27  
 ease, and impresses more deeply the wrong mind-picture.  
 A Christian Scientist's medicine is Mind, the divine Truth  
 that makes man free. A Christian Scientist never recom- 30  
 mends material hygiene, never manipulates. He does  
 not trespass on the rights of mind nor can he practise

1 animal magnetism or hypnotism. It need not be added  
 that the use of tobacco or intoxicating drinks is not in  
 3 harmony with Christian Science.

Teach your students the omnipotence of Truth, which  
 illustrates the impotence of error. The understanding,  
 6 Impotence  
of hate even in a degree, of the divine All-power de-  
 stroys fear, and plants the feet in the true path,  
 — the path which leads to the house built without hands  
 9 “eternal in the heavens.” Human hate has no legiti-  
 mate mandate and no kingdom. Love is enthroned.  
 That evil or matter has neither intelligence nor power,  
 12 is the doctrine of absolute Christian Science, and this is  
 the great truth which strips all disguise from error.

He, who understands in a sufficient degree the Princi-  
 15 ple of Mind-healing, points out to his student error as  
 well as truth, the wrong as well as the right  
 18 Love the  
incentive practice. Love for God and man is the true  
 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  
 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.  
 24 Patience must “have her perfect work.”

Do not dismiss students at the close of a class term,  
 feeling that you have no more to do for them. Let your  
 27 Continuity  
of interest loving care and counsel support all their feeble  
 footsteps, until your students tread firmly in  
 the straight and narrow way. The superiority of spir-  
 30 itual power over sensuous is the central point of Chris-  
 tian Science. Remember that the letter and mental  
 argument are only human auxiliaries to aid in bringing

thought into accord with the spirit of Truth and Love, 1  
which heals the sick and the sinner.

A mental state of self-condemnation and guilt or a 3  
faltering and doubting trust in Truth are unsuitable  
conditions for healing the sick. Such mental Weakness  
and guilt 6

Hence the necessity of being right yourself in order to  
teach this Science of healing. You must utilize the moral  
might of Mind in order to walk over the waves of error 9  
and support your claims by demonstration. If you are  
yourself lost in the belief and fear of disease or sin, and  
if, knowing the remedy, you fail to use the energies of 12  
Mind in your own behalf, you can exercise little or no  
power for others' help. "First cast out the beam out  
of thine own eye; and then shalt thou see clearly to cast 15  
out the mote out of thy brother's eye."

The student, who receives his knowledge of Christian  
Science, or metaphysical healing, from a human teacher, 18  
may be mistaken in judgment and demonstra- The trust of  
the All-wise  
tion, but God cannot mistake. God selects  
for the highest service one who has grown into such a 21  
fitness for it as renders any abuse of the mission an im-  
possibility. The All-wise does not bestow His highest  
trusts upon the unworthy. When He commissions a mes- 24  
senger, it is one who is spiritually near Himself. No per-  
son can misuse this mental power, if he is taught of God  
to discern it. 27

This strong point in Christian Science is not to be  
overlooked, — that the same fountain cannot send forth  
both sweet waters and bitter. The higher Integrity  
assured 30  
your attainment in the Science of mental  
healing and teaching, the more impossible it will be-

1 come for you intentionally to influence mankind adverse  
to its highest hope and achievement.

3 Teaching or practising in the name of Truth, but con-  
trary to its spirit or rules, is most dangerous quackery.

6 Chicanery  
impossible Strict adherence to the divine Principle and  
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  
9 most of them hold in the community, a reputation ex-  
perimentally justified by their efforts. Whoever af-  
firms that there is more than one Principle and method  
12 of demonstrating Christian Science greatly errs, igno-  
rantly or intentionally, and separates himself from the  
true conception of Christian Science healing and from  
15 its possible demonstration.

Any dishonesty in your theory and practice betrays a  
gross ignorance of the method of the Christ-cure. Science  
18 No dishonest  
concessions 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  
21 matter is the basis of practice, illness cannot be effica-  
ciously treated by the metaphysical process. Truth does  
the work, and you must both understand and abide by the  
24 divine Principle of your demonstration.

A Christian Scientist requires my work SCIENCE AND  
HEALTH for his textbook, and so do all his students and  
27 This volume  
indispensable 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  
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

this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which 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 patient, than has been accomplished by other books.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered 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, 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 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 aspect, either silver or golden.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct 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 this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate 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 and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.

Purity of  
science

Backsliders  
and mistakes

1 Mental quackery rests on the same platform as all  
 other quackery. The chief plank in this platform is the  
 3 <sup>Mental</sup> doctrine that Science has two principles in  
<sup>charlatanism</sup> partnership, one good and the other evil, —  
 one spiritual, the other material, — and that these two  
 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-  
 9 form is this, that error will finally have the same effect  
 as truth.

It is anything but scientifically Christian to think of  
 12 aiding the divine Principle of healing or of trying to sus-  
<sup>Divinity</sup> <sup>ever ready</sup> tain the human body until the divine Mind  
 is ready to take the case. Divinity is always  
 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  
 18 of Truth must turn in every direction to guard "the tree  
 of life."

Sin makes deadly thrusts at the Christian Scientist as  
 21 ritualism and creed are summoned to give place to higher  
<sup>The panoply</sup> <sup>of wisdom</sup> law, but Science will ameliorate mortal malice.  
 The Christianly scientific man reflects the  
 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-  
 27 est and consistent in following the leadings of divine  
 Mind. He must prove, through living as well as heal-  
 ing and teaching, that Christ's way is the only one  
 30 by which mortals are radically saved from sin and  
 sickness.

Christianity causes men to turn naturally from matter

to Spirit, as the flower turns from darkness to light. 1  
 Man then appropriates those things which "eye hath  
 not seen nor ear heard." Paul and John 3  
 had a clear apprehension that, as mortal man Advancement  
by  
sacrifice 3  
 achieves no worldly honors except by sacrifice,  
 so he must gain heavenly riches by forsaking all worldli- 6  
 ness. Then he will have nothing in common with the  
 worldling's affections, motives, and aims. Judge not the  
 future advancement of Christian Science by the steps 9  
 already taken, lest you yourself be condemned for fail-  
 ing to take the first step.

Any attempt to heal mortals with erring mortal mind, 12  
 instead of resting on the omnipotence of the divine  
 Mind, must prove abortive. Committing the Dangerous  
knowledge 15  
 bare process of mental healing to frail mor-  
 tals, untaught and unrestrained by Christian Science,  
 is like putting a sharp knife into the hands of a blind  
 man or a raging maniac, and turning him loose in 18  
 the crowded streets of a city. Whether animated by  
 malice or ignorance, a false practitioner will work mis-  
 chief, and ignorance is more harmful than wilful wicked- 21  
 ness, when the latter is distrusted and thwarted in its  
 incipency.

To mortal sense Christian Science seems abstract, but 24  
 the process is simple and the results are sure if the Science  
 is understood. The tree must be good, which Certainty  
of results 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  
 law) treats disease with more certain results than any 30  
 other healer on the globe. The Christian Scientist should  
 understand and adhere strictly to the rules of divine meta-

1 physics as laid down in this work, and rest his demonstra-  
tion on this sure basis.

3 Ontology is defined as “the science of the necessary  
constituents and relations of all beings,” and it under-  
lies all metaphysical practice. Our system of  
Ontology defined  
 5 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,  
 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  
 12 demonstrate, for to the material thought all is material,  
till such thought is rectified by Spirit.

Sickness is neither imaginary nor unreal, — that is,  
 15 to the frightened, false sense of the patient. Sickness  
Mischievous imagination  
 is more than fancy; it is solid conviction. It  
 is therefore to be dealt with through right ap-  
 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-  
 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.”

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  
Author’s early instructions  
 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-  
 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.

I do not maintain that anyone can exist in the flesh 1  
 without food and raiment; but I do believe that the  
 real man is immortal and that he lives in Spirit, not matter. Christian Science must Proof by induction 3  
 be accepted at this period by induction. We admit the  
 whole, because a part is proved and that part illustrates 6  
 and proves the entire Principle. Christian Science can  
 be taught only by those who are morally advanced and  
 spiritually endowed, for it is not superficial, nor is it 9  
 discerned from the standpoint of the human senses.  
 Only by the illumination of the spiritual sense, can  
 the light of understanding be thrown upon this Science, 12  
 because Science reverses the evidence before the material  
 senses and furnishes the eternal interpretation of God and  
 man. 15

If you believe that you are sick, should you say, "I am  
 sick"? No, but you should tell your belief sometimes,  
 if this be requisite to protect others. If you commit a 18  
 crime, should you acknowledge to yourself that you are  
 a criminal? Yes. Your responses should differ because  
 of the different effects they produce. Usually to admit 21  
 that you are sick, renders your case less curable, while  
 to recognize your sin, aids in destroying it. Both sin and  
 sickness are error, and Truth is their remedy. The truth 24  
 regarding error is, that error is not true, hence it is unreal.  
 To prove scientifically the error or unreality of sin, you  
 must first see the claim of sin, and then destroy it. 27  
 Whereas, to prove scientifically the error or unreality of  
 disease, you must mentally unsee the disease; then you  
 will not feel it, and it is destroyed. 30

Systematic teaching and the student's spiritual growth  
 and experience in practice are requisite for a thorough

1 comprehension of Christian Science. Some individu-  
 als assimilate truth more readily than others, but any  
 3 Rapidity of  
 assimilation student, who adheres to the divine rules  
 of Christian Science and imbibes the spirit  
 of Christ, can demonstrate Christian Science, cast out  
 6 error, heal the sick, and add continually to his store of  
 spiritual understanding, potency, enlightenment, and  
 success.

9 If the student goes away to practise Truth's teach-  
 ings only in part, dividing his interests between God and  
 12 Divided  
 loyalty mammon and substituting his own views for  
 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-  
 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  
 18 persistence alone win the prize, as they usually do in every  
 department of life.

Anatomy, when conceived of spiritually, is mental self-  
 21 knowledge, and consists in the dissection of thoughts to  
Anatomy  
 defined discover their quality, quantity, and origin.  
 Are thoughts divine or human? That is the  
 24 important question. This branch of study is indispen-  
 sable to the excision of error. The anatomy of Christian  
 Science teaches when and how to probe the self-in-  
 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-  
 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

deals with the real cause of disease. The material physi- 1  
cian gropes among phenomena, which fluctuate every in-  
stant under influences not embraced in his diagnosis, and 3  
so he may stumble and fall in the darkness.

Teacher and student should also be familiar with the  
obstetrics taught by this Science. To attend properly 6  
the birth of the new child, or divine idea, Scientific  
obstetrics  
you should so detach mortal thought from its  
material conceptions, that the birth will be natural and 9  
safe. Though gathering new energy, this idea cannot  
injure its useful surroundings in the travail of spiritual  
birth. A spiritual idea has not a single element of error, 12  
and this truth removes properly whatever is offensive.  
The new idea, conceived and born of Truth and Love, is  
clad in white garments. Its beginning will be meek, its 15  
growth sturdy, and its maturity undecaying. When  
this new birth takes place, the Christian Science infant  
is born of the Spirit, born of God, and can cause the 18  
mother no more suffering. By this we know that Truth  
is here and has fulfilled its perfect work.

To decide quickly as to the proper treatment of error — 21  
whether error is manifested in forms of sickness, sin,  
or death — is the first step towards destroy- Unhesitating  
decision  
ing error. Our Master treated error through 24  
Mind. He never enjoined obedience to the laws of nature,  
if by these are meant laws of matter, nor did he use drugs.  
There is a law of God applicable to healing, and it is a 27  
spiritual law instead of material. The sick are not healed  
by inanimate matter or drugs, as they believe that they  
are. Such seeming medical effect or action is that of so- 30  
called mortal mind.

It has been said to the author, "The world is bene-

1 fitted by you, but it feels your influence without seeing  
 you. Why do you not make yourself more widely  
 3 Seclusion of  
 the author known?" Could her friends know how little  
 time the author has had, in which to make  
 herself outwardly known except through her laborious  
 6 publications, — and how much time and toil are still re-  
 quired to establish the stately operations of Christian  
 Science, — they would understand why she is so secluded.  
 9 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  
 12 the redemption of mankind.

If from an injury or from any cause, a Christian Scien-  
 tist were seized with pain so violent that he could not  
 15 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  
 18 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."

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,  
 24 The right  
 motive and  
 its reward ignorance, envy, fall before an honest heart.  
 Adulterating Christian Science, makes it void.

Falsity has no foundation. "The hireling fleeth, because  
 27 he is an hireling, and careth not for the sheep." Neither  
 dishonesty nor ignorance ever founded, nor can they over-  
 throw 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.*

**T**HIS chapter is from the first edition of the author's 1  
class-book, copyrighted in 1870. After much labor  
and increased spiritual understanding, she revised that 3  
treatise for this volume in 1875. Absolute Christian  
Science pervades its statements, to elucidate scientific  
metaphysics. 6

#### QUESTIONS AND ANSWERS

*Question.* — What is God?

*Answer.* — God is incorporeal, divine, supreme, infinite 9  
Mind, Spirit, Soul, Principle, Life, Truth, Love.

*Question.* — Are these terms synonymous?

*Answer.* — They are. They refer to one absolute God. 12  
They are also intended to express the nature, essence, and  
wholeness of Deity. The attributes of God are justice,  
mercy, wisdom, goodness, and so on. 15

*Question.* — Is there more than one God or Principle?

*Answer.* — There is not. Principle and its idea is one,  
and this one is God, omnipotent, omniscient, and omni- 18

- 1 present Being, and His reflection is man and the universe.  
*Omni* is adopted from the Latin adjective signifying *all*.  
 3 Hence God combines all-power or potency, all-science  
 or true knowledge, all-presence. The varied manifesta-  
 tions of Christian Science indicate Mind, never matter,  
 6 and have one Principle.

*Question.* — What are spirits and souls?

- Answer.* — To human belief, they are personalities  
 9 constituted of mind and matter, life and death, truth and  
 error, good and evil; but these contrasting  
Real versus  
unreal pairs of terms represent contraries, as Chris-  
 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  
 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  
 18 most important to understand.

- The term *souls* or *spirits* is as improper as the term  
*gods*. Soul or Spirit signifies Deity and nothing else.  
 21 Mankind  
redeemed 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  
 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  
 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  
 30 its divine Principle, making mankind better physically,  
 morally, and spiritually.

*Question.* — What are the demands of the Science of 1  
Soul?

*Answer.* — The first demand of this Science is, “Thou 3  
shalt have no other gods before me.” This *me* is Spirit.  
Therefore the command means this: Thou shalt Two chief  
have no intelligence, no life, no substance, no commands 6  
truth, no love, but that which is spiritual. The second  
is like unto it, “Thou shalt love thy neighbor as thyself.”  
It should be thoroughly understood that all men have one 9  
Mind, one God and Father, one Life, Truth, and Love.  
Mankind will become perfect in proportion as this fact  
becomes apparent, war will cease and the true brother- 12  
hood of man will be established. Having no other gods,  
turning to no other but the one perfect Mind to guide  
him, man is the likeness of God, pure and eternal, hav- 15  
ing that Mind which was also in Christ.

Science reveals Spirit, Soul, as not in the body, and  
God as not in man but as reflected by man. The greater 18  
cannot be in the lesser. The belief that the Soul not con-  
greater can be in the lesser is an error that finied in body  
works ill. This is a leading point in the Science of Soul, 21  
that Principle is not in its idea. Spirit, Soul, is not  
confined in man, and is never in matter. We reason im-  
perfectly from effect to cause, when we conclude that 24  
matter is the effect of Spirit; but *a priori* reasoning  
shows material existence to be enigmatical. Spirit gives  
the true mental idea. We cannot interpret Spirit, Mind, 27  
through matter. Matter neither sees, hears, nor feels.

Reasoning from cause to effect in the Science of Mind,  
we begin with Mind, which must be under- Sinlessness of 30  
stood through the idea which expresses it and Mind, Soul  
cannot be learned from its opposite, matter. Thus we

1 arrive at Truth, or intelligence, which evolves its own  
 unerring idea and never can be coordinate with human  
 3 illusions. If Soul sinned, it would be mortal, for sin is  
 mortality's self, because it kills itself. If Truth is im-  
 mortal, error must be mortal, because error is unlike  
 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?

9 *Answer.* — There is no life, truth, intelligence, nor sub-  
 stance in matter. All is infinite Mind and its infinite  
 manifestation, for God is All-in-all. Spirit is immortal  
 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  
 15 man is not material; he is spiritual.

*Question.* — What is substance?

*Answer.* — Substance is that which is eternal and inca-  
 18 pable of discord and decay. Truth, Life, and Love are  
 substance, as the Scriptures use this word in  
Spiritual  
 synonyms Hebrews: "The substance of things hoped  
 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-  
 24 pound idea, reflecting the divine substance of Spirit.

*Question.* — What is Life?

*Answer.* — Life is divine Principle, Mind, Soul, Spirit.  
 27 Eternity  
 of Life 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  
 30 proportion as the other is recognized. Time is finite;

eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which 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 Life ever had a beginning, it would also have an ending.

*Question.* — What is intelligence?

*Answer.* — Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, — Life, Truth, and Love, — named God.

*Question.* — What is Mind?

*Answer.* — Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind — called *devil* or evil — is not Mind, is not Truth, but error, without intelligence or reality. There 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 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 space is filled with God.

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and 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 as are ancient mythology and pagan idolatry. With

1 one Father, even God, the whole family of man would  
 be brethren; and with one Mind and that God, or good,  
 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  
 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  
 9 unlikeness, and the loss of Love as ever present and  
 universal.

Divine Science explains the abstract statement that  
 12 there is one Mind by the following self-evident propo-  
 sition: If God, or good, is real, then evil, the  
 15 The divine  
 standard of  
 perfection unlikeness of God, is unreal. And evil can  
 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,  
 18 never sins? The standard of perfection was originally  
 God and man. Has God taken down His own standard,  
 and has man fallen?

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  
 24 Indestructible  
 relationship of God's being. If there ever was a moment  
 when man did not express the divine perfec-  
 tion, then there was a moment when man did not express  
 27 God, and consequently a time when Deity was unex-  
 pressed — that is, without entity. If man has lost per-  
 fection, then he has lost his perfect Principle, the divine  
 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

idea, are indestructible in Science; and Science knows 1  
 no lapse from nor return to harmony, but holds the divine  
 order or spiritual law, in which God and all that He cre- 3  
 ates are perfect and eternal, to have remained unchanged  
 in its eternal history.

The unlikeness of Truth, — named *error*, — the op- 6  
 posite of Science, and the evidence before the five cor-  
 poreal senses, afford no indication of the grand  
 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  
 propositions on the authority of natural science. 12

The facts of divine Science should be admitted, —  
 although the evidence as to these facts is not supported  
 by evil, by matter, or by material sense, — because the 15  
 evidence that God and man coexist is fully sustained by  
 spiritual sense. Man is, and forever has been, God's re-  
 flection. God is infinite, therefore ever present, and 18  
 there is no other power nor presence. Hence the spirit-  
 uality of the universe is the only fact of creation. "Let  
 God be true, but every [material] man a liar." 21

*Question.* — Are doctrines and creeds a benefit to man?

*Answer.* — The author subscribed to an orthodox  
 creed in early youth, and tried to adhere to it until she 24  
 caught the first gleam of that which inter-  
 prets God as above mortal sense. This  
 view rebuked human beliefs, and gave the spiritual im- 27  
 port, expressed through Science, of all that proceeds  
 from the divine Mind. Since then her highest creed has  
 been divine Science, which, reduced to human apprehen- 30  
 sion, she has named Christian Science. This Science

Celestial  
 evidence

The test of  
 experience

1 teaches man that God is the only Life, and that this Life  
 is Truth and Love; that God is to be understood, adored,  
 3 and demonstrated; that divine Truth casts out supposi-  
 tional error and heals the sick.

The way which leads to Christian Science is straight  
 6 and narrow. God has set His signet upon Science, mak-  
 ing it coordinate with all that is real and only  
 God's law destroys evil with that which is harmonious and eternal.  
 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  
 12 proofs of these statements.

*Question.* — What is error?

*Answer.* — Error is a supposition that pleasure and  
 15 pain, that intelligence, substance, life, are existent in mat-  
 ter. Error is neither Mind nor one of Mind's  
 Evanescent materiality faculties. Error is the contradiction of Truth.  
 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  
 21 have a self-evident absurdity — namely, *erroneous truth*.  
 Thus we should continue to lose the standard of Truth.

*Question.* — Is there no sin?

*Answer.* — All reality is in God and His creation, har-  
 monious and eternal. That which He creates is good,  
 and He makes all that is made. Therefore  
 27 Unrealities that seem real 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  
 30 true, because they are not of God. We learn in Christian

Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical. 1  
3

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ Christ the ideal Truth 6  
came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has 9  
power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, 12  
more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and 15  
Christ is the divine idea; hence the duality of Jesus the Christ.

In an age of ecclesiastical despotism, Jesus introduced 18  
the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Sci- Jesus not God 21  
ence according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is 24  
required.

Jesus established what he said by demonstration, thus making his acts of higher importance than his 27  
words. He proved what he taught. This Jesus not understood  
is the Science of Christianity. Jesus *proved* the Principle, which heals the sick and casts out error, 30  
to be divine. Few, however, except his students understood in the least his teachings and their glorious

1 proofs, — namely, that Life, Truth, and Love (the Prin-  
 ciple of this unacknowledged Science) destroy all error,  
 3 evil, disease, and death.

The reception accorded to Truth in the early Chris-  
 tian era is repeated to-day. Whoever introduces the  
 6 Miracles  
 rejected 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  
 9 appears, Science seems to be a mistake, — hence the  
 misinterpretation and consequent maltreatment which  
 it receives. Christian marvels (and *marvel* is the sim-  
 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  
 15 gained.

If sin, sickness, and death are as real as Life, Truth,  
 and Love, then they must all be from the same source;  
 18 Divine  
 fulfilment 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.”  
 21 Is it possible, then, to believe that the evils which Jesus  
 lived to destroy are real or the offspring of the divine  
 will?

24 Despite the hallowing influence of Truth in the de-  
 struction of error, must error still be immortal? Truth  
 27 Truth  
 destroys falsity spares all that is true. If evil is real, Truth  
 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  
 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

darkness, and the Scripture declares that there is "no 1  
 night there." To Truth there is no error, — all is Truth.  
 To infinite Spirit there is no matter, — all is Spirit, divine 3  
 Principle and its idea.

*Question.* — What is man?

*Answer.* — Man is not matter; he is not made up of 6  
 brain, blood, bones, and other material elements. The  
 Scriptures inform us that man is made in <sup>Fleshly</sup>  
 the image and likeness of God. Matter is <sup>factors</sup> unreal 9  
 not that likeness. The likeness of Spirit cannot be so  
 unlike Spirit. Man is spiritual and perfect; and be-  
 cause he is spiritual and perfect, he must be so under- 12  
 stood in Christian Science. Man is idea, the image, of  
 Love; he is not physique. He is the compound idea of  
 God, including all right ideas; the generic term for 15  
 all that reflects God's image and likeness; the conscious  
 identity of being as found in Science, in which man is  
 the reflection of God, or Mind, and therefore is eternal; 18  
 that which has no separate mind from God; that which  
 has not a single quality underived from Deity; that which  
 possesses no life, intelligence, nor creative power of his 21  
 own, but reflects spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after  
 our likeness; and let them have dominion over the fish 24  
 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  
 creepeth upon the earth." 27

Man is incapable of sin, sickness, and death. The  
 real man cannot depart from holiness, nor  
 can God, by whom man is evolved, engender <sup>Man</sup>  
 the capacity or freedom to sin. A mortal sinner is not <sup>unfallen</sup> 30

1 God's man. Mortals are the counterfeits of immortals.  
 They are the children of the wicked one, or the one evil,  
 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.

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  
 9 <sup>Mortals are</sup> ~~not immortals~~ 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-  
 12 mortals, or the children of God, will appear as the only  
 and eternal verities of man. Mortals are not fallen chil-  
 dren of God. They never had a perfect state of being,  
 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  
 18 up in immortality. Sin, sickness, and death must dis-  
 appear to give place to the facts which belong to immortal  
 man.

21 Learn this, O mortal, and earnestly seek the spiritual  
 status of man, which is outside of all material selfhood.

24 <sup>Imperishable</sup> ~~identity~~ Remember that the Scriptures say of mortal  
 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  
 27 know it no more."

When speaking of God's children, not the children of  
 men, Jesus said, "The kingdom of God is within you;"  
 30 <sup>The kingdom</sup> ~~within~~ 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 per-

fect man, who appeared to him where sinning mortal 1  
 man appears to mortals. In this perfect man the Saviour  
 saw God's own likeness, and this correct view of man 3  
 healed the sick. Thus Jesus taught that the kingdom  
 of God is intact, universal, and that man is pure and holy.  
 Man is not a material habitation for Soul; he is himself 6  
 spiritual. Soul, being Spirit, is seen in nothing imperfect  
 nor material.

Whatever is material is mortal. To the five corporeal 9  
 senses, man appears to be matter and mind united; but  
 Christian Science reveals man as the idea of  
 God, and declares the corporeal senses to be Material  
 body never  
 God's idea 12  
 mortal and erring illusions. Divine Science  
 shows it to be impossible that a material body, though  
 interwoven with matter's highest stratum, misnamed 15  
 mind, should be man, — the genuine and perfect man,  
 the immortal idea of being, indestructible and eternal.  
 Were it otherwise, man would be annihilated. 18

*Question.* — What are body and Soul?

*Answer.* — Identity is the reflection of Spirit, the re-  
 flection in multifarious forms of the living Principle, 21  
 Love. Soul is the substance, Life, and intelli-  
 gence of man, which is individualized, but not Reflection  
 of Spirit  
 in matter. Soul can never reflect anything inferior to 24  
 Spirit.

Man is the expression of Soul. The Indians caught  
 some glimpses of the underlying reality, when  
 they called a certain beautiful lake "the smile 27  
 of the Great Spirit." Separated from man, Man  
 inseparable  
 from Spirit  
 who expresses Soul, Spirit would be a nonentity; man, 30  
 divorced from Spirit, would lose his entity. But there is,

- 1 there can be, no such division, for man is coexistent with  
 God.
- 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  
 6 <sup>A vacant</sup>  
<sup>domicile</sup> 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  
 9 the declaration that a house was inhabited, and by a cer-  
 tain class of persons, when no such persons were ever seen  
 to go into the house or to come out of it, nor were they  
 12 even visible through the windows? Who can see a soul  
 in the body?

*Question.* — Does brain think, and do nerves feel, and  
 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  
 18 <sup>Harmonious</sup>  
<sup>functions</sup> in matter is erroneous. That body is most  
 harmonious in which the discharge of the natu-  
 ral functions is least noticeable. How can intelligence  
 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  
 24 belief is mortal and far from actual. From beginning  
 to end, whatever is mortal is composed of material hu-  
 man beliefs and of nothing else. That only is real which  
 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."  
 30 *Mortal man* is really a self-contradictory phrase, for  
 man is not mortal, "neither indeed can be;" man is im-

mortal. If a child is the offspring of physical sense and 1  
 not of Soul, the child must have a material, not a spirit-  
 ual origin. With what truth, then, could the 3  
 Scriptural rejoicing be uttered by any mother, Immortal  
 birthright  
 "I have gotten a man from the Lord"? On the con- 6  
 trary, if aught comes from God, it cannot be mortal and  
 material; it must be immortal and spiritual.

Matter is neither self-existent nor a product of Spirit.  
 An image of mortal thought, reflected on the retina, is 9  
 all that the eye beholds. Matter cannot see,  
 feel, hear, taste, nor smell. It is not self- Matter's  
 supposed  
 selfhood  
 cognizant, — cannot feel itself, see itself, nor 12  
 understand itself. Take away so-called mortal mind,  
 which constitutes matter's supposed selfhood, and matter  
 can take no cognizance of matter. Does that which we 15  
 call dead ever see, hear, feel, or use any of the physical  
 senses?

"In the beginning God created the heaven and the 18  
 earth. And the earth was without form, and void; and  
 darkness was upon the face of the deep." Chaos and  
 darkness  
 (Genesis i. 1, 2.) In the vast forever, in the 21  
 Science and truth of being, the only facts are Spirit  
 and its innumerable creations. Darkness and chaos  
 are the imaginary opposites of light, understanding, 24  
 and eternal harmony, and they are the elements of  
 nothingness.

We admit that black is not a color, because it reflects 27  
 no light. So evil should be denied identity or power,  
 because it has none of the divine hues. Paul Spiritual  
 reflection  
 says: "For the invisible things of Him, from 30  
 the creation of the world, are clearly seen, being under-  
 stood by the things that are made." (Romans i. 20.)

1 When the substance of Spirit appears in Christian Sci-  
 2 ence, the nothingness of matter is recognized. Where  
 3 the spirit of God is, and there is no place where God is  
 4 not, evil becomes nothing, — the opposite of the some-  
 5 thing of Spirit. If there is no spiritual reflection, then  
 6 there remains only the darkness of vacuity and not a trace  
 of heavenly tints.

Nerves are an element of the belief that there is sensa-  
 9 tion in matter, whereas matter is devoid of sensation.

10 <sup>Harmony</sup>  
 11 <sup>from Spirit</sup> Consciousness, as well as action, is governed  
 12 by Mind, — is in God, the origin and gov-  
 13 ernor of all that Science reveals. Material sense has  
 14 its realm apart from Science in the unreal. Harmonious  
 15 action proceeds from Spirit, God. Inharmony has no  
 16 Principle; its action is erroneous and presupposes man  
 17 to be in matter. Inharmony would make matter the  
 18 cause as well as the effect of intelligence, or Soul, thus  
 attempting to separate Mind from God.

Man is not God, and God is not man. Again, God,  
 or good, never made man capable of sin. It is the oppo-  
 21 <sup>Evil</sup>  
 22 <sup>non-existent</sup> site of good — that is, evil — which seems to  
 23 make men capable of wrong-doing. Hence,  
 24 evil is but an illusion, and it has no real basis. Evil is a  
 false belief. God is not its author. The supposititious  
 parent of evil is a lie.

The Bible declares: “All things were made by Him  
 27 [the divine Word]; and without Him was not anything  
 28 made that was made.” This is the eternal  
 29 <sup>Vapor and</sup>  
 30 <sup>nothingness</sup> verity of divine Science. If sin, sickness, and  
 death were understood as nothingness, they would dis-  
 appear. As vapor melts before the sun, so evil would  
 vanish before the reality of good. One must hide the

other. How important, then, to choose good as the 1  
 reality! Man is tributary to God, Spirit, and to nothing 2  
 else. God's being is infinity, freedom, harmony, and 3  
 boundless bliss. "Where the Spirit of the Lord is, 4  
 there is liberty." Like the archpriests of yore, man is 5  
 free "to enter into the holiest," — the realm of God. 6

Material sense never helps mortals to understand 7  
 Spirit, God. Through spiritual sense only, man com- 8  
 prehends and loves Deity. The various con- 9  
 tradictions of the Science of Mind by the ma- The fruit  
 forbidden 9  
 terial senses do not change the unseen Truth, which re- 10  
 mains forever intact. The forbidden fruit of knowledge, 12  
 against which wisdom warns man, is the testimony of 11  
 error, declaring existence to be at the mercy of death, 12  
 and good and evil to be capable of commingling. This 15  
 is the significance of the Scripture concerning this "tree 14  
 of the knowledge of good and evil," — this growth of 15  
 material belief, of which it is said: "In the day that thou 18  
 eatest thereof thou shalt surely die." Human hypotheses 16  
 first assume the reality of sickness, sin, and death, and 17  
 then assume the necessity of these evils because of their 21  
 admitted actuality. These human verdicts are the pro- 20  
 curers of all discord.

If Soul sins, it must be mortal. Sin has the elements 24  
 of self-destruction. It cannot sustain itself. If sin is 25  
 supported, God must uphold it, and this is Sense and  
 pure Soul 27  
 impossible, since Truth cannot support error. 26  
 Soul is the divine Principle of man and never sins, —  
 hence the immortality of Soul. In Science we learn that  
 it is material sense, not Soul, which sins; and it will be 30  
 found that it is the sense of sin which is lost, and not a  
 sinful soul. When reading the Scriptures, the substitu-

1 tion of the word *sense* for *soul* gives the exact meaning in  
a majority of cases.

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.

6 Soul  
defined 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*,  
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  
12 sense, with material sensation.

*Question.* — Is it important to understand these ex-  
planations in order to heal the sick?

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  
18 Sonship  
of Jesus 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  
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  
24 old this dual appearing, and angels whisper it, through  
faith, to the hungering heart in every age.

Sickness is part of the error which Truth casts out.  
27 Error will not expel error. Christian Science is the law  
of Truth, which heals the sick on the basis  
30 Sickness  
erroneous of the one Mind or God. It can heal in no  
other way, since the human, mortal mind so-called is not  
a healer, but causes the belief in disease.

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. True healing  
transcendent

We classify disease as error, which nothing but Truth or 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 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 approach to the standard in Christian Science.

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which 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 the spirit of Christian Science, if not the absolute letter.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with 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 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

1 will never be based on a divine Principle and so found to  
 be unerring, until its absolute Science is reached. When  
 3 this is accomplished, neither pride, prejudice, bigotry,  
 nor envy can wash away its foundation, for it is built upon  
 the rock, Christ.

6 *Question.* — Does Christian Science, or metaphysical  
 healing, include medication, material hygiene, mesmer-  
 ism, hypnotism, theosophy, or spiritualism?

9 *Answer.* — Not one of them is included in it. In di-  
 vine Science, the supposed laws of matter yield to the  
 12 <sup>Mindless</sup> law of Mind. What are termed natural  
<sup>methods</sup> science and material laws are the objective  
 states of mortal mind. The physical universe expresses  
 the conscious and unconscious thoughts of mortals.  
 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-  
 18 tain results, supposed to proceed from drugs, are really  
 caused by the faith in them which the false human con-  
 sciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal mag-  
 netism is the voluntary or involuntary action of error  
 24 <sup>Animal</sup> in all its forms; it is the human antipode  
<sup>magnetism error</sup> 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  
 27 and practices.

*Question.* — Is materiality the concomitant of spirit-  
 uality, and is material sense a necessary preliminary to  
 30 the understanding and expression of Spirit?

*Answer.* — If error is necessary to define or to reveal 1  
 Truth, the answer is yes; but not otherwise. *Material*  
*sense* is an absurd phrase, for matter has no Error only 3  
 sensation. Science declares that Mind, not ephemeral  
 matter, sees, hears, feels, speaks. Whatever contradicts  
 this statement is the false sense, which ever betrays 6  
 mortals into sickness, sin, and death. If the unimportant  
 and evil appear, only soon to disappear because  
 of their uselessness or their iniquity, then these ephemer- 9  
 al views of error ought to be obliterated by Truth.  
 Why malign Christian Science for instructing mortals how  
 to make sin, disease, and death appear more and more 12  
 unreal?

Emerge gently from matter into Spirit. Think not  
 to thwart the spiritual ultimate of all things, but come 15  
 naturally into Spirit through better health and Scientific  
 morals and as the result of spiritual growth. translations  
 Not death, but the understanding of Life, makes man im- 18  
 mortal. The belief that life can be in matter or soul in  
 body, and that man springs from dust or from an egg,  
 is the result of the mortal error which Christ, or Truth, 21  
 destroys by fulfilling the spiritual law of being, in which  
 man is perfect, even as the "Father which is in heaven  
 is perfect." If thought yields its dominion to other 24  
 powers, it cannot outline on the body its own beautiful  
 images, but it effaces them and delineates foreign agents,  
 called disease and sin. 27

The heathen gods of mythology controlled war and  
 agriculture as much as nerves control sensation or  
 muscles measure strength. To say that Material 30  
 strength is in matter, is like saying that the beliefs  
 power is in the lever. The notion of any life or intelli-

1 gence in matter is without foundation in fact, and you  
 can have no faith in falsehood when you have learned  
 3 falsehood's true nature.

Suppose one accident happens to the eye, another to  
 the ear, and so on, until every corporeal sense is quenched.

6 Sense versus  
Soul 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  
 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  
 12 scientific harmony. Death is not the result of Truth but  
 of error, and one error will not correct another.

Jesus proved by the prints of the nails, that his body  
 15 was the same immediately after death as before. If death  
Death  
an error restores sight, sound, and strength to man,  
 then death is not an enemy but a better friend  
 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  
 21 as this error of belief remains, mortals will continue mortal  
 in belief and subject to chance and change.

Sight, hearing, all the spiritual senses of man, are  
 24 eternal. They cannot be lost. Their reality and immor-  
Permanent  
sensitivity tality are in Spirit and understanding, not in  
 matter, — hence their permanence. If this  
 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  
 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

drive mortals to seek and to find a higher sense of happiness and existence. 1

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 after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual 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. 12

Exercise  
of Mind-  
faculties

6

*Question.* — You speak of belief. Who or what is it that believes?

*Answer.* — Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and 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: 24

Understand-  
ing *versus*  
belief

18

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the

24

27

30

1 enduring and harmonious phases of things. The result  
 of our teachings is their sufficient confirmation. When,  
 3 Confirmation on the strength of these instructions, you are  
    by healing able to banish a severe malady, the cure shows  
 that you understand this teaching, and therefore you re-  
 6 ceive the blessing of Truth.

The Hebrew and Greek words often translated *belief*  
 differ somewhat in meaning from that conveyed by the  
 9 Belief and English verb *believe*; they have more the sig-  
    firm trust nificance of faith, understanding, trust, con-  
 stancy, firmness. Hence the Scriptures often appear in  
 12 our common version to approve and endorse belief, when  
 they mean to enforce the necessity of understanding.

*Question.* — Do the five corporeal senses constitute  
 15 man?

*Answer.* — Christian Science sustains with immortal  
 proof the impossibility of any material sense, and defines  
 18 All faculties these so-called senses as *mortal beliefs*, the  
    from Mind testimony of which cannot be true either of  
 man or of his Maker. The corporeal senses can take no  
 21 cognizance of spiritual reality and immortality. Nerves  
 have no more sensation, apart from what belief be-  
 stows upon them, than the fibres of a plant. Mind alone  
 24 possesses all faculties, perception, and comprehension.  
 Therefore mental endowments are not at the mercy of  
 organization and decomposition, — otherwise the very  
 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-  
 30 turbed nor destroyed, since they exist in immortal Mind,  
 not in matter.

The less mind there is manifested in matter the better. 1  
 When the unthinking lobster loses its claw, the claw grows  
 again. If the Science of Life were understood, Possibilities 3  
 it would be found that the senses of Mind are of Life  
 never lost and that matter has no sensation. Then the  
 human limb would be replaced as readily as the lobster's 6  
 claw, — not with an artificial limb, but with the genuine  
 one. Any hypothesis which supposes life to be in matter  
 is an educated belief. In infancy this belief is not equal 9  
 to guiding the hand to the mouth; and as consciousness  
 develops, this belief goes out, — yields to the reality of  
 everlasting Life. 12

Corporeal sense defrauds and lies; it breaks all the  
 commands of the Mosaic Decalogue to meet its own de- 15  
 mands. How then can this sense be the God- Decalogue  
 given channel to man of divine blessings or disregarded  
 understanding? How can man, reflecting God, be de- 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-  
 dium for obeying God? An affirmative reply would con- 21  
 tradict the Scripture, for the same fountain sendeth not  
 forth sweet waters and bitter.

The corporeal senses are the only source of evil or 24  
 error. Christian Science shows them to be false, be-  
 cause matter has no sensation, and no organic  
 construction can give it hearing and sight nor Organic 27  
 make it the medium of Mind. Outside the construction  
 material sense of things, all is harmony. A wrong sense valueless  
 of God, man, and creation is *non-sense*, want of sense. 30  
 Mortal belief would have the material senses sometimes  
 good and sometimes bad. It assures mortals that there

1 is real pleasure in sin; but the grand truths of Christian  
 Science dispute this error.

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.

6 Will-power  
 an animal  
 propensity Hence it cannot govern man aright. Christian  
 Science reveals Truth and Love as the  
 motive-powers of man. Will — blind, stubborn, and head-  
 9 long — cooperates with appetite and passion. From this  
 cooperation arises its evil. From this also comes its power-  
 lessness, since all power belongs to God, good.

12 The Science of Mind needs to be understood. Until  
 it is understood, mortals are more or less deprived of

15 Theories  
 helpless Truth. Human theories are helpless to make  
 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-  
 18 vine Principle, Love.

“Quench not the Spirit. Despise not prophesyings.”  
 Human belief — or knowledge gained from the so-called  
 21 True nature  
 and origin material senses — would, by fair logic, anni-  
 hilate man along with the dissolving elements  
 of clay. The scientifically Christian explanations of the  
 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  
 27 in no other way.

Sleep and mesmerism explain the mythical nature of  
 material sense. Sleep shows material sense as either  
 30 Sleep an  
 illusion 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

is swimming when he is on dry land. Needle-thrusts will 1  
 not hurt him. A delicious perfume will seem intolerable. 2  
 Animal magnetism thus uncovers material sense, and 3  
 shows it to be a belief without actual foundation or va- 4  
 lidity. Change the belief, and the sensation changes. 5  
 Destroy the belief, and the sensation disappears. 6

Material man is made up of involuntary and voluntary 7  
 error, of a negative right and a positive wrong, the latter 8  
 calling itself right. Man's spiritual individual- Man linked 9  
 ity is never wrong. It is the likeness of man's with Spirit  
 Maker. Matter cannot connect mortals with the true 10  
 origin and facts of being, in which all must end. It is only 12  
 by acknowledging the supremacy of Spirit, which annuls 11  
 the claims of matter, that mortals can lay off mortality and 13  
 find the indissoluble spiritual link which establishes man 15  
 forever in the divine likeness, inseparable from his creator. 14

The belief that matter and mind are one, — that mat- 16  
 ter is awake at one time and asleep at another, some- 18  
 times presenting no appearance of mind, — Material man  
 this belief culminates in another belief, that as a dream  
 man dies. Science reveals material man as never the real 21  
 being. The dream or belief goes on, whether our eyes are 20  
 closed or open. In sleep, memory and consciousness are 22  
 lost from the body, and they wander whither they will 24  
 apparently with their own separate embodiment. Per- 23  
 sonality is not the individuality of man. A wicked man 25  
 may have an attractive personality. 27

When we are awake, we dream of the pains and pleas- 28  
 ures of matter. Who will say, even though he 29  
 does not understand Christian Science, that Spiritual  
 this dream — rather than the dreamer — may existence the 30  
 not be mortal man? Who can rationally say otherwise, one fact

1 when the dream leaves mortal man intact in body and  
 thought, although the so-called dreamer is unconscious?  
 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  
 6 unlikeness, mortality.

Being is holiness, harmony, immortality. It is already  
 proved that a knowledge of this, even in small degree,  
 9 <sup>Mind one</sup> will uplift the physical and moral standard  
<sup>and all</sup> of mortals, will increase longevity, will purify  
 and elevate character. Thus progress will finally destroy  
 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  
 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 cam-  
 18 paign, 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  
 21 line. Matter can afford you no aid.

The notion that mind and matter commingle in the  
 human illusion as to sin, sickness, and death must even-  
 24 <sup>Scientific</sup> tually submit to the Science of Mind, which  
<sup>ultimatum</sup> denies this notion. *God is Mind, and God is*  
*infinite; hence all is Mind.* On this statement rests the  
 27 Science of being, and the Principle of this Science is di-  
 vine, demonstrating harmony and immortality.

The conservative theory, long believed, is that there  
 30 are two factors, matter and mind, uniting on some im-  
 possible 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 1  
 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, <sup>Victory</sup> 3  
 and explains the solar system as working on a differ- <sub>for Truth</sub>  
 ent plan. All the evidence of physical sense and all the 6  
 knowledge obtained from physical sense must yield to  
 Science, to the immortal truth of all things.

*Question.* — Will you explain sickness and show how it 9  
 is to be healed?

*Answer.* — The method of Christian Science Mind-heal-  
 ing is touched upon in a previous chapter entitled Christian 12  
 Science Practice. A full answer to the above <sup>Mental</sup>  
 question involves teaching, which enables the <sub>preparation</sub>  
 healer to demonstrate and prove for himself the Principle 15  
 and rule of Christian Science or metaphysical healing.

Mind must be found superior to all the beliefs of the  
 five corporeal senses, and able to destroy all ills. Sick- 18  
 ness is a belief, which must be annihilated by <sup>Mind destroys</sup>  
 the divine Mind. Disease is an experience of <sub>all ills</sub>  
 so-called mortal mind. It is fear made manifest on the 21  
 body. Christian Science takes away this physical sense  
 of discord, just as it removes any other sense of moral or  
 mental inharmony. That man is material, and that mat- 24  
 ter suffers, — these propositions can only seem real and  
 natural in illusion. Any sense of soul in matter is not the  
 reality of being. 27

If Jesus awakened Lazarus from the dream, illusion, of  
 death, this proved that the Christ could improve on a false  
 sense. Who dares to doubt this consummate test of the 30  
 power and willingness of divine Mind to hold man forever

1 intact in his perfect state, and to govern man's entire  
 action? Jesus said: "Destroy this temple [body], and  
 3 in three days I [Mind] will raise it up;" and he did this  
 for tired humanity's reassurance.

Is it not a species of infidelity to believe that so great  
 6 a work as the Messiah's was done for himself or for God,  
<sup>Inexhaustible</sup> <sup>divine Love</sup> who needed no help from Jesus' example to  
 preserve the eternal harmony? But mortals  
 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-  
 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.

15 The miracle of grace is no miracle to Love. Jesus  
 demonstrated the inability of corporeality, as well as the  
<sup>Reason</sup> <sup>and Science</sup> infinite ability of Spirit, thus helping erring  
 18 human sense to flee from its own convictions  
 and seek safety in divine Science. Reason, rightly di-  
 rected, serves to correct the errors of corporeal sense; but  
 21 sin, sickness, and death will seem real (even as the ex-  
 periences of the sleeping dream seem real) until the Sci-  
 ence of man's eternal harmony breaks their illusion with  
 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,  
 27 dying, unreal. The other is the eternal and real evidence,  
 bearing Truth's signet, its lap piled high with immortal  
 fruits.

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.

God will heal the sick through man, whenever man is 1  
 governed by God. Truth casts out error now  
 as surely as it did nineteen centuries ago. All Followers  
 of Truth is not understood; hence its healing power is not of Jesus 3  
 fully demonstrated.

If sickness is true or the idea of Truth, you cannot 6  
 destroy sickness, and it would be absurd to try. Then  
 classify sickness and error as our Master did, Destruction  
 when he spoke of the sick, "whom Satan hath of all evil 9  
 bound," and find a sovereign antidote for error in the life-  
 giving power of Truth acting on human belief, a power  
 which opens the prison doors to such as are bound, and 12  
 sets the captive free physically and morally.

When the illusion of sickness or sin tempts you, cling  
 steadfastly to God and His idea. Allow nothing but His 15  
 likeness to abide in your thought. Let neither Steadfast and  
 fear nor doubt overshadow your clear sense and calm trust  
 calm trust, that the recognition of life harmonious — as 18  
 Life eternally is — can destroy any painful sense of, or  
 belief in, that which Life is not. Let Christian Science,  
 instead of corporeal sense, support your understanding of 21  
 being, and this understanding will supplant error with  
 Truth, replace mortality with immortality, and silence dis-  
 cord with harmony. 24

*Question.* — How can I progress most rapidly in the  
 understanding of Christian Science?

*Answer.* — Study thoroughly the letter and imbibe 27  
 the spirit. Adhere to the divine Principle of Chris-  
 tian Science and follow the behests of God, Rudiments  
 abiding steadfastly in wisdom, Truth, and and growth 30  
 Love. In the Science of Mind, you will soon ascertain

1 that error cannot destroy error. You will also learn  
 2 that in Science there is no transfer of evil suggestions  
 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  
 6 that in Christian Science the first duty is to obey  
 God, to have one Mind, and to love another as  
 yourself.

9 We all must learn that Life is God. Ask yourself:  
 Am I living the life that approaches the supreme good?

12 <sup>Condition</sup>  
<sup>of progress</sup> Am I demonstrating the healing power of  
 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.  
 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,  
 18 based upon its divine Principle, Love, underlying, over-  
 lying, and encompassing all true being.

"The sting of death is sin; and the strength of sin is  
 21 the law," — the law of mortal belief, at war with the  
<sup>Triumph</sup>  
<sup>over death</sup> facts of immortal Life, even with the spiritual  
 law which says to the grave, "Where is thy  
 24 victory?" But "when this corruptible shall have put  
 on incorruption, and this mortal shall have put on im-  
 mortality, then shall be brought to pass the saying that  
 27 is written, Death is swallowed up in victory."

*Question.* — Have Christian Scientists any religious  
 creed?

30 *Answer.* — They have not, if by that term is meant  
 doctrinal beliefs. The following is a brief exposition of

the important points, or religious tenets, of Christian Science: —

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 infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

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 punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity 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 Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

6. And we solemnly promise to watch, and pray 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 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.*

SCIENTIFIC interpretation of the Scriptures prop- 1  
erly starts with the beginning of the Old Testa- 2  
ment, chiefly because the spiritual import of the Word, in its earliest articulations, often <sup>Spiritual</sup> <sub>interpretation</sub> 3  
seems so smothered by the immediate context as to 4  
require explication; whereas the New Testament narra- 5  
tives are clearer and come nearer the heart. Jesus il- 6  
lumines them, showing the poverty of mortal existence, 7  
but richly recompensing human want and woe with 8  
spiritual gain. The incarnation of Truth, that amplifi- 9  
cation of wonder and glory which angels could only 10  
whisper and which God illustrated by light and har- 11  
mony, is consonant with ever-present Love. So-called 12  
mystery and miracle, which subserve the end of natural 13  
good, are explained by that Love for whose rest the 14  
weary ones sigh when needing something more native 15  
to their immortal cravings than the history of perpetual 16  
evil. 17

1 A second necessity for beginning with Genesis is that  
 the living and real prelude of the older Scriptures is so  
 3 Spiritual  
overture brief that it would almost seem, from the  
 preponderance of unreality in the entire nar-  
 rative, as if reality did not predominate over unreality,  
 6 the light over the dark, the straight line of Spirit over  
 the mortal deviations and inverted images of the creator  
 and His creation.

9 Spiritually followed, the book of Genesis is the history  
 of the untrue image of God, named a sinful mortal. This  
 12 Deflection  
of being deflection of being, rightly viewed, serves to  
 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  
 15 take on higher symbols and significations, when scien-  
 tifically Christian views of the universe appear, illuminat-  
 ing time with the glory of eternity.

18 In the following exegesis, each text is followed by its  
 spiritual interpretation according to the teachings of Chris-  
 tian Science.

21

## EXEGESIS

*Genesis* i. 1. In the beginning God created the heaven  
 and the earth.

24 The infinite has no beginning. This word *beginning*  
 is employed to signify *the only*, — that is, the eternal ver-  
 27 Ideas and  
identities ity and unity of God and man, including  
 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-

tion consists of the unfolding of spiritual ideas and their 1  
 identities, which are embraced in the infinite Mind and  
 forever reflected. These ideas range from the infini- 3  
 tesimal to infinity, and the highest ideas are the sons  
 and daughters of God.

*Genesis* i. 2. And the earth was without form, and void; 6  
 and darkness was upon the face of the deep. And the  
 spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual har- 9  
 mony, — heaven and eternity. In the universe of Truth,  
 matter is unknown. No supposition of error  
 enters there. Divine Science, the Word of Spiritual 12  
 God, saith to the darkness upon the face of error, “God  
 is All-in-all,” and the light of ever-present Love illumines  
 the universe. Hence the eternal wonder, — that infinite 15  
 space is peopled with God’s ideas, reflecting Him in  
 countless spiritual forms.

*Genesis* i. 3. And God said, Let there be light: and 18  
 there was light.

Immortal and divine Mind presents the idea of God:  
*first*, in light; *second*, in reflection; *third*, in spiritual and 21  
 immortal forms of beauty and goodness. But  
 this Mind creates no element nor symbol of Mind’s idea  
 discord and decay. God creates neither erring thought, 24  
 mortal life, mutable truth, nor variable love. faultless

*Genesis* i. 4. And God saw the light, that it was good:  
 and God divided the light from the darkness. 27

God, Spirit, dwelling in infinite light and harmony

1 from which emanates the true idea, is never reflected by  
 aught but the good.

3 *Genesis* i. 5. And God called the light Day, and the  
 darkness He called Night. And the evening and the morn-  
 ing were the first day.

6 All questions as to the divine creation being both  
 spiritual and material are answered in this passage, for  
 9 Light preced-  
ing the sun though solar beams are not yet included in  
 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  
 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  
 15 creation?

The successive appearing of God's ideas is represented  
 as taking place on so many *evenings* and *mornings*,—  
 18 Evenings and  
mornings words which indicate, in the absence of solar  
 time, spiritually clearer views of Him, views  
 which are not implied by material darkness and dawn.  
 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  
 24 the focus of ideas, bring light instantaneously, whereas  
 a thousand years of human doctrines, hypotheses, and  
 vague conjectures emit no such effulgence.

27 Did infinite Mind create matter, and call it *light*?  
 Spirit is light, and the contradiction of Spirit is matter,  
 30 Spirit versus  
darkness darkness, and darkness obscures light. Mate-  
 rial sense is nothing but a supposition of the  
 absence of Spirit. No solar rays nor planetary revolutions

form the day of Spirit. Immortal Mind makes its own 1  
 record, but mortal mind, sleep, dreams, sin, disease, and  
 death have no record in the first chapter of Genesis. 3

*Genesis* i. 6. And God said, Let there be a firmament in  
 the midst of the waters, and let it divide the waters from  
 the waters. 6

Spiritual understanding, by which human conception,  
 material sense, is separated from Truth, is the firmament.  
 The divine Mind, not matter, creates all iden- 9  
 tities, and they are forms of Mind, the ideas of Spiritual  
 firmament  
 Spirit apparent only as Mind, never as mindless matter  
 nor the so-called material senses. 12

*Genesis* i. 7. And God made the firmament, and divided  
 the waters which were under the firmament from the waters  
 which were above the firmament: and it was so. 15

Spirit imparts the understanding which uplifts con-  
 sciousness and leads into all truth. The Psalmist saith:  
 "The Lord on high is mightier than the noise Understanding 18  
 imparted  
 of many waters, yea, than the mighty waves of  
 the sea." Spiritual sense is the discernment of spiritual  
 good. Understanding is the line of demarcation between 21  
 the real and unreal. Spiritual understanding unfolds  
 Mind, — Life, Truth, and Love, — and demonstrates the  
 divine sense, giving the spiritual proof of the universe in 24  
 Christian Science.

This understanding is not intellectual, is not the result  
 of scholarly attainments; it is the reality of all things 27  
 brought to light. God's ideas reflect the im-  
 mortal, unerring, and infinite. The mortal, Original  
 reflected  
 erring, and finite are human beliefs, which apportion to 30

1 themselves a task impossible for them, that of distinguish-  
 ing between the false and the true. Objects utterly un-  
 3 like the original do not reflect that original. Therefore  
 matter, not being the reflection of Spirit, has no real en-  
 tity. Understanding is a quality of God, a quality which  
 6 separates Christian Science from supposition and makes  
 Truth final.

*Genesis* i. 8. And God called the firmament Heaven.  
 9 And the evening and the morning were the second day.

Through divine Science, Spirit, God, unites under-  
 standing to eternal harmony. The calm and exalted  
 12 Exalted  
thought thought or spiritual apprehension is at peace.  
 Thus the dawn of ideas goes on, forming each  
 successive stage of progress.

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.

18 Spirit, God, gathers unformed thoughts into their  
Unfolding  
of thoughts proper channels, and unfolds these thoughts,  
 even as He opens the petals of a holy purpose  
 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  
 24 God saw that it was good.

Here the human concept and divine idea seem con-  
 fused by the translator, but they are not so in the scien-  
 27 Spirit names  
and blesses tifically Christian meaning of the text. Upon  
 Adam devolved the pleasurable task of find-  
 ing names for all material things, but Adam has not yet

appeared in the narrative. In metaphor, the *dry land* 1 illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind. Spirit duly 3 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 6 all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, — wanderers from the parent Mind, 9 strangers in a tangled wilderness.

*Genesis* i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding 12 fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of 15 the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The <sup>Divine</sup> tree and herb do not yield fruit because of any propagat- <sup>propagation</sup> 18 ing power of their own, but because they reflect the Mind which includes all. A material world implies a mortal 21 mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Infinite Mind creates and governs all, from the men- 24 tal molecule to infinity. This divine Principle of all expresses Science and art throughout His <sup>Ever-appearing</sup> creation, and the immortality of man and the <sup>creation</sup> 27 universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas mate- 30 rial. Thus misinterpreted, the divine idea seems to fall

1 to the level of a human or material belief, called mortal  
 man. But the seed is in itself, only as the divine Mind  
 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,  
 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 gov-  
 erns all.

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  
 12 that it was good.

God determines the gender of His own ideas. Gen-  
 der is mental, not material. The seed within itself is  
 15 Mind's pure  
 thought the pure thought emanating from divine  
 Mind. The feminine gender is not yet ex-  
 pressed in the text. *Gender* means simply *kind* or *sort*,  
 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  
 21 male nor female. The Mind or intelligence of produc-  
 tion names the female gender last in the ascending order  
 of creation. The intelligent individual idea, be it male  
 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  
 27 the third day.

The third stage in the order of Christian Science is an  
 important one to the human thought, letting in the light

of spiritual understanding. This period corresponds to  
 the resurrection, when Spirit is discerned to be the Life of  
 all, and the deathless Life, or Mind, dependent  
 upon no material organization. Our Master Rising to  
 the light  
 reappeared to his students, — to their apprehension he  
 rose from the grave, — on the third day of his ascending  
 thought, and so presented to them the certain sense of  
 eternal Life.

*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,  
 and years.

Spirit creates no other than heavenly or celestial bodies,  
 but the stellar universe is no more celestial than our earth.  
 This text gives the idea of the rarefaction of  
 thought as it ascends higher. God forms and Rarefaction  
 of thought  
 peoples the universe. The light of spiritual understand-  
 ing gives gleams of the infinite only, even as nebulæ indi-  
 cate the immensity of space.

So-called mineral, vegetable, and animal substances  
 are no more contingent now on time or material struc-  
 ture than they were when “the morning stars Divine nature  
 appearing  
 sang together.” Mind made the “plant of  
 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  
 — yea, the divine nature — appear in man and the uni-  
 verse never to disappear.

Knowing the Science of creation, in which all is Mind  
 and its ideas, Jesus rebuked the material thought of his  
 fellow-countrymen: “Ye can discern the face of the

1 sky; but can ye not discern the signs of the times?"

How much more should we seek to apprehend the spirit-

3 <sup>Spiritual ideas</sup> <sub>apprehended</sub> ual 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.

6 *Genesis* i. 15. And let them be for lights in the firma-  
ment of the heaven, to give light upon the earth: and it  
was so.

9 Truth and Love enlighten the understanding, in whose  
"light shall we see light;" and this illumination is re-  
flected spiritually by all who walk in the light and turn  
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  
15 night: He made the stars also.

The sun is a metaphorical representation of Soul out-  
side the body, giving existence and intelligence to the

18 <sup>Geology</sup> <sub>a failure</sub> universe. Love alone can impart the limit-  
less idea of infinite Mind. Geology has never  
explained the earth's formations; it cannot explain them.

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-  
24 mation of matter by the resolving of fluids into solids,  
analogous to the suppositional resolving of thoughts into  
material things.

27 Light is a symbol of Mind, of Life, Truth, and Love,  
<sup>Spiritual</sup> <sub>subdivision</sub> and not a vitalizing property of matter. Sci-  
ence reveals only one Mind, and this one shin-  
30 ing by its own light and governing the universe, including

man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, 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 sublimity, 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 the day and over the night, and to divide the light from the darkness: and God saw that it was good.

In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there.

Darkness scattered 12

*Genesis* i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress.

18

*Genesis* i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

To mortal mind, the universe is liquid, solid, and æri-form. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of 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

Soaring aspirations

27

1 of heaven, correspond to aspirations soaring beyond and  
 above corporeality to the understanding of the incorporeal  
 3 and divine Principle, Love.

*Genesis* i. 21. And God created great whales, and every  
 living creature that moveth, which the waters brought forth  
 6 abundantly, after their kind, and every winged fowl after  
 his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,  
 9 and also by holy thoughts, winged with Love. These an-  
 gels of His presence, which have the holiest  
 Seraphic symbols charge, abound in the spiritual atmosphere of  
 12 Mind, and consequently reproduce their own character-  
 istics. Their individual forms we know not, but we do  
 know that their natures are allied to God's nature; and  
 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-  
 18 ful, and multiply, and fill the waters in the seas; and let  
 fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and  
 21 perfect ideas. From the infinite elements of the one  
 Multiplication of pure ideas Mind emanate all form, color, quality, and  
 quantity, and these are mental, both primarily  
 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  
 27 own misconceptions. Ignorant of the origin and opera-  
 tions of mortal mind, — that is, ignorant of itself, — this  
 so-called mind puts forth its own qualities, and claims  
 30 God as their author; albeit God is ignorant of the ex-

istence of both this mortal mentality, so-called, and its 1  
 claim, for the claim usurps the deific prerogatives and is  
 an attempted infringement on infinity. 3

*Genesis i. 23.* And the evening and the morning were  
 the fifth day.

Advancing spiritual steps in the teeming universe of 6  
 Mind lead on to spiritual spheres and exalted beings. To  
 material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; Spiritual spheres 9  
 but anon the veil is lifted, and the scene shifts into light.  
 In the record, time is not yet measured by solar revolutions,  
 and the motions and reflections of deific power cannot be 12  
 apprehended until divine Science becomes the interpreter.

*Genesis i. 24.* And God said, Let the earth bring forth  
 the living creature after his kind, cattle, and creeping thing, 15  
 and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all  
 thoughts, which are as eternal as the Mind Continuity of thoughts 18  
 conceiving them; but the intelligence, exist-  
 ence, and continuity of all individuality remain in God,  
 who is the divinely creative Principle thereof. 21

*Genesis i. 25.* And God made the beast of the earth after  
 his kind, and cattle after their kind, and everything that  
 creepeth upon the earth after his kind: and God saw that 24  
 it was good.

God creates all forms of reality. His thoughts are  
 spiritual realities. So-called mortal mind — being non- 27  
 existent and consequently not within the range of im-

1 mortal existence — could not by simulating deific power  
 invert the divine creation, and afterwards recreate per-  
 3           God's           sons or things upon its own plane, since noth-  
           thoughts       ing exists beyond the range of all-inclusive  
           are spiritual   infinity, in which and of which God is the  
           realities       sole creator. Mind, joyous in strength, dwells in the  
 6 realm of Mind. Mind's infinite ideas run and dis-  
 port themselves. In humility they climb the heights of  
 9 holiness.

Moral courage is "the lion of the tribe of Juda," the  
 king of the mental realm. Free and fearless it roams in  
 12           Qualities       the forest. Undisturbed it lies in the open  
           of thought   field, or rests in "green pastures, . . . beside  
 the still waters." In the figurative transmission from the  
 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  
 18 keep pace with highest purpose. Tenderness accompa-  
 nies all the might imparted by Spirit. The individ-  
 uality created by God is not carnivorous, as witness the  
 21 millennial estate pictured by Isaiah: —

The wolf also shall dwell with the lamb,  
 And the leopard shall lie down with the kid;  
 24           And the calf and the young lion, and the fating together;  
           And a little child shall lead them.

Understanding the control which Love held over all,  
 27 Daniel felt safe in the lions' den, and Paul proved the  
           Creatures of   viper to be harmless. All of God's creatures,  
           God useful     moving in the harmony of Science, are harm-  
 30 less, useful, indestructible. A realization of this grand  
 verity was a source of strength to the ancient worthies.

It supports Christian healing, and enables its possessor 1  
to emulate the example of Jesus. "And God saw that  
it was good." 3

Patience is symbolized by the tireless worm, creeping  
over lofty summits, persevering in its intent. The ser-  
pent of God's creating is neither subtle nor 6  
poisonous, but is a wise idea, charming in its The serpent  
harmless  
adroitness, for Love's ideas are subject to the Mind which  
forms them, — the power which changeth the serpent 9  
into a staff.

*Genesis* i. 26. And God said, Let us make man in our  
image, after our likeness; and let them have dominion over 12  
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 creepeth upon the earth. 15

The eternal Elohim includes the forever universe.  
The name Elohim is in the plural, but this plurality of  
Spirit does not imply more than one God, nor 18  
does it imply three persons in one. It relates Elohistic  
plurality  
to the oneness, the tri-unity of Life, Truth, and Love.  
"Let *them* have dominion." Man is the family name 21  
for all ideas, — the sons and daughters of God. All that  
God imparts moves in accord with Him, reflecting good-  
ness and power. 24

Your mirrored reflection is your own image or like-  
ness. If you lift a weight, your reflection does this also.  
If you speak, the lips of this likeness move in 27  
accord with yours. Now compare man before Reflected  
likeness  
the mirror to his divine Principle, God. Call the mirror  
divine Science, and call man the reflection. Then note 30

1 how true, according to Christian Science, is the reflection  
 to its original. As the reflection of yourself appears in  
 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;  
 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.

9 God fashions all things, after His own likeness. Life  
 is reflected in existence, Truth in truthfulness, God in  
 Love imparts goodness, which impart their own peace and  
 12 beauty permanence. Love, redolent with unselfish-  
 ness, bathes all in beauty and light. The grass beneath  
 our feet silently exclaims, "The meek shall inherit the  
 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  
 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-  
 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.

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.

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  
 30 Ideal man and woman term. Masculine, feminine, and neuter gen-  
 ders are human concepts. In one of the ancient lan-

guages the word for *man* is used also as the synonym of *mind*. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word *anthropomorphic*, in such a phrase as "an anthropomorphic God," is derived from two Greek words, signifying *man* 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 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 considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.

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, 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. 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 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, 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.

Divine Love blesses its own ideas, and causes them to multiply, — to manifest His power. Man is not made

1 to till the soil. His birthright is dominion, not sub-  
 2 jection. He is lord of the belief in earth  
 3 <sup>Birthright</sup>  
<sup>of man</sup> 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  
 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  
 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  
 12 was so.

God gives the lesser idea of Himself for a link to the  
 greater, and in return, the higher always protects the  
 15 <sup>Assistance in</sup>  
<sup>brotherhood</sup> lower. The rich in spirit help the poor in  
 one grand brotherhood, all having the same  
 Principle, or Father; and blessed is that man who seeth  
 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  
 21 all as the blossom shines through the bud. All the varied  
 expressions of God reflect health, holiness, immortality —  
 infinite Life, Truth, and Love.

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.

27 The divine Principle, or Spirit, comprehends and ex-  
 presses all, and all must therefore be as perfect as the  
 divine Principle is perfect. Nothing is new to Spirit.

Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

Perfection  
of creation

*Genesis* ii. 1. Thus the heavens and the earth were finished, and all the host of them.

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human 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 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, 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"?

Infinity  
measureless

*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.

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

Resting in  
holy work

1 highest and sweetest rest, even from a human standpoint,  
 is in holy work.

3 Unfathomable Mind is expressed. The depth, breadth,  
 height, might, majesty, and glory of infinite Love fill all  
 Love and man  
 6 coexistent 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,  
 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.

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  
 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  
 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]  
 21 had not caused it to rain upon the earth, and there was not  
 a man to till the ground.

Here is the emphatic declaration that God creates all  
 24 through Mind, not through matter, — that the plant  
 Growth is  
 from Mind grows, not because of seed or soil, but because  
 growth is the eternal mandate of Mind. Mor-  
 27 tal thought drops into the ground, but the immortal creat-  
 ing thought is from above, not from beneath. Because  
 Mind makes all, there is nothing left to be made by a  
 30 lower power. Spirit acts through the Science of Mind,  
 never causing man to till the ground, but making him

superior to the soil. Knowledge of this lifts man above 1  
the sod, above earth and its environments, to conscious  
spiritual harmony and eternal being. 3

Here the inspired record closes its narrative of being  
that is without beginning or end. All that is made is  
the work of God, and all is good. We leave 6  
this brief, glorious history of spiritual creation Spiritual  
narrative  
(as stated in the first chapter of Genesis) in the hands of  
God, not of man, in the keeping of Spirit, not matter, — 9  
joyfully acknowledging now and forever God's supremacy,  
omnipotence, and omnipresence.

The harmony and immortality of man are intact. We 12  
should look away from the opposite supposition that man  
is created materially, and turn our gaze to the spiritual  
record of creation, to that which should be engraved on 15  
the understanding and heart "with the point of a diamond"  
and the pen of an angel.

The reader will naturally ask if there is nothing more 18  
about creation in the book of Genesis. Indeed there is,  
but the continued account is mortal and material.

*Genesis* ii. 6. But there went up a mist from the earth, 21  
and watered the whole face of the ground.

The Science and truth of the divine creation have been  
presented in the verses already considered, and now the 24  
opposite error, a material view of creation, is  
to be set forth. The second chapter of Gene- The story  
of error  
sis contains a statement of this material view of God and 27  
the universe, a statement which is the exact opposite of  
scientific truth as before recorded. The history of error  
or matter, if veritable, would set aside the omnipotence 30

1 of Spirit; but it is the false history in contradistinction  
to the true.

3 The Science of the first record proves the falsity of  
the second. If one is true, the other is false, for they are  
6 The two records antagonistic. The first record assigns all  
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-  
9 ing broken away from Deity and as revolving in an orbit  
of his own. Existence, separate from divinity, Science  
explains as impossible.

12 This second record unmistakably gives the history of  
error in its externalized forms, called life and intelli-  
gence in matter. It records pantheism, opposed to the  
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.

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-  
21 Erroneous representation 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  
24 with revelation in declaring this material creation false.

This latter part of the second chapter of Genesis, which  
portrays Spirit as supposedly cooperating with matter in  
27 Hypothetical reversal constructing the universe, is based on some  
hypothesis of error, for the Scripture just pre-  
ceding declares God's work to be finished. Does Life,  
30 Truth, and Love produce death, error, and hatred? Does  
the creator condemn His own creation? Does the un-  
erring Principle of divine law change or repent? It can-

not be so. Yet one might so judge from an unintelligent 1  
perusal of the Scriptural account now under comment.

Because of its false basis, the mist of obscurity evolved 3  
by error deepens the false claim, and finally declares that  
God knows error and that error can improve His creation. Although presenting the exact 6  
opposite of Truth, the lie claims to be truth. The crea-  
tions of matter arise from a mist or false claim, or from  
mystification, and not from the firmament, or under- 9  
standing, which God erects between the true and false.  
In error everything comes from beneath, not from above.  
All is material myth, instead of the reflection of 12  
Spirit.

It may be worth while here to remark that, according 15  
to the best scholars, there are clear evidences of two dis-  
tinct documents in the early part of the book of Distinct documents  
Genesis. One is called the Elohistic, because  
the Supreme Being is therein called Elohim. The other 18  
document is called the Jehovistic, because Deity therein is  
always called Jehovah, — or Lord God, as our common  
version translates it. 21

Throughout the first chapter of Genesis and in three  
verses of the second, — in what we understand to be the  
spiritually scientific account of creation, — it is Jehovah or Elohim 24  
Elohim (God) who creates. From the fourth  
verse of chapter two to chapter five, the creator is called  
Jehovah, or the Lord. The different accounts become 27  
more and more closely intertwined to the end of chapter  
twelve, after which the distinction is not definitely trace-  
able. In the historic parts of the Old Testament, it is 30  
usually Jehovah, peculiarly the divine sovereign of the  
Hebrew people, who is referred to.

- 1 The idolatry which followed this material mythology is seen in the Phœnician worship of Baal, in the Moabitish  
 3 Gods of the heathen god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.
- 6 It was also found among the Israelites, who constantly went after "strange gods." They called the Supreme  
 9 Jehovah a tribal deity Being by the national name of Jehovah. In 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  
 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  
 15 the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? With  
 18 Creation reversed a single command, Mind had made man, both male and female. How then could a material organization become the basis of man? How  
 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  
 24 creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?

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  
 30 dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature

and omnipotence? Does Mind, God, enter matter to be- 1  
 come there a mortal sinner, animated by the breath of  
 God? In this narrative, the validity of matter is opposed, 3  
 not the validity of Spirit or Spirit's creations. Man re-  
 flects God; *mankind* represents the Adamic race, and is  
 a human, not a divine, creation. 6

The following are some of the equivalents of the term  
*man* in different languages. In the Saxon, *mankind, a*  
*woman, any one*; in the Welsh, *that which rises* 9  
*up*, — the primary sense being *image, form*; in Definitions  
of man  
 the Hebrew, *image, similitude*; in the Icelandic, *mind*.  
 The following translation is from the Icelandic: — 12

And God said, Let us make man after our mind and  
 our likeness; and God shaped man after His mind; after  
 God's mind shaped He him; and He shaped them male and 15  
 female.

In the Gospel of John, it is declared that all things were  
 made through the Word of God, "and without Him [the 18  
*logos, or word*] was not anything made that  
 was made." Everything good or worthy, God No baneful  
creation  
 made. Whatever is valueless or baneful, He did not 21  
 make, — hence its unreality. In the Science of Genesis  
 we read that He saw everything which He had made,  
 "and, behold, it was very good." The corporeal senses 24  
 declare otherwise; and if we give the same heed to the  
 history of error as to the records of truth, the Scriptural  
 record of sin and death favors the false conclusion of the 27  
 material senses. Sin, sickness, and death must be deemed  
 as devoid of reality as they are of good, God.

*Genesis* ii. 9. And out of the ground made the Lord God 30  
 [Jehovah] to grow every tree that is pleasant to the sight,

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.

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  
 6 <sup>Contradicting first creation</sup> 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  
 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,  
 12 follow in the train of this error of a belief in intelligent matter.

The first mention of evil is in the legendary Scriptural  
 15 text in the second chapter of Genesis. God pronounced  
 18 <sup>Record of error</sup> good all that He created, and the Scriptures declare that He created all. The "tree of 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  
 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-  
 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  
 27 man, and put him into the garden of Eden, to dress it and to keep it.

The name Eden, according to Cruden, means *pleasure*,  
 30 *delight*. In this text Eden stands for the mortal, mate-

rial body. God could not put Mind into matter nor in- 1  
finite Spirit into finite form to dress it and Garden of  
keep it, — to make it beautiful or to cause it Eden 3  
to live and grow. Man is God's reflection, needing no  
cultivation, but ever beautiful and complete.

*Genesis* ii. 16, 17. And the Lord God [Jehovah] com- 6  
manded the man, saying, Of every tree of the garden thou  
mayest freely eat: but of the tree of the knowledge of good  
and evil, thou shalt not eat of it: for in the day that thou 9  
eatest thereof thou shalt surely die.

Here the metaphor represents God, Love, as tempting  
man, but the Apostle James says: "God cannot be 12  
tempted with evil, neither tempteth He any  
man." It is true that a knowledge of evil would No  
make man mortal. It is plain also that mate- temptation  
rial perception, gathered from the corporeal senses, from God 15  
constitutes evil and mortal knowledge. But is it true that God,  
good, made "the tree of life" to be the tree of death to His 18  
own creation? Has evil the reality of good? Evil is un-  
real because it is a lie, — false in every statement.

*Genesis* ii. 19. And out of the ground the Lord God 21  
[Jehovah] formed every beast of the field, and every fowl  
of the air; and brought them unto Adam to see what he  
would call them: and whatsoever Adam called every living 24  
creature, that was the name thereof.

Here the lie represents God as repeating creation, but  
doing so materially, not spiritually, and ask- Creation's 27  
ing a prospective sinner to help Him. Is the counterfeit  
Supreme Being retrograding, and is man giving up his  
dignity? Was it requisite for the formation of man 30

1 that dust should become sentient, when all being is the  
 reflection of the eternal Mind, and the record declares  
 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-  
 6 not be true that man was ordered to create man anew  
 in partnership with God; this supposition was a dream,  
 a myth.

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  
 12 thereof; and the rib, which the Lord God [Jehovah] had  
 taken from man, made He a woman, and brought her unto  
 the man.

15 Here falsity, error, credits Truth, God, with inducing  
 a sleep or hypnotic state in Adam in order to perform a  
 18 <sup>Hypnotic</sup> surgical operation on him and thereby create  
<sup>surgery</sup> woman. This is the first record of magnet-  
 ism. Beginning creation with darkness instead of light,  
 — materially rather than spiritually, — error now simu-  
 21 lates the work of Truth, mocking Love and declar-  
 ing what great things error has done. Beholding the  
 creations of his own dream and calling them real and  
 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  
 27 *mankind*, — that is, a kind of man.

But according to this narrative, surgery was first per-  
 30 <sup>Mental</sup> formed mentally and without instruments;  
<sup>midwifery</sup> and this may be a useful hint to the medical  
 faculty. Later in human history, when the forbidden

fruit was bringing forth fruit of its own kind, there 1  
 came a suggestion of change in the *modus operandi*, —  
 that man should be born of woman, not woman again 3  
 taken from man. It came about, also, that instruments  
 were needed to assist the birth of mortals. The first  
 system of suggestive obstetrics has changed. Another 6  
 change will come as to the nature and origin of man,  
 and this revelation will destroy the *dream* of existence,  
 reinstate reality, usher in Science and the glorious fact 9  
 of creation, that both man and woman proceed from  
 God and are His eternal children, belonging to no lesser  
 parent. 12

*Genesis* iii. 1-3. Now the serpent was more subtle than  
 any beast of the field which the Lord God [Jehovah] had  
 made. And he said unto the woman, Yea, hath God said, 15  
 Ye shall not eat of every tree of the garden? And the  
 woman said unto the serpent, We may eat of the fruit of  
 the trees of the garden: but of the fruit of the tree which is 18  
 in the midst of the garden, God hath said, Ye shall not eat  
 of it, neither shall ye touch it, lest ye die.

Whence comes a talking, lying serpent to tempt the 21  
 children of divine Love? The serpent enters into the  
 metaphor only as evil. We have nothing in the  
 animal kingdom which represents the species Mythical  
 serpent 24  
 described, — a talking serpent, — and should rejoice that  
 evil, by whatever figure presented, contradicts itself and  
 has neither origin nor support in Truth and good. Seeing 27  
 this, we should have faith to fight all claims of evil, be-  
 cause we know that they are worthless and unreal.

Adam, the synonym for error, stands for a belief of 30  
 material mind. He begins his reign over man some-

1 what mildly, but he increases in falsehood and his days  
 2 become shorter. In this development, the im-  
 3 <sup>Error of</sup> mortal, spiritual law of Truth is made manifest  
 4 as forever opposed to mortal, material sense.

In divine Science, man is sustained by God, the divine  
 6 Principle of being. The earth, at God's command, brings  
 7 <sup>Divine</sup> forth food for man's use. Knowing this, Jesus  
 8 <sup>providence</sup> once said, "Take no thought for your life,  
 9 what ye shall eat, or what ye shall drink," — presuming  
 10 not on the prerogative of his creator, but recognizing God,  
 11 the Father and Mother of all, as able to feed and clothe  
 12 man as He doth the lilies.

*Genesis* iii. 4, 5. And the serpent said unto the woman,  
 13 Ye shall not surely die: for God doth know that in the day  
 14 ye eat thereof, then your eyes shall be opened; and ye shall  
 15 be as gods, knowing good and evil.

This myth represents error as always asserting its su-  
 16 periority over truth, giving the lie to divine Science and  
 17 saying, through the material senses: "I can  
 18 <sup>Error's</sup> open your eyes. I can do what God has not  
 19 <sup>assumption</sup> done for you. Bow down to me and have another god.  
 20 Only admit that I am real, that sin and sense are more  
 21 pleasant to the eyes than spiritual Life, more to be de-  
 22 sired than Truth, and I shall know you, and you will be  
 23 mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream  
 24 has no reality, no intelligence, no mind; therefore the  
 25 dreamer and dream are one, for neither is  
 26 <sup>Scriptural</sup> true nor real. *First*, this narrative supposes  
 27 <sup>allegory</sup> that something springs from nothing, that matter pre-  
 28 cedes mind. *Second*, it supposes that mind enters matter,

and matter becomes living, substantial, and intelligent. 1  
 The order of this allegory — the belief that everything 2  
 springs from dust instead of from Deity — has been main- 3  
 tained in all the subsequent forms of belief. This is the 4  
 error, — that mortal man starts materially, that non- 5  
 intelligence becomes intelligence, that mind and soul are 6  
 both right and wrong.

It is well that the upper portions of the brain represent 7  
 the higher moral sentiments, as if hope were ever prophe- 8  
 sying thus: The human mind will sometime 9  
 rise above all material and physical sense, ex- Higher  
hope  
 changing it for spiritual perception, and exchanging hu- 10  
 man concepts for the divine consciousness. Then man 11  
 will recognize his God-given dominion and being. 12

If, in the beginning, man's body originated in non- 13  
 intelligent dust, and mind was afterwards put into body 14  
 by the creator, why is not this divine order Biological  
inventions  
 still maintained by God in perpetuating the 15  
 species? Who will say that minerals, vegetables, and 16  
 animals have a propagating property of their own? 17  
 Who dares to say either that God is in matter or that 18  
 matter exists without God? Has man sought out other 19  
 creative inventions, and so changed the method of his 20  
 Maker? 21  
24

Which institutes Life, — matter or Mind? Does Life 22  
 begin with Mind or with matter? Is Life sustained by 23  
 matter or by Spirit? Certainly not by both, since flesh 24  
 wars against Spirit and the corporeal senses can take no 25  
 cognizance of Spirit. The mythologic theory of mate- 26  
 rial life at no point resembles the scientifically Christian 27  
 record of man as created by Mind in the image and like- 28  
 ness of God and having dominion over all the earth. Did 29  
 30

1 God at first create one man unaided, — that is, Adam, —  
but afterwards require the union of the two sexes in order  
3 to create the rest of the human family? No! God makes  
and governs all.

All human knowledge and material sense must be  
6 gained from the five corporeal senses. Is this knowledge  
safe, when eating its first fruits brought death?  
Progeny cursed “In the day that thou eatest thereof thou shalt  
9 surely die,” was the prediction in the story under consid-  
eration. Adam and his progeny were cursed, not blessed;  
and this indicates that the divine Spirit, or Father, con-  
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  
15 said, I heard Thy voice in the garden, and I was afraid,  
because I was naked; and I hid myself.

Knowledge and pleasure, evolved through material  
18 sense, produced the immediate fruits of fear and shame.  
Ashamed before Truth, error shrank abashed  
Shame the effect of sin from the divine voice calling out to the cor-  
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  
24 good, when God is All and He is Mind and there is but  
one God, hence one Mind?”

Fear was the first manifestation of the error of mate-  
27 rial sense. Thus error began and will end the dream of  
matter. In the allegory the body had been  
Fear comes of error naked, and Adam knew it not; but now error  
30 demands that *mind* shall see and feel through matter, the  
five senses. The first impression material man had of

himself was one of nakedness and shame. Had he lost 1  
 man's rich inheritance and God's behest, dominion over  
 all the earth? No! This had never been bestowed on 3  
 Adam.

*Genesis* iii. 11, 12. And He said, Who told thee that  
 thou wast naked? Hast thou eaten of the tree, whereof I 6  
 commanded thee that thou shouldst not eat? And the man  
 said, The woman whom Thou gavest to be with me, she gave  
 me of the tree, and I did eat. 9

Here there is an attempt to trace all human errors  
 directly or indirectly to God, or good, as if He were the  
 creator of evil. The allegory shows that the <sup>The beguiling</sup> 12  
 snake-talker utters the first voluble lie, which <sup>first lie</sup>  
 beguiles the woman and demoralizes the man. Adam,  
*alias mortal error*, charges God and woman with his own 15  
 dereliction, saying, "The woman, whom Thou gavest  
 me, is responsible." According to this belief, the rib taken  
 from Adam's side has grown into an evil mind, named 18  
*woman*, who aids man to make sinners more rapidly than  
 he can alone. Is this an help meet for man?

Materiality, so obnoxious to God, is already found in the 21  
 rapid deterioration of the bone and flesh which came from  
 Adam to form Eve. The belief in material life and in-  
 telligence is growing worse at every step, but error has its 24  
 suppositional day and multiplies until the end thereof.

Truth, cross-questioning man as to his knowledge of  
 error, finds woman the first to confess her fault. She 27  
 says, "The serpent beguiled me, and I did <sup>False</sup>  
 eat;" as much as to say in meek penitence, <sup>womanhood</sup>  
 "Neither man nor God shall father my fault." She has 30  
 already learned that corporeal sense is the serpent. Hence

1 she is first to abandon the belief in the material origin of  
 2 man and to discern spiritual creation. This hereafter  
 3 enabled woman to be the mother of Jesus and to behold  
 4 at the sepulchre the risen Saviour, who was soon to mani-  
 5 fest the deathless man of God's creating. This enabled  
 6 woman to be first to interpret the Scriptures in their true  
 7 sense, which reveals the spiritual origin of man.

*Genesis* iii. 14, 15. And the Lord God [Jehovah] said  
 9 unto the serpent, . . . I will put enmity between thee and  
 10 the woman, and between thy seed and her seed; it shall  
 11 bruise thy head, and thou shalt bruise his heel.

12 This prophecy has been fulfilled. The Son of the Virgin-  
 13 mother unfolded the remedy for Adam, or error; and the  
 14 <sup>Spirit and</sup> Apostle Paul explains this warfare between the  
 15 <sup>flesh</sup> idea of divine power, which Jesus presented,  
 16 and mythological material intelligence called *energy* and  
 17 opposed to Spirit.

18 Paul says in his epistle to the Romans: "The carnal  
 19 mind is enmity against God; for it is not subject to the  
 20 law of God, neither indeed can be. So then they that  
 21 are in the flesh cannot please God. But ye are not in the  
 22 flesh, but in the Spirit, if so be that the spirit of God dwell  
 23 in you."

24 There will be greater mental opposition to the spirit-  
 25 ual, scientific meaning of the Scriptures than there has  
 26 <sup>Bruising</sup> ever been since the Christian era began. The  
 27 <sup>sin's head</sup> serpent, material sense, will bite the heel of  
 28 the woman, — will struggle to destroy the spiritual idea  
 29 of Love; and the woman, this idea, will bruise the head  
 30 of lust. The spiritual idea has given the understanding

a foothold in Christian Science. The seed of Truth and 1  
 the seed of error, of belief and of understanding, — yea,  
 the seed of Spirit and the seed of matter, — are the wheat 3  
 and tares which time will separate, the one to be burned,  
 the other to be garnered into heavenly places.

*Genesis* iii. 16. Unto the woman He said, I will greatly 11  
 multiply thy sorrow and thy conception: in sorrow thou  
 shalt bring forth children; and thy desire shall be to thy  
 husband, and he shall rule over thee. 9

Divine Science deals its chief blow at the supposed ma-  
 terial foundations of life and intelligence. It dooms idol-  
 atry. A belief in other gods, other creators, Judgment 12  
 and other creations must go down before Chris- on error  
 tian Science. It unveils the results of sin as shown in  
 sickness and death. When will man pass through the 15  
 open gate of Christian Science into the heaven of Soul,  
 into the heritage of the first born among men? Truth is  
 indeed “the way.” 18

*Genesis* iii. 17-19. And unto Adam He said, Because  
 thou hast hearkened unto the voice of thy wife, and hast  
 eaten of the tree of which I commanded thee, saying, Thou 21  
 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  
 also and thistles shall it bring forth to thee; and thou shalt 24  
 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  
 wast thou taken: for dust thou art, and unto dust shalt 27  
 thou return.

In the first chapter of Genesis we read: “And God  
 called the dry land Earth; and the gathering together 30

1 of the waters called He Seas." In the Apocalypse it is  
 written: "And I saw a new heaven and a new earth: for  
 3 the first heaven and the first earth were passed  
<sup>New earth  
 and no more  
 sea</sup> away; and there was no more sea." In St.  
 John's vision, heaven and earth stand for spir-  
 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,  
 9 is *all*, and there is no other consciousness.

The way of error is awful to contemplate. The illu-  
 sion of sin is without hope or God. If man's spiritual  
 12 <sup>The fall  
 of error</sup> gravitation and attraction to one Father, in  
 whom we "live, and move, and have our be-  
 ing," should be lost, and if man should be governed by  
 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  
 18 God, mortal man would be governed by himself. The  
 blind leading the blind, both would fall.

Passions and appetites must end in pain. They are  
 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.

24 Mortal mind accepts the erroneous, material concep-  
 tion of life and joy, but the true idea is gained from the  
 immortal side. Through toil, struggle, and sor-  
 27 <sup>True  
 attainment</sup> 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.

30 *Genesis* iii. 22-24. And the Lord God [Jehovah] said,  
 Behold, the man is become as one of us, to know good

and evil: and now, lest he put forth his hand, and take 1  
 also of the tree of life, and eat, and live forever; therefore  
 the Lord God [Jehovah] sent him forth from the garden 3  
 of Eden, to till the ground from whence he was taken.  
 So He drove out the man: and He placed at the east  
 of the garden of Eden Cherubims, and a flaming sword 6  
 which turned every way, to keep the way of the tree of  
 life.

A knowledge of evil was never the essence of divin- 9  
 ity or manhood. In the first chapter of Genesis, evil  
 has no local habitation nor name. Crea- Justice and  
 tion is there represented as spiritual, entire, recompense 12  
 and good. "Whatsoever a man soweth, that shall he  
 also reap." Error excludes itself from harmony. Sin  
 is its own punishment. Truth guards the gateway 15  
 to harmony. Error tills its own barren soil and buries  
 itself in the ground, since ground and dust stand for  
 nothingness. 18

No one can reasonably doubt that the purpose of this  
 allegory — this second account in Genesis — is to depict  
 the falsity of error and the effects of error. 21  
 Subsequent Bible revelation is coordinate Inspired  
 with the Science of creation recorded in the interpreta-  
 first chapter of Genesis. Inspired writers interpret the 24  
 Word spiritually, while the ordinary historian interprets  
 it literally. Literally taken, the text is made to appear  
 contradictory in some places, and divine Love, which 27  
 blessed the earth and gave it to man for a possession, is  
 represented as changeable. The literal meaning would  
 imply that God withheld from man the opportunity to 30  
 reform, lest man should improve it and become better;  
 but this is not the nature of God, who is Love always, —

1 Love infinitely wise and altogether lovely, who "seeketh not her own."

3 Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding.

6 Spiritual gateway Truth places the cherub wisdom at the gate of understanding to note the proper guests.

Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between

9 Truth and error, between the material and spiritual, — the unreal and the real.

The sun, giving light and heat to the earth, is a figure  
12 of divine Life and Love, enlightening and sustaining the

Contrasted testimony universe. The "tree of life" is significant of eternal reality or being. The "tree of knowl-  
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

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,  
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  
24 conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

This account is given, not of immortal man, but of mor-  
27 tal man, and of sin which is temporal. As both mortal

Erroneous conception man and sin have a beginning, they must consequently have an end, while the sinless,

30 real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author

of sin and sin's progeny. This false sense of existence 1  
 is fratricidal. In the words of Jesus, it (evil, devil) is  
 "a murderer from the beginning." Error begins by 3  
 reckoning life as separate from Spirit, thus sapping the  
 foundations of immortality, as if life and immortality  
 were something which matter can both give and take 6  
 away.

What can be the standard of good, of Spirit, of Life,  
 or of Truth, if they produce their opposites, such as evil, 9  
 matter, error, and death? God could never Only one  
standard  
 impart an element of evil, and man possesses  
 nothing which he has not derived from God. How then 12  
 has man a basis for wrong-doing? Whence does he  
 obtain the propensity or power to do evil? Has Spirit  
 resigned to matter the government of the universe? 15

The Scriptures declare that God condemned this lie as  
 to man's origin and character by condemning its symbol,  
 the serpent, to grovel beneath all the beasts A type of  
falsehood 18  
 of the field. It is false to say that Truth and  
 error commingle in creation. In parable and argument,  
 this falsity is exposed by our Master as self-evidently 21  
 wrong. Disputing these points with the Pharisees and  
 arguing for the Science of creation, Jesus said: "Do men  
 gather grapes of thorns?" Paul asked: "What com- 24  
 munion hath light with darkness? And what concord  
 hath Christ with Belial?"

The divine origin of Jesus gave him more than human 27  
 power to expound the facts of creation, and demonstrate  
 the one Mind which makes and governs man Scientific  
offspring 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

1 marvellous demonstrations. Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates  
 3 neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

In Isaiah we read: "I make peace, and create evil. I  
 6 the Lord do all these things;" but the prophet referred to  
 Cleansing  
 upheaval divine law as stirring up the belief in evil to its  
 utmost, when bringing it to the surface and re-  
 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  
 12 of evil, illusion, are aggravated, we may think in our igno-  
 rance that the Lord hath wrought an evil; but we ought  
 to know that God's law uncovers so-called sin and its  
 15 effects, only that Truth may annihilate all sense of evil  
 and all power to sin.

Science renders "unto Cæsar the things which are  
 18 Cæsar's; and unto God the things that are God's." It  
 Allegiance  
 to Spirit saith to the human sense of sin, sickness, and  
 death, "God never made you, and you are a  
 21 false sense which hath no knowledge of God." The pur-  
 pose of the Hebrew allegory, representing error as assum-  
 ing a divine character, is to teach mortals never to believe  
 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  
 27 brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived  
 Spiritual and  
 material in sin and "shapen in iniquity;" he is not the  
 30 type of Truth and Love. Material in origin  
 and sense, he brings a material offering to God. Abel

takes his offering from the firstlings of the flock. A lamb 1  
is a more animate form of existence, and more nearly re-  
sembles a mind-offering than does Cain's fruit. Jealous 3  
of his brother's gift, Cain seeks Abel's life, instead of mak-  
ing his own gift a higher tribute to the Most High.

*Genesis* iv. 4, 5. And the Lord [Jehovah] had respect 6  
unto Abel, and to his offering: but unto Cain, and to his  
offering, He had not respect.

Had God more respect for the homage bestowed through 11  
a gentle animal than for the worship expressed by Cain's  
fruit? No; but the lamb was a more spiritual type of  
even the human concept of Love than the herbs of the 12  
ground could be.

*Genesis* iv. 8. Cain rose up against Abel his brother, and 15  
slew him.

The erroneous belief that life, substance, and intelli-  
gence can be material ruptures the life and brotherhood  
of man at the very outset. 18

*Genesis* iv. 9. And the Lord [Jehovah] said unto Cain,  
Where is Abel thy brother? And he said, I know not: Am 21  
I my brother's keeper?

Here the serpentine lie invents new forms. At first it  
usurps divine power. It is supposed to say <sup>Brotherhood</sup>  
in the first instance, "Ye shall be as gods." <sup>repudiated</sup> 24  
Now it repudiates even the human duty of man towards  
his brother.

*Genesis* iv. 10, 11. And He [Jehovah] said, . . . The 27  
voice of thy brother's blood crieth unto Me from the ground.  
And now art thou cursed from the earth.

1 The belief of life in matter sins at every step. It in-  
 curs divine displeasure, and it would kill Jesus that it  
 3 <sup>Murder brings</sup> might be rid of troublesome Truth. Material  
   <sup>its curse</sup> beliefs would slay the spiritual idea when-  
 ever and wherever it appears. Though error hides  
 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  
 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,  
 12 invoke crime, jeopardize self-control, and mock divine  
 mercy.

*Genesis* iv. 15. And the Lord [Jehovah] said unto him,  
 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.

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  
 21 <sup>Retribution</sup> divine. Sin will receive its full penalty, both  
   <sup>and remorse</sup> for what it is and for what it does. Justice marks  
 the sinner, and teaches mortals not to remove the  
 24 waymarks of God. To envy's own hell, justice con-  
 signs the lie which, to advance itself, breaks God's  
 commandments.

27 *Genesis* iv. 16. And Cain went out from the presence of  
 the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life as something less

than God, having no truth to support it, falls back upon 1  
 itself. This error, after reaching the climax of suffering,  
 yields to Truth and returns to dust; but it Climax of 3  
 is only mortal man and not the real man, suffering  
 who dies. The image of Spirit cannot be effaced, since it  
 is the idea of Truth and changes not, but becomes more 6  
 beautifully apparent at error's demise.

In divine Science, the material man is shut out from  
 the presence of God. The five corporeal senses cannot 9  
 take cognizance of Spirit. They cannot come Dwelling in 9  
 into His presence, and must dwell in dream- dreamland  
 land, until mortals arrive at the understanding that ma- 12  
 terial life, with all its sin, sickness, and death, is an illu-  
 sion, against which divine Science is engaged in a warfare  
 of extermination. The great verities of existence are 15  
 never excluded by falsity.

All error proceeds from the evidence before the mate-  
 rial senses. If man is material and originates in an 18  
 egg, who shall say that he is not primarily Man springs 18  
 dust? May not Darwin be right in think- from Mind  
 ing that apehood preceded mortal manhood? Minerals 21  
 and vegetables are found, according to divine Science,  
 to be the creations of erroneous thought, not of matter.  
 Did man, whom God created with a word, originate 24  
 in an egg? When Spirit made all, did it leave aught  
 for matter to create? Ideas of Truth alone are reflected  
 in the myriad manifestations of Life, and thus it is 27  
 seen that man springs solely from Mind. The belief  
 that matter supports life would make Life, or God,  
 mortal. 30

The text, "In the day that the Lord God [Jehovah  
 God] made the earth and the heavens," introduces the

1 record of a material creation which followed the spiritual,  
 — a creation so wholly apart from God's, that Spirit  
 3 **Material** had no participation in it. In God's creation  
   **inception** ideas became productive, obedient to Mind.  
 There was no rain and "not a man to till the ground."  
 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  
 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  
 12 infinite Mind.

In Science, Mind neither produces matter nor does  
 matter produce mind. No mortal mind has the might  
 15 **First evil** or right or wisdom to create or to destroy.  
   **suggestion** All is under the control of the one Mind,  
 even God. The first statement about evil, — the first  
 18 suggestion of more than the one Mind, — is in the fable  
 of the serpent. The facts of creation, as previously re-  
 corded, include nothing of the kind.

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  
 24 **Material** being. Man is the likeness of Spirit, but a  
   **personality** material personality is not this likeness. Therefore man,  
 in this allegory, is neither a lesser god nor the image and  
 27 likeness of the one God.

Material, erroneous belief reverses understanding and  
 truth. It declares mind to be in and of matter, so-called  
 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 Prin-

ciple, and explains Deity through mortal and finite con- 1  
ceptions.

“Behold, the man is become as one of us.” This could 3  
not be the utterance of Truth or Science, for according  
to the record, material man was fast degenerating and  
never had been divinely conceived. 6

The condemnation of mortals to till the ground means  
this, — that mortals should so improve material belief  
by thought tending spiritually upward as to Mental 9  
destroy materiality. Man, created by God, tillage  
was given dominion over the whole earth. The notion  
of a material universe is utterly opposed to the theory 12  
of man as evolved from Mind. Such fundamental errors  
send falsity into all human doctrines and conclusions,  
and do not accord infinity to Deity. Error tills the 15  
whole ground in this material theory, which is entirely a  
false view, destructive to existence and happiness. Out-  
side of Christian Science all is vague and hypothetical, the 18  
opposite of Truth; yet this opposite, in its false view of  
God and man, impudently demands a blessing.

The translators of this record of scientific creation 21  
entertained a false sense of being. They believed in  
the existence of matter, its propagation and Erroneous  
power. From that standpoint of error, they standpoint 24  
could not apprehend the nature and operation of Spirit.  
Hence the seeming contradiction in that Scripture, which  
is so glorious in its spiritual signification. Truth has 27  
but one reply to all error, — to sin, sickness, and death:  
“Dust [nothingness] thou art, and unto dust [nothingness]  
shalt thou return.” 30

“As in Adam [error] all die, even so in Christ [Truth]  
shall all be made alive.” The mortality of man is a

1 myth, for man is immortal. The false belief that spirit is  
 now submerged in matter, at some future time to be eman-  
 3 Mortality cipated from it, — this belief alone is mortal.  
mythical Spirit, God, never germinates, but is “the same  
 yesterday, and to-day, and forever.” If Mind, God, cre-  
 6 ates error, that error must exist in the divine Mind, and  
 this assumption of error would dethrone the perfection  
 of Deity.

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-  
 12 No truth erring intelligence? “There went up a mist  
from a from the earth.” This represents error as  
material basis starting from an idea of good on a material basis. It  
 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.

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  
 21 the author, they are transparent, for they contain the deep  
 divinity of the Bible.

Christian Science is dawning upon a material age.  
 24 The great spiritual facts of being, like rays of light, shine  
Dawning of in the darkness, though the darkness, com-  
spiritual facts prehending them not, may deny their reality.

27 The proof that the system stated in this book is Chris-  
 tianly scientific resides in the good this system accom-  
 plishes, for it cures on a divine demonstrable Principle  
 30 which all may understand.

If mathematics should present a thousand different  
 examples of one rule, the proving of one example would

authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the 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.

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 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 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 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 become material, and afterwards must either return to Mind or go down into dust and nothingness.

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal.

It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

Proof given  
in healing 3

Embryonic  
evolution 12

True theory  
of the  
universe 27

30

1 "The Spirit and the bride say, Come! . . . and whoso-

3 Scriptural perception Science separates error from truth, and breathes  
through the sacred pages the spiritual sense of  
life, substance, and intelligence. In this Science, we dis-  
6 cover man in the image and likeness of God. We see that  
man has never lost his spiritual estate and his eternal  
harmony.

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.

12 The clouds dissolving 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  
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.

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  
21 Prediction of a naturalist 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  
24 his material sense of animal growth and organization, —  
he would have blessed the human race more abundantly.

Natural history is richly endowed by the labors and  
27 genius of great men. Modern discoveries have brought  
to light important facts in regard to so-called  
Methods of reproduction embryonic life. Agassiz declares ("Methods  
30 of Study in Natural History," page 275): "Certain ani-  
mals, besides the ordinary process of generation, also  
increase their numbers naturally and constantly by self-

division." This discovery is corroborative of the Science of Mind, for this discovery shows that the multiplication 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, is shown by divine metaphysics to be a mistake, — a blunder which will finally give place to higher theories and demonstrations.

Creatures of lower forms of organism are supposed to have, as classes, three different methods of reproduction and to multiply their species sometimes through eggs, sometimes through buds, and sometimes through self-division. According to recent lore, successive generations do not begin with the *birth* of 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 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 culminate in such vague hypotheses as must necessarily attend false systems, which rely upon physics and are devoid of metaphysics.

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 point, however, even this great observer mistakes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to 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

The three  
processes

12

Deference to  
material law

27

1 the germ of humanity is in a circumscribed and non-intelligent egg.

3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind.

6 Deep-reaching interrogations God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds.

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 begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.

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 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-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  
24 Deity.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor  
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  
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

must father these absurdities, for both the material senses and their reports are unnatural, impossible, and unreal. 1

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. 3 6

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 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. 9 12

Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, — themselves composed of the simplest material elements, — by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?" The question of the naturalist amounts to this: How can matter originate or transmit 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 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 seed must decay in order to propagate its species, and the resulting germ is doomed to the same routine. 21 24 27 30

The ancient and hypothetical question, Which is first,

1 the egg or the bird? is answered, if the egg produces the  
 parent. But we cannot stop here. Another question  
 3 Causation not  
 in matter 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  
 6 philosophy, modern geology, and all other material hy-  
 potheses deal with causation as contingent on matter  
 and as necessarily apparent to the corporeal senses, even  
 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-  
 12 ence include no member of this dolorous and fatal triad.

Human experience in mortal life, which starts from an  
 egg, corresponds with that of Job, when he says, "Man  
 15 Emergence  
 of mortals 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  
 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  
 21 with freedom and so be self-contradictory.

From a material source flows no remedy for sorrow,  
 sin, and death, for the redeeming power, from the ills  
 24 Persistence  
 of species 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  
 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  
 30 mind, and that matter always surrenders its claims when  
 the perfect and eternal Mind is understood.

Naturalists describe the origin of mortal and material

existence in the various forms of embryology, and accompany their descriptions with important observations, which should awaken thought to a higher and purer contemplation of man's origin. This clearer consciousness must precede an understanding 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 become the standard of man.

Better basis  
than  
embryology

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances which made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and why are his deductions generally material?

Adam was created before Eve. In this instance, it is 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 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 consentaneous human belief agrees upon an ovum as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust or from the rib of our primeval father.

All nativity  
in thought

You may say that mortals are formed before they 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

Being is  
immortal

1 only be replied, that Christian Science reveals what “eye  
 hath not seen,” — even the cause of all that exists, — for  
 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,  
 6 because being is immortal, like Deity, — or, rather, being  
 and Deity are inseparable.

Error is always error. It is *no thing*. Any statement  
 9 of life, following from a misconception of life, is errone-  
 ous, because it is destitute of any knowledge  
 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-  
 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  
 18 creation of whatever is sinful and mortal; but infinite  
 Mind sets at naught such a mistaken belief.

Jesus defined this opposite of God and His creation  
 21 better than we can, when he said, “He is a liar, and the  
 father of it.” Jesus also said, “Have not I  
 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  
 27 show that mind in matter is the author of itself, and is  
 simply a falsity and illusion.

It is the general belief that the lower animals are less  
 30 Ailments  
 of animals sickly than those possessing higher organiza-  
 tions, especially those of the human form.  
 This would indicate that there is less disease in propor-

tion as the force of mortal mind is less pungent or sensitive, and that health attends the absence of mortal mind. 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.

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." 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 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 Mind.

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this 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 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 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 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-

1 lief in illusion or error. That which is real, is sustained  
by Spirit.

3 Vertebrata, articulata, mollusca, and radiata are mortal  
and material concepts classified, and are supposed to  
6 Genera  
classified possess life and mind. These false beliefs  
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  
9 former things will have passed away.

Mortal belief infolds the conditions of sin. Mortal  
belief dies to live again in renewed forms, only to go out  
12 at last forever; for life everlasting is not to be  
The  
Christian's  
privilege gained by dying. Christian Science may absorb  
the attention of sage and philosopher, but  
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  
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.  
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  
24 dream.

Ontology receives less attention than physiology. Why?  
27 Ontology  
versus  
physiology Because mortal mind must waken to spiritual  
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-  
30 point.

It is related that a father plunged his infant babe, only  
a few hours old, into the water for several minutes, and

repeated this operation daily, until the child could remain 1  
 under water twenty minutes, moving and playing with-  
 out harm, like a fish. Parents should remember this, 3  
 and learn how to develop their children properly on dry  
 land.

Mind controls the birth-throes in the lower realms of 6  
 nature, where parturition is without suffering. Vege-  
 tables, minerals, and many animals suffer no pain in multiplying; but human propagation The curse removed 9  
 has its suffering because it is a false belief. Christian Sci-  
 ence reveals harmony as proportionately increasing as the  
 line of creation rises towards spiritual man, — towards 12  
 enlarged understanding and intelligence; but in the line  
 of the corporeal senses, the less a mortal knows of sin,  
 disease, and mortality, the better for him, — the less pain 15  
 and sorrow are his. When the mist of mortal mind evap-  
 orates, the curse will be removed which says to woman,  
 “In sorrow thou shalt bring forth children.” Divine 18  
 Science rolls back the clouds of error with the light of  
 Truth, and lifts the curtain on man as never born and as  
 never dying, but as coexistent with his creator. 21

Popular theology takes up the history of man as if he  
 began materially right, but immediately fell into mental  
 sin; whereas revealed religion proclaims the Science of 24  
 Mind and its formations as being in accordance with  
 the first chapter of the Old Testament, when God, Mind,  
 spake and it was done. 27

## 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.

1 **S**T. JOHN writes, in the tenth chapter of his book of Revelation: —

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  
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.

9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense  
12 The new  
Evangel Science seems at first obscure, abstract, and 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,  
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  
18 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

This angel had in his hand "a little book," open for 1  
 all to read and understand. Did this same book contain  
 the revelation of divine Science, the "right 3  
 foot" or dominant power of which was upon Truth's  
 volume  
 the sea, — upon elementary, latent error, the source of  
 all error's visible forms? The angel's left foot was upon 6  
 the earth; that is, a secondary power was exercised upon  
 visible error and audible sin. The "still, small voice"  
 of scientific thought reaches over continent and ocean 9  
 to the globe's remotest bound. The inaudible voice of  
 Truth is, to the human mind, "as when a lion roareth."  
 It is heard in the desert and in dark places of fear. It 12  
 arouses the "seven thunders" of evil, and stirs their latent  
 forces to utter the full diapason of secret tones. Then is  
 the power of Truth demonstrated, — made manifest in 15  
 the destruction of error. Then will a voice from harmony  
 cry: "Go and take the little book. . . . Take it, and eat  
 it up; and it shall make thy belly bitter, but it shall be in 18  
 thy mouth sweet as honey." Mortals, obey the heavenly  
 evangel. Take divine Science. Read this book from  
 beginning to end. Study it, ponder it. It will be indeed 21  
 sweet at its first taste, when it heals you; but murmur not  
 over Truth, if you find its digestion bitter. When you  
 approach nearer and nearer to this divine Principle, when 24  
 you eat the divine body of this Principle, — thus partak-  
 ing of the nature, or primal elements, of Truth and Love,  
 — do not be surprised nor discontented because you must 27  
 share the hemlock cup and eat the bitter herbs; for the  
 Israelites of old at the Paschal meal thus prefigured this  
 perilous passage out of bondage into the El Dorado of faith 30  
 and hope.

The twelfth chapter of the Apocalypse, or Revela-

1 tion of St. John, has a special suggestiveness in connec-  
 3 To-day's  
 lesson tion with the nineteenth century. In the opening of the  
 sixth seal, typical of six thousand years since  
 Adam, the distinctive feature has reference  
 to the present age.

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  
 9 stars.

Heaven represents harmony, and divine Science inter-  
 12 True estimate  
 of God's  
 messenger prets the Principle of heavenly harmony. The great  
 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  
 15 heaven in man. This goal is never reached while we  
 hate our neighbor or entertain a false estimate of any-  
 one whom God has appointed to voice His Word. Again,  
 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  
 21 it correctly. As it is with things, so is it with persons.

Abuse of the motives and religion of St. Paul hid from  
 view the apostle's character, which made him equal to  
 24 Persecution  
 harmful 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  
 27 to the persecutors. Why? Because it has hid from  
 them the true idea which has been presented. To mis-  
 understand Paul, was to be ignorant of the divine idea he  
 30 taught. Ignorance of the divine idea betrays at once a  
 greater ignorance of the divine Principle of the idea — igno-

rance of Truth and Love. The understanding of Truth 1  
and Love, the Principle which works out the ends of eternal  
good and destroys both faith in evil and the practice of 3  
evil, leads to the discernment of the divine idea.

Agassiz, through his microscope, saw the sun in an  
egg at a point of so-called embryonic life. Because of 6  
his more spiritual vision, St. John saw an Espousals  
supernal  
“angel standing in the sun.” The Revelator  
beheld the spiritual idea from the mount of vision. 9  
Purity was the symbol of Life and Love. The Revelator  
saw also the spiritual ideal as a woman clothed in light, a  
bride coming down from heaven, wedded to the Lamb 12  
of Love. To John, “the bride” and “the Lamb” repre-  
sented the correlation of divine Principle and spiritual idea,  
God and His Christ, bringing harmony to earth. 15

John saw the human and divine coincidence, shown in  
the man Jesus, as divinity embracing humanity in Life  
and its demonstration, — reducing to human Divinity and  
humanity 18  
perception and understanding the Life which  
is God. In divine revelation, material and corporeal self-  
hood disappear, and the spiritual idea is understood. 21

The woman in the Apocalypse symbolizes generic man,  
the spiritual idea of God; she illustrates the coincidence  
of God and man as the divine Principle and Spiritual  
sunlight 24  
divine idea. The Revelator symbolizes Spirit  
by the sun. The spiritual idea is clad with the radiance  
of spiritual Truth, and matter is put under her feet. The 27  
light portrayed is really neither solar nor lunar, but spirit-  
ual Life, which is “the light of men.” In the first chapter  
of the Fourth Gospel it is written, “There was a man sent 30  
from God . . . to bear witness of that Light.”

John the Baptist prophesied the coming of the im-

1 maculate Jesus, and John saw in those days the spiritual  
 idea as the Messiah, who would baptize with the Holy  
 3 <sup>Spiritual idea</sup> Ghost, — divine Science. As Elias presented  
<sup>revealed</sup> the idea of the fatherhood of God, which Jesus  
 afterwards manifested, so the Revelator completed this  
 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,  
 9 from which the universe borrows its reflected light, sub-  
 stance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The  
 12 twelve tribes of Israel with all mortals, — separated by  
<sup>Spiritual idea</sup> belief from man's divine origin and the true  
<sup>crowned</sup> idea, — will through much tribulation yield to  
 15 the activities of the divine Principle of man in the har-  
 mony of Science. These are the stars in the crown of  
 rejoicing. They are the lamps in the spiritual heavens  
 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  
 21 of materialism wanes.

*Revelation xii. 2.* And she being with child cried, travail-  
 ing in birth, and pained to be delivered.

24 Also the spiritual idea is typified by a woman in trav-  
 ail, waiting to be delivered of her sweet promise, but re-  
 27 <sup>Travail</sup> membering no more her sorrow for joy that  
<sup>and joy</sup> the birth goes on; for great is the idea, and the  
 travail portentous.

*Revelation xii. 3.* And there appeared another wonder in  
 30 heaven; and behold a great red dragon, having seven heads  
 and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord, while, to a 1  
 diviner sense, harmony is the real and discord the unreal.  
 We may well be astonished at sin, sickness, and 3  
 death. We may well be perplexed at human The dragon  
as a type  
 fear; and still more astounded at hatred, which lifts  
 its hydra head, showing its horns in the many inventions 6  
 of evil. But why should we stand aghast at nothingness?  
 The great red dragon symbolizes a lie, — the belief  
 that substance, life, and intelligence can be material. 9  
 This dragon stands for the sum total of human error.  
 The ten horns of the dragon typify the belief that mat-  
 ter has power of its own, and that by means of an 12  
 evil mind in matter the Ten Commandments can be  
 broken.

The Revelator lifts the veil from this embodiment of 15  
 all evil, and beholds its awful character; but he also  
 sees the nothingness of evil and the allness of The sting of  
the serpent  
 God. The Revelator sees that old serpent, 18  
 whose name is devil or evil, holding untiring watch, that  
 he may bite the heel of truth and seemingly impede the  
 offspring of the spiritual idea, which is prolific in health, 21  
 holiness, and immortality.

*Revelation* xii. 4. And his tail drew the third part of the  
 stars of heaven, and did cast them to the earth: and the 24  
 dragon stood before the woman which was ready to be  
 delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its 27  
 way amidst all evil, but doing this in the name of good.  
 Its sting is spoken of by Paul, when he refers Animal  
tendency  
 to "spiritual wickedness in high places." It 30  
 is the animal instinct in mortals, which would impel

1 them to devour each other and cast out devils through  
Beelzebub.

3 As of old, evil still charges the spiritual idea with error's  
own nature and methods. This malicious animal in-  
6 instinct, of which the dragon is the type, incites mortals to  
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  
9 without a star.

The author is convinced that the accusations against  
Jesus of Nazareth and even his crucifixion were instigated  
12 Malicious  
barbarity 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  
15 must have been tempted in all points, he, the immaculate,  
met and conquered sin in every form. The brutal bar-  
barity of his foes could emanate from no source except the  
18 highest degree of human depravity. Jesus "*opened not  
his mouth.*" Until the majesty of Truth should be demon-  
strated in divine Science, the spiritual idea was arraigned  
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.  
24 From Genesis to the Apocalypse, sin, sickness, and  
death, envy, hatred, and revenge, — all evil, — are typi-  
fied by a serpent, or animal subtlety. Jesus  
27 Doom of  
the dragon 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  
30 to the end, the serpent pursues with hatred the spiritual  
idea. In Genesis, this allegorical, talking serpent typi-  
fies mortal mind, "more subtle than any beast of the

field." In the Apocalypse, when nearing its doom, this 1  
 evil increases and becomes the great red dragon, swollen  
 with sin, inflamed with war against spirituality, and ripe 3  
 for destruction. It is full of lust and hate, loathing the  
 brightness of divine glory.

*Revelation* xii. 5. And she brought forth a man child, 6  
 who was to rule all nations with a rod of iron: and her  
 child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod 9  
 decreed the death of every male child in order that the  
 man Jesus, the masculine representative of the spiritual idea, might never hold sway and de-  
 prive Herod of his crown. The conflict with purity 12  
 The impersonation of the spiritual idea had a brief history in the earthly life of our  
 Master; but "of his kingdom there shall be no end," 15  
 for Christ, God's idea, will eventually rule all nations  
 and peoples — imperatively, absolutely, finally — with di-  
 vine Science. This immaculate idea, represented first 18  
 by man and, according to the Revelator, last by woman,  
 will baptize with fire; and the fiery baptism will burn up  
 the chaff of error with the fervent heat of Truth and Love, 21  
 melting and purifying even the gold of human character.  
 After the stars sang together and all was primeval har-  
 mony, the material lie made war upon the spiritual idea; 24  
 but this only impelled the idea to rise to the zenith of  
 demonstration, destroying sin, sickness, and death, and  
 to be caught up unto God, — to be found in its divine 27  
 Principle.

*Revelation* xii. 6. And the woman fled into the wilder-  
 ness, where she hath a place prepared of God. 30

1 As the children of Israel were guided triumphantly  
 through the Red Sea, the dark ebbing and flowing tides  
 3 Spiritual of human fear, — as they were led through the  
   guidance wilderness, walking wearily through the great  
 desert of human hopes, and anticipating the promised  
 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  
 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.

12 If we remember the beautiful description which Sir  
 Walter Scott puts into the mouth of Rebecca the Jewess  
 in the story of Ivanhoe, —

15                   When Israel, of the Lord beloved,  
                       Out of the land of bondage came,  
                       Her fathers' God before her moved,  
 18                   An awful guide, in smoke and flame, —

we may also offer the prayer which concludes the same  
 hymn, —

21                   And oh, when stoops on Judah's path  
                       In shade and storm the frequent night,  
                       Be Thou, longsuffering, slow to wrath,  
 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  
 27 dragon fought, and his angels, and prevailed not; neither  
 was their place found any more in heaven.

The Old Testament assigns to the angels, God's divine  
 30 Angelic messages, different offices. Michael's charac-  
   offices teristic is spiritual strength. He leads the  
 hosts of heaven against the power of sin, Satan, and

fights the holy wars. Gabriel has the more quiet task 1  
 of imparting a sense of the ever-presence of ministering  
 Love. These angels deliver us from the depths. Truth 3  
 and Love come nearer in the hour of woe, when strong  
 faith or spiritual strength wrestles and prevails through  
 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.  
 Against Love, the dragon warreth not long, for he is 9  
 killed by the divine Principle. Truth and Love prevail  
 against the dragon because the dragon cannot war with  
 them. Thus endeth the conflict between the flesh and 12  
 Spirit.

*Revelation* xii. 9. And the great dragon was cast out,  
 that old serpent, called the devil, and Satan, which deceiv- 15  
 eth the whole world: he was cast out into the earth, and his  
 angels were cast out with him.

That false claim — that ancient belief, that old serpent 18  
 whose name is devil (evil), claiming that there is intelli-  
 gence in matter either to benefit or to injure  
 men — is pure delusion, the red dragon; and Dragon  
cast down  
to earth 21  
 it is cast out by Christ, Truth, the spiritual  
 idea, and so proved to be powerless. The words “cast  
 unto the earth” show the dragon to be nothingness, dust 24  
 to dust; and therefore, in his pretence of being a talker,  
 he must be a lie from the beginning. His angels, or mes-  
 sages, are cast out with their author. The beast and the 27  
 false prophets are lust and hypocrisy. These wolves in  
 sheep’s clothing are detected and killed by innocence, the  
 Lamb of Love. 30

Divine Science shows how the Lamb slays the wolf.

1 Innocence and Truth overcome guilt and error. Ever  
 since the foundation of the world, ever since error would  
 3 <sup>Warfare</sup>  
 with error 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  
 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.  
 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  
 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  
 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  
 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  
 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.

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  
 27 <sup>Pæan of</sup>  
 jubilee 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  
 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

interprets God as divine Principle, — as Life, represented 1  
by the Father; as Truth, represented by the Son; as Love, 2  
represented by the Mother. Every mortal at some period, 3  
here or hereafter, must grapple with and overcome the  
mortal belief in a power opposed to God.

The Scripture, "Thou hast been faithful over a few 6  
things, I will make thee ruler over many," is literally ful-  
filled, when we are conscious of the supremacy The robe  
of Truth, by which the nothingness of error of Science 9  
is seen; and we know that the nothingness of error is in  
proportion to its wickedness. He that touches the hem  
of Christ's robe and masters his mortal beliefs, animality, 12  
and hate, rejoices in the proof of healing, — in a sweet  
and certain sense that God is Love. Alas for those who  
break faith with divine Science and fail to strangle the 15  
serpent of sin as well as of sickness! They are dwellers  
still in the deep darkness of belief. They are in the surg-  
ing sea of error, not struggling to lift their heads above the 18  
drowning wave.

What must the end be? They must eventually expi-  
ate their sin through suffering. The sin, which one has 21  
made his bosom companion, comes back to him Expiation by  
at last with accelerated force, for the devil suffering  
knoweth his time is short. Here the Scriptures declare 24  
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 27  
sin's obduracy.

*Revelation* xii. 13. And when the dragon saw that he  
was cast unto the earth, he persecuted the woman which 30  
brought forth the man child.

1 The march of mind and of honest investigation will  
 bring the hour when the people will chain, with fetters of  
 3 Apathy to  
occultism 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  
 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  
 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  
 12 swallowed up the flood which the dragon cast out of his  
 mouth.

Millions of unprejudiced minds — simple seekers for  
 15 Truth, weary wanderers, athirst in the desert — are wait-  
 ing and watching for rest and drink. Give  
 18 Receptive  
hearts them a cup of cold water in Christ's name,  
 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  
 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  
 24 you impart will give thanks. The waters will be paci-  
 fied, and Christ will command the wave.

When God heals the sick or the sinning, they should  
 27 know the great benefit which Mind has wrought. They  
 should also know the great delusion of mor-  
 30 Hidden ways  
of iniquity tal mind, when it makes them sick or sinful.  
 Many are willing to open the eyes of the people to the  
 power of good resident in divine Mind, but they are

not so willing to point out the evil in human thought, 1  
and expose evil's hidden mental ways of accomplishing  
iniquity. 3

Why this backwardness, since exposure is necessary  
to ensure the avoidance of the evil? Because people like  
you better when you tell them their virtues Christly 6  
than when you tell them their vices. It re- warning  
quires the spirit of our blessed Master to tell a man his  
faults, and so risk human displeasure for the sake of doing 9  
right and benefiting our race. Who is telling mankind  
of the foe in ambush? Is the informer one who sees the  
foe? If so, listen and be wise. Escape from evil, and 12  
designate those as unfaithful stewards who have seen the  
danger and yet have given no warning.

At all times and under all circumstances, overcome 15  
evil with good. Know thyself, and God will supply  
the wisdom and the occasion for a victory The armor  
over evil. Clad in the panoply of Love, of divinity 18  
human hatred cannot reach you. The cement of a  
higher humanity will unite all interests in the one  
divinity. 21

Through trope and metaphor, the Revelator, immortal  
scribe of Spirit and of a true idealism, furnishes the  
mirror in which mortals may see their own Pure religion 24  
image. In significant figures he depicts the enthroned  
thoughts which he beholds in mortal mind. Thus he  
rebukes the conceit of sin, and foreshadows its doom. 27  
With his spiritual strength, he has opened wide the gates  
of glory, and illumined the night of paganism with the  
sublime grandeur of divine Science, outshining sin, sorcery, 30  
lust, and hypocrisy. He takes away mitre and sceptre.  
He enthrones pure and undefiled religion, and lifts on

1 high only those who have washed their robes white in obedience and suffering.

3 Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin  
 6 <sup>Native nothingness of sin</sup> is to be Christianly and scientifically reduced to its native nothingness. “Love one another” (I John, iii. 23), is the most simple and profound  
 9 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.

12 Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated,  
 15 <sup>Fulfilment of the Law</sup> can ever furnish the vision of the 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  
 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  
 21 heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional  
 24 stage in human experience called death, but he already  
 27 <sup>Man's present possibilities</sup> saw a new heaven and a new earth. Through what sense came this vision to St. John? Not 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, mate-

rial or spiritual? They could not be the former, for the 1  
 human sense of space is unable to grasp such a view.  
 The Revelator was on our plane of existence, while yet 3  
 beholding what the eye cannot see, — that which is in-  
 visible to the uninspired thought. This testimony of Holy  
 Writ sustains the fact in Science, that the heavens and 6  
 earth to one human consciousness, that consciousness  
 which God bestows, are spiritual, while to another, the  
 unillumined human mind, the vision is material. This 9  
 shows unmistakably that what the human mind terms  
 matter and spirit indicates states and stages of con-  
 sciousness. 12

Accompanying this scientific consciousness was an-  
 other revelation, even the declaration from heaven, su-  
 preme harmony, that God, the divine Principle Nearness 15  
 of harmony, is ever with men, and they are of Deity  
 His people. Thus man was no longer regarded as a mis-  
 erable sinner, but as the blessed child of God. Why? 18  
 Because St. John's corporeal sense of the heavens and  
 earth had vanished, and in place of this false sense was  
 the spiritual sense, the subjective state by which he could 21  
 see the new heaven and new earth, which involve the  
 spiritual idea and consciousness of reality. This is Scrip-  
 tural authority for concluding that such a recognition of 24  
 being is, and has been, possible to men in this present  
 state of existence, — that we can become conscious,  
 here and now, of a cessation of death, sorrow, and pain. 27  
 This is indeed a foretaste of absolute Christian Science.  
 Take heart, dear sufferer, for this reality of being will  
 surely appear sometime and in some way. There will 30  
 be no more pain, and all tears will be wiped away. When  
 you read this, remember Jesus' words, "The kingdom of

1 God is within you." This spiritual consciousness is therefore a present possibility.

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: —

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,  
9 the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being  
12 Vials of wrath and consolation and the "New Jerusalem, coming down from God, out of heaven," — the spiritual outpour-  
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  
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  
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  
24 heaven-bestowing.

Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-  
27 Spiritual wedlock winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel  
30 entertained unawares. Then thought gently whispers:

“Come hither! Arise from your false consciousness 1  
 into the true sense of Love, and behold the Lamb’s  
 wife, — Love wedded to its own spiritual idea.” Then 3  
 cometh the marriage feast, for this revelation will de-  
 stroy forever the physical plagues imposed by material  
 sense. 6

This sacred city, described in the Apocalypse (xxi. 16)  
 as one that “lieth foursquare” and cometh “down from  
 God, out of heaven,” represents the light and 9  
 glory of divine Science. The builder and The city  
 foursquare  
 maker of this New Jerusalem is God, as we read in the  
 book of Hebrews; and it is “a city which hath founda- 12  
 tions.” The description is metaphoric. Spiritual teach-  
 ing must always be by symbols. Did not Jesus illustrate  
 the truths he taught by the mustard-seed and the prodigal- 15  
 gal? Taken in its allegorical sense, the description of  
 the city as foursquare has a profound meaning. The  
 four sides of our city are the Word, Christ, Christianity, 18  
 and divine Science; “and the gates of it shall not be shut  
 at all by day: for there shall be no night there.” This  
 city is wholly spiritual, as its four sides indicate. 21

As the Psalmist saith, “Beautiful for situation, the  
 joy of the whole earth, is mount Zion, on the sides of  
 the north, the city of the great King.” It is The royally  
 divine gates 24  
 indeed a city of the Spirit, fair, royal, and  
 square. Northward, its gates open to the North Star,  
 the Word, the polar magnet of Revelation; eastward, 27  
 to the star seen by the Wisemen of the Orient, who fol-  
 lowed it to the manger of Jesus; southward, to the  
 genial tropics, with the Southern Cross in the skies, 30  
 — the Cross of Calvary, which binds human society  
 into solemn union; westward, to the grand realization

1 of the Golden Shore of Love and the Peaceful Sea of  
Harmony.

3 This heavenly city, lighted by the Sun of Righteous-  
ness, — this New Jerusalem, this infinite All, which to  
6 <sup>Revelation's</sup> us seems hidden in the mist of remoteness, —  
<sup>pure zenith</sup> reached St. John's vision while yet he taber-  
naced with mortals.

In Revelation xxi. 22, further describing this holy city,  
9 the beloved Disciple writes: —

And I saw no temple therein: for the Lord God Almighty  
and the Lamb are the temple of it.

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  
15 <sup>The shrine</sup> means *body*. The Revelator was familiar  
<sup>celestial</sup> with Jesus' use of this word, as when Jesus spoke of his  
material body as the temple to be temporarily rebuilt  
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"?  
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  
24 recognition of harmony consciously in proportion to his  
understanding of God.

The term Lord, as used in our version of the Old  
27 Testament, is often synonymous with Jehovah, and ex-  
presses the Jewish concept, not yet elevated  
<sup>Divine sense</sup> to deific apprehension through spiritual trans-  
<sup>of Deity</sup> 30 figuration. Yet the word gradually approaches a higher  
meaning. This human sense of Deity yields to the divine

sense, even as the material sense of personality yields 1  
to the incorporeal sense of God and man as the infinite  
Principle and infinite idea, — as one Father with His uni- 3  
versal family, held in the gospel of Love. The Lamb's  
wife presents the unity of male and female as no longer  
two wedded individuals, but as two individual natures 6  
in one; and this compounded spiritual individuality re-  
flects God as Father-Mother, not as a corporeal being.  
In this divinely united spiritual consciousness, there is no 11  
impediment to eternal bliss, — to the perfectibility of  
God's creation.

This spiritual, holy habitation has no boundary 12  
nor limit, but its four cardinal points are: first, the  
Word of Life, Truth, and Love; second, <sup>The city of</sup>  
the Christ, the spiritual idea of God; third, <sup>our God</sup> 15  
Christianity, which is the outcome of the divine Prin-  
ciple of the Christ-idea in Christian history; fourth,  
Christian Science, which to-day and forever interprets 18  
this great example and the great Exemplar. This city  
of our God has no need of sun or satellite, for Love  
is the light of it, and divine Mind is its own interpreter. 21  
All who are saved must walk in this light. Mighty  
potentates and dynasties will lay down their honors  
within the heavenly city. Its gates open towards light 24  
and glory both within and without, for all is good, and  
nothing can enter that city, which "defileth, . . . or  
maketh a lie." 27

The writer's present feeble sense of Christian Science  
closes with St. John's Revelation as recorded by the  
great apostle, for his vision is the acme of this Science 30  
as the Bible reveals it.

In the following Psalm one word shows, though faintly,

1 the light which Christian Science throws on the Scriptures  
 by substituting for the corporeal sense, the incorporeal  
 3 or spiritual sense of Deity: —

## PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

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-  
 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]  
 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  
 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]  
 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.*

**I**N Christian Science we learn that the substitution of 1  
the spiritual for the material definition of a Scrip- 3  
tural word often elucidates the meaning of the inspired 3  
writer. On this account this chapter is added. It con-  
tains the metaphysical interpretation of Bible terms,  
giving their spiritual sense, which is also their original 6  
meaning.

**ABEL.** Watchfulness; self-offering; surrendering to  
the creator the early fruits of experience. 9

**ABRAHAM.** Fidelity; faith in the divine Life and in the  
eternal Principle of being.

This patriarch illustrated the purpose of Love to create 12  
trust in good, and showed the life-preserving power of  
spiritual understanding.

**ADAM.** Error; a falsity; the belief in "original sin," 15  
sickness, and death; evil; the opposite of good, — of God  
and His creation; a curse; a belief in intelligent matter,

- 1 finiteness, and mortality; "dust to dust;" red sand-  
stone; nothingness; the first god of mythology; not  
3 God's man, who represents the one God and is His own  
image and likeness; the opposite of Spirit and His crea-  
tions; that which is not the image and likeness of good,  
6 but a material belief, opposed to the one Mind, or Spirit;  
a so-called finite mind, producing other minds, thus mak-  
ing "gods many and lords many" (I Corinthians viii. 5);  
9 a product of nothing as the mimicry of something; an  
unreality as opposed to the great reality of spiritual ex-  
istence and creation; a so-called man, whose origin,  
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-  
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  
18 of Spirit's creation, called self-creative matter; immor-  
tality's opposite, mortality; that of which wisdom saith,  
"Thou shalt surely die."
- 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-  
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-  
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  
30 Truth. Jesus said of the devil, "He was a murderer from  
the beginning, . . . he is a liar and the father of it."

This view of Satan is confirmed by the name often conferred upon him in Scripture, the "adversary." 1

ALMIGHTY. All-power; infinity; omnipotence. 3

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, 6 and mortality.

ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of 9 Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created 12 by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.

ASHER (Jacob's son). Hope and faith; spiritual com- 15 pensation; the ills of the flesh rebuked.

BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. 18

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall 21 of its structure.

BAPTISM. Purification by Spirit; submergence in Spirit. 24

We are "willing rather to be absent from the body, and to be present with the Lord." (II Corinthians v. 8.)

1 BELIEVING. Firmness and constancy; not a faltering  
nor a blind faith, but the perception of spiritual Truth.

3 Mortal thoughts, illusion.

BENJAMIN (Jacob's son). A physical belief as to life,  
substance, and mind; human knowledge, or so-called  
6 mortal mind, devoted to matter; pride; envy; fame;  
illusion; a false belief; error masquerading as the pos-  
sessor of life, strength, animation, and power to act.

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 Prin-  
12 ciple; a spiritual type; that which comforts, consoles,  
and supports.

BRIDE. Purity and innocence, conceiving man in the  
15 idea of God; a sense of Soul, which has spiritual bliss  
and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding; the pure con-  
18 sciousness that God, the divine Principle, creates man  
as His own spiritual idea, and that God is the only crea-  
tive power.

21 BURIAL. Corporeality and physical sense put out of  
sight and hearing; annihilation. Submergence in Spirit;  
immortality brought to light.

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  
27 mind a slave to the body.

CHILDREN. The spiritual thoughts and representa-  
tives of Life, Truth, and Love.

Sensual and mortal beliefs; counterfeits of creation, 1  
 whose better originals are God's thoughts, not in em-  
 bryo, but in maturity; material suppositions of life, sub- 3  
 stance, and intelligence, opposed to the Science of being.

CHILDREN OF ISRAEL. The representatives of Soul, not  
 corporeal sense; the offspring of Spirit, who, having 6  
 wrestled with error, sin, and sense, are governed by divine  
 Science; some of the ideas of God beheld as men, casting  
 out error and healing the sick; Christ's offspring. 9

CHRIST. The divine manifestation of God, which comes  
 to the flesh to destroy incarnate error.

CHURCH. The structure of Truth and Love; what- 12  
 ever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of  
 its utility and is found elevating the race, rousing the 15  
 dormant understanding from material beliefs to the ap-  
 prehension of spiritual ideas and the demonstration of  
 divine Science, thereby casting out devils, or error, and 18  
 healing the sick.

CREATOR. Spirit; Mind; intelligence; the animating  
 divine Principle of all that is real and good; self-existent 21  
 Life, Truth, and Love; that which is perfect and eternal;  
 the opposite of matter and evil, which have no Prin-  
 ciple; God, who made all that was made and could not 24  
 create an atom or an element the opposite of Himself.

DAN (Jacob's son). Animal magnetism; so-called mor-  
 tal mind controlling mortal mind; error, working out 27  
 the designs of error; one belief preying upon another.

1 DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

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  
 6 measures time according to the good that is unfolded. This unfolding is God's day, and "there shall be no night there."

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  
 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  
 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  
 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  
 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  
 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;  
 27 hope and faith.

DUST. Nothingness; the absence of substance, life, or intelligence.

**EARS.** Not organs of the so-called corporeal senses, 1  
but spiritual understanding.

Jesus said, referring to spiritual perception, "Having 3  
ears, hear ye not?" (Mark viii. 18.)

**EARTH.** A sphere; a type of eternity and immortality,  
which are likewise without beginning or end. 6

To material sense, earth is matter; to spiritual sense,  
it is a compound idea.

**ELIAS.** Prophecy; spiritual evidence opposed to mate- 9  
rial sense; Christian Science, with which can be discerned  
the spiritual fact of whatever the material senses behold;  
the basis of immortality. 12

"Elias truly shall first come and restore all things."  
(Matthew xvii. 11.)

**ERROR.** See chapter on Recapitulation, page 472. 15

**EUPHRATES** (river). Divine Science encompassing  
the universe and man; the true idea of God; a type  
of the glory which is to come; metaphysics taking the 18  
place of physics; the reign of righteousness. The atmos-  
phere of human belief before it accepts sin, sickness, or  
death; a state of mortal thought, the only error of which 21  
is limitation; finity; the opposite of infinity.

**EVE.** A beginning; mortality; that which does not  
last forever; a finite belief concerning life, substance, 24  
and intelligence in matter; error; the belief that the hu-  
man race originated materially instead of spiritually, —  
that man started first from dust, second from a rib, and 27  
third from an egg.

1 EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

3 EYES. Spiritual discernment, — not material but mental.

Jesus said, thinking of the outward vision, "Having 6 eyes, see ye not?" (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

FEAR. Heat; inflammation; anxiety; ignorance; error; 12 desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man.

15 FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

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.

21 GAD (Jacob's son). Science; spiritual being understood; haste towards harmony.

GETHSEMANE. Patient woe; the human yielding to 24 the divine; love meeting no response, but still remaining love.

**GHOST.** An illusion; a belief that mind is outlined 1  
and limited; a supposition that spirit is finite.

**GIHON (river).** The rights of woman acknowledged 3  
morally, civilly, and socially.

**GOD.** The great I AM; the all-knowing, all-seeing,  
all-acting, all-wise, all-loving, and eternal; Principle; 6  
Mind; Soul; Spirit; Life; Truth; Love; all substance;  
intelligence.

**GODS.** Mythology; a belief that life, substance, and 9  
intelligence are both mental and material; a supposition  
of sentient physicality; the belief that infinite Mind is in  
finite forms; the various theories that hold mind to be a 12  
material sense, existing in brain, nerve, matter; supposi-  
tious minds, or souls, going in and out of matter, erring  
and mortal; the serpents of error, which say, "Ye shall 15  
be as gods."

God is one God, infinite and perfect, and cannot be-  
come finite and imperfect. 18

**GOOD.** God; Spirit; omnipotence; omniscience; om-  
nipresence; omni-action.

**HAM (Noah's son).** Corporeal belief; sensuality; 21  
slavery; tyranny.

**HEART.** Mortal feelings, motives, affections, joys, and  
sorrows. 24

**HEAVEN.** Harmony; the reign of Spirit; government  
by divine Principle; spirituality; bliss; the atmosphere  
of Soul. 27

1 HELL. Mortal belief; error; lust; remorse; hatred;  
 revenge; sin; sickness; death; suffering and self-de-  
 3 struction; self-imposed agony; effects of sin; that which  
 “worketh abomination or maketh a lie.”

HIDDEKEL (river). Divine Science understood and  
 6 acknowledged.

HOLY GHOST. Divine Science; the development of  
 eternal Life, Truth, and Love.

9 I, or EGO. Divine Principle; Spirit; Soul; incor-  
 poreal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or  
 12 Mind, governing all existence; man and woman un-  
 changed forever in their individual characters, even as  
 numbers which never blend with each other, though they  
 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  
 18 life, substance, and intelligence are both mental and  
 material.

I AM. God; incorporeal and eternal Mind; divine  
 21 Principle; the only Ego.

IN. A term obsolete in Science if used with reference  
 to Spirit, or Deity.

24 INTELLIGENCE. Substance; self-existent and eternal  
 Mind; that which is never unconscious nor limited.

See chapter on Recapitulation, page 469.

**ISSACHAR** (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust. 1 3

**JACOB**. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love. 6

**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. 9

**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. 12 15

**JESUS**. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality. 18

**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. 21

**JUDAH**. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing. 24

- 1 KINGDOM OF HEAVEN. The reign of harmony in divine  
 Science; the realm of unerring, eternal, and omnipotent  
 3 Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human  
 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.

- 9 LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

LEVI (Jacob's son). A corporeal and sensual belief;  
 12 mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

LIFE. See chapter on Recapitulation, page 468.

- 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  
 18 has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

LORD GOD. Jehovah.

- 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  
 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

physical sense of God as finite and corporeal. From this 1  
follow idolatry and mythology, — belief in many gods, or  
material intelligences, as the opposite of the one Spirit, 3  
or intelligence, named Elohim, or God.

MAN. The compound idea of infinite Spirit; the spirit-  
ual image and likeness of God; the full representation of 6  
Mind.

MATTER. Mythology; mortality; another name for  
mortal mind; illusion; intelligence, substance, and life 9  
in non-intelligence and mortality; life resulting in death,  
and death in life; sensation in the sensationless; mind  
originating in matter; the opposite of Truth; the oppo- 12  
site of Spirit; the opposite of God; that of which immortal  
Mind takes no cognizance; that which mortal mind sees,  
feels, hears, tastes, and smells only in belief. 15

MIND. The only I, or Us; the only Spirit, Soul, divine  
Principle, substance, Life, Truth, Love; the one God;  
not that which is *in* man, but the divine Principle, or God, 18  
of whom man is the full and perfect expression; Deity,  
which outlines but is not outlined.

MIRACLE. That which is divinely natural, but must 21  
be learned humanly; a phenomenon of Science.

MORNING. Light; symbol of Truth; revelation and  
progress. 24

MORTAL MIND. Nothing claiming to be something,  
for Mind is immortal; mythology; error creating other  
errors; a suppositional material sense, *alias* the belief 27

1 that sensation is in matter, which is sensationless; a be-  
 2 lief that life, substance, and intelligence are in and of  
 3 matter; the opposite of Spirit, and therefore the opposite  
 4 of God, or good; the belief that life has a beginning  
 5 and therefore an end; the belief that man is the off-  
 6 spring of mortals; the belief that there can be more than  
 7 one creator; idolatry; the subjective states of error;  
 8 material senses; that which neither exists in Science nor  
 9 can be recognized by the spiritual sense; sin; sickness;  
 10 death.

MOSES. A corporeal mortal; moral courage; a type  
 12 of moral law and the demonstration thereof; the proof  
 13 that, without the gospel, — the union of justice and affec-  
 14 tion, — there is something spiritually lacking, since justice  
 15 demands penalties under the law.

MOTHER. God; divine and eternal Principle; Life,  
 Truth, and Love.

18 NEW JERUSALEM. Divine Science; the spiritual facts  
 19 and harmony of the universe; the kingdom of heaven,  
 20 or reign of harmony.

21 NIGHT. Darkness; doubt; fear.

NOAH. A corporeal mortal; knowledge of the noth-  
 22 ingness of material things and of the immortality of all  
 23 that is spiritual.

OIL. Consecration; charity; gentleness; prayer; heav-  
 24 enly inspiration.

27 PHARISEE. Corporeal and sensuous belief; self-right-  
 28 eousness; vanity; hypocrisy.

PISON (river). The love of the good and beautiful, and their immortality. 1

PRINCIPLE. See chapter on Recapitulation, page 465. 3

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.

PURSE. Laying up treasures in matter; error. 6

RED DRAGON. Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge.

RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding. 9

REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error. 12

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

ROCK. Spiritual foundation; Truth. Coldness and stubbornness. 18

SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed. 21

SEAL. The signet of error revealed by Truth.

- 1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew).  
 Subtlety; a lie; the opposite of Truth, named error;  
 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-  
 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  
 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.
- 12 SHEEP. Innocence; inoffensiveness; those who follow  
 their leader.

SHEM (Noah's son). A corporeal mortal; kindly affec-  
 15 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."

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-  
 21 lasting, omnipresent, omnipotent, infinite.

SPIRITS. Mortal beliefs; corporeality; evil minds;  
 supposed intelligences, or gods; the opposites of God;  
 24 errors; hallucinations. (See page 466.)

SUBSTANCE. See chapter on Recapitulation, page  
 468.

**SUN.** The symbol of Soul governing man, — of Truth, Life, and Love. 1

**SWORD.** The idea of Truth; justice. Revenge; anger. 3

**TARES.** Mortality; error; sin; sickness; disease; death. 6

**TEMPLE.** Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship. 9

**THUMMIM.** Perfection; the eternal demand of divine Science. 12

The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching. 15

**TIME.** Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears. 21

**TITHE.** Contribution; tenth part; homage; gratitude. A sacrifice to the gods.

**UNCLEANLINESS.** Impure thoughts; error; sin; dirt. 24

**UNGODLINESS.** Opposition to the divine Principle and its spiritual idea.

1 UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

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  
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  
9 therefore ye ignorantly worship, Him declare I unto you."  
(Acts xvii. 23.)

URIM. Light.

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  
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  
18 preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

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  
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  
27 and blossom as the rose.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token

of reverence and submission and in accordance with 1  
Pharisaical notions.

The Judaic religion consisted mostly of rites and cere- 3  
monies. The motives and affections of a man were of  
little value, if only he appeared unto men to fast. The  
great Nazarene, as meek as he was mighty, rebuked the 6  
hypocrisy, which offered long petitions for blessings upon  
material methods, but cloaked the crime, latent in thought,  
which was ready to spring into action and crucify God's 9  
anointed. The martyrdom of Jesus was the culminating  
sin of Pharisaism. It rent the veil of the temple. It re-  
vealed the false foundations and superstructures of super- 12  
ficial religion, tore from bigotry and superstition their  
coverings, and opened the sepulchre with divine Science,  
— immortality and Love. 15

WILDERNESS. Loneliness; doubt; darkness. Spon-  
taneity of thought and idea; the vestibule in which a  
material sense of things disappears, and spiritual sense 18  
unfolds the great facts of existence.

WILL. The motive-power of error; mortal belief; ani-  
mal power. The might and wisdom of God. 21

“For this is the will of God.” (I Thessalonians  
iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong- 24  
doer; hence it should not be confounded with the term  
as applied to Mind or to one of God's qualities.

WIND. That which indicates the might of omnipo- 27  
tence and the movements of God's spiritual government,  
encompassing all things. Destruction; anger; mortal  
passions. 30

1 The Greek word for *wind* (*pneuma*) is used also for  
*spirit*, as in the passage in John's Gospel, the third chap-  
 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  
 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  
 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  
 12 ghost;" but this word *ghost* is *pneuma*. It might be trans-  
 lated *wind* or *air*, and the phrase is equivalent to our  
 common statement, "He breathed his last." What  
 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-  
 18 tion; temptation; passion.

YEAR. A solar measurement of time; mortality;  
 space for repentance.

21 "One day is with the Lord as a thousand years."  
 (II Peter iii. 8.)

One moment of divine consciousness, or the spiritual  
 24 understanding of Life and Love, is a foretaste of eternity.

This exalted view, obtained and retained when the Sci-  
 ence of being is understood, would bridge over with life  
 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-  
 30 known. Time is a mortal thought, the divisor of which

is the solar year. Eternity is God's measurement of Soul- 1  
filled years.

YOU. As applied to corporeality, a mortal; finity. 3

ZEAL. The reflected animation of Life, Truth, and  
Love. Blind enthusiasm; mortal will.

ZION. Spiritual foundation and superstructure; in- 6  
spiration; spiritual strength. Emptiness; unfaithful-  
ness; 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.

**T**HOUSANDS 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 marvellous 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.

#### SPINAL TROUBLE AND INDIGESTION HEALED

For many years I have relied wholly upon Christian Science for healing; and I am glad to acknowledge the spiritual help and many other benefits received from following its teachings. I have great cause to be grateful to God and to our revered Leader, Mrs. Eddy, for these blessings, which her discovery and love for

humanity made possible. I had read but a few pages in our textbook, "Science and Health with Key to the Scriptures," when I saw that it was the truth, and that it contained something I had thought could never be found in this existence. Proofs of healing came immediately, and I was able to do much useful work without a sense of burden or fatigue.

As time went on I learned the nothingness of discouragement, and understood in a measure that God is my Life and that all action is in divine Mind. I was healed of spinal trouble; and nervousness and weakness faded away and were replaced by health and strength. A larger sense of joy and gratitude did much towards overcoming indigestion, which had caused suffering for a number of years. A sprained ankle was cured in a few hours by applying what I understood of Christian Science, and by holding steadfastly to the statement our Leader makes on page 384 of Science and Health, that "God never punishes man for doing right, for honest labor, or for deeds of kindness." The following day I walked two miles with no sense of discomfort. Beliefs of heredity and lack have been overcome, and self-will, self-love, and pride are less in evidence. — Miss G. W., Brookline, Mass.

#### 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 held 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, not-

withstanding 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; tonsilitis, 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 un-

able 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 Satur-

day, 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 faith-

ful 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 of 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., Pittsburgh, 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 throught 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 my 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 to-day 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 hungering 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 fulness 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 pro-

gress 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 diarrhœa 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 com-

menced 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 down-stairs. 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 become 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 "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 did n'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 teach-

ing 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 marvelous 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 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.

#### 1 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 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.

#### 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.











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# Science and Health with Key to the Scriptures MARY BAKER EDDY

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## *The Author*

Mary Baker Eddy was born in Bow, New Hampshire. She possessed from childhood a spiritual hunger which caused her to turn to God – to her own faith and to the Bible.

In 1866, after a serious accident, she discovered the eternal laws which she later named Christian Science. She was healed, and from that time forward her life goal was to convey this healing truth to men.

Between 1866 and 1910, Mary Baker Eddy wrote the Christian Science textbook and her other writings, founded The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and organized the Christian Science movement. She established *The Christian Science Journal*, the *Christian Science Sentinel*, and *The Herald of Christian Science*, now published in several languages, as well as *The Christian Science Monitor*, an international daily newspaper.

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