

# No and Yes

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with Key to the Scriptures*

*Mary Baker Eddy*



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## Preface

**I**T was the purpose of each edition of this pamphlet to benefit no favored class, but, according to the apostle's admonition, to "reprove, rebuke, exhort," and with the power and self-sacrificing spirit of Love to correct involuntary as well as voluntary error.

By a modification of the language, the import of this edition is, we trust, transparent to the hearts of all conscientious laborers in the realm of Mind-healing. To those who are athirst for the life-giving waters of a true divinity, it saith tenderly, "Come and drink;" and if you are babes in Christ, leave the meat and take the unadulterated milk of the Word, until you grow to apprehend the pure spirituality of Truth.

MARY BAKER EDDY

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# No and Yes

## INTRODUCTION

**T**O kindle in all minds a common sentiment of regard 1  
for the spiritual idea emanating from the infinite, is 2  
a most needful work; but this must be done gradually, for 3  
Truth is as "the still, small voice," which comes to our 4  
recognition only as our natures are changed by its silent 5  
influence. 6

Small streams are noisy and rush precipitately; and 7  
babbling brooks fill the rivers till they rise in floods, de- 8  
molishing bridges and overwhelming cities. So men, when 9  
thrilled by a new idea, are sometimes impatient; and, 10  
when public sentiment is aroused, are liable to be borne 11  
on by the current of feeling. They should then turn tem- 12  
porarily from the tumult, for the silent cultivation of the 13  
true idea and the quiet practice of its virtues. When 14  
the noise and stir of contending sentiments cease, and 15  
the flames die away on the mount of revelation, we can 16  
read more clearly the tablets of Truth. 17

The theology and medicine of Jesus were one, — in the 18  
divine oneness of the trinity, Life, Truth, and Love, which 19  
healed the sick and cleansed the sinful. This trinity in 20  
unity, correcting the individual thought, is the only Mind- 21

1 healing I vindicate; and on its standard have emblazoned  
that crystallized expression, CHRISTIAN SCIENCE.

3 A spurious and hydra-headed mind-healing is naturally  
glared at by the pulpit, ostracized by the medical faculty,  
and scorned by people of common sense. To aver that  
6 disease is normal, a God-bestowed and stubborn reality,  
but that you can heal it, leaves you to work against that  
which is natural and a law of being. It is scientific to rob  
9 disease of all reality; and to accomplish this, you cannot  
begin by admitting its reality. Our Master taught his  
12 tal healers who admit that disease is real should be made  
to test the feasibility of what they say by healing one case  
audibly, through such an admission, — if this is possible.  
15 I have healed more disease by the spoken than the un-  
spoken word.

The honest student of Christian Science is modest in his  
18 claims and conscientious in duty, waiting and working to  
mature what he has been taught. Institutes furnished  
with such teachers are becoming beacon-lights along the  
21 shores of erudition; and many who are not teachers have  
large practices and some marked success in healing the  
most defiant forms of disease.

24 Dishonesty destroys one's ability to heal mentally. Con-  
ceit cannot avert the effects of deceit. Taking advantage  
of the present ignorance in relation to Christian Science  
27 Mind-healing, many are flooding our land with conflict-  
ing theories and practice. We should not spread abroad

patchwork ideas that in some vital points lack Science. 1  
How sad it is that envy will bend its bow and shoot its  
arrow at the idea which claims only its inheritance, is nat- 3  
urally modest, generous, and sincere! while the trespass-  
ing error murders either friend or foe who stands in its  
way. Truly it is better to fall into the hands of God, than 6  
of man.

When I revised "Science and Health with Key to the  
Scriptures," in 1878, some irresponsible people insisted 9  
that my manual of the practice of Christian Science Mind-  
healing should not be made public; but I obeyed a diviner  
rule. People dependent on the rules of this practice for 12  
their healing, not having lost the Spirit which sustains the  
genuine practice, will put that book in the hands of their  
patients, whom it will heal, and recommend it to their 15  
students, whom it would enlighten. Every teacher must  
pore over it in secret, to keep himself well informed. The  
Nemesis of the history of Mind-healing notes this hour. 18

Dishonesty necessarily stultifies the spiritual sense which  
Mind-healers specially need; and which they must pos-  
sess, in order to be safe members of the community. How 21  
good and pleasant a thing it is to seek not so much thine  
own as another's good, to sow by the wayside for the way-  
weary, and trust Love's recompense of love. 24

Plagiarism from my writings is so common it is be-  
coming odious to honest people; and such compilations,  
instead of possessing the essentials of Christian Science, 27  
are tempting and misleading.



1 Reading Science and Health has restored the sick to  
 health; but the task of learning thoroughly the Science  
 3 of Mind-healing and demonstrating it understandingly  
 had better be undertaken in health than sickness.

#### DISEASE UNREAL

6 Disease is more than *imagination*; it is a human error,  
 a constituent part of what comprise the whole of mortal  
 existence, — namely, material sensation and mental delu-  
 9 sion. But an erring sense of existence, or the error of  
 belief, named disease, never made sickness a stubborn  
 reality. On the ground that harmony is the truth of be-  
 12 ing, the Science of Mind-healing destroys the feasibility  
 of disease; hence error of thought becomes fable instead  
 of fact. Science demonstrates the reality of Truth and  
 15 the unreality of the error. A self-evident proposition, in  
 the Science of Mind-healing, is that disease is unreal;  
 and the efficacy of my system, beyond other systems of  
 18 medicine, vouches for the validity of that statement. Sin  
 and disease are not scientific, because they embody not  
 the idea of divine Principle, and are not the phenomena  
 21 of the immutable laws of God; and they do not arise  
 from the divine consciousness and true constituency of  
 being.

24 The unreality of sin, disease, and death, rests on the  
 exclusive truth that being, to be eternal, must be harmo-  
 nious. All disease must be — and can only be — healed

on this basis. All true Christian Scientists are vindicating, fearlessly and honestly, the Principle of this grand verity of Mind-healing.

In erring mortal thought the reality of Truth has an antipode, — the reality of error; and disease is one of the severe realities of this error. God has no opposite in Science. To Truth there is no error. As Truth alone is real, then it follows that to declare error real would be to make it Truth. Disease arises from a false and material sense, from the belief that matter has sensation. Therefore this material sense, which is untrue, is of necessity unreal. Moreover, this unreal sense substitutes for an unreal belief, — namely, that life and health are independent of God, and dependent on material conditions. Material sense also avers that Spirit, or Truth, cannot restore health and perpetuate life, but that material conditions can and do destroy both human health and life.

If disease is as real as health, and is itself a state of being, and yet is arrayed against being, then Mind, or God, does not meddle with it. Disease becomes indeed a stubborn reality, and man is mortal. A “kingdom divided against itself is brought to desolation;” therefore the mind that attacks a normal and real condition of man, is profanely tampering with the realities of God and His laws. Metaphysical healing is a lost jewel in this misconception of reality. Any contradictory fusion of Truth with error, in both theory and practice, prevents one from healing scientifically, and makes the last state of one’s patients

1 worse than the first. If disease is real it is not illusive,  
and it certainly would contradict the Science of Mind-  
3 healing to attempt to destroy the realities of Mind in order  
to heal the sick.

On the theory that God's formations are spiritual, har-  
6 monious, and eternal, and that God is the only creator,  
Christian Science refutes the validity of the testimony of  
the senses, which take cognizance of their own phenomena,  
9 — sickness, disease, and death. This refutation is indis-  
pensable to the destruction of false evidence, and the  
consequent cure of the sick, — as all understand who  
12 practise the true Science of Mind-healing. If, as the  
error indicates, the evidence of disease is not false, then  
disease cannot be healed by denying its validity; and this  
15 is why the mistaken healer is not successful, trying to heal  
on a material basis.

The evidence that the earth is motionless and the sun  
18 revolves around our planet, is as sensible and real as the  
evidence for disease; but Science determines the evidence  
in both cases to be unreal. To material sense it is plain  
21 also that the error of the revolution of the sun around the  
earth is more apparent than the adverse but true Science  
of the stellar universe. Copernicus has shown that what  
24 appears real, to material sense and feeling, is absolutely  
unreal. Astronomy, optics, acoustics, and hydraulics are  
all at war with the testimony of the physical senses. This  
27 fact intimates that the laws of Science are mental, not  
material; and Christian Science demonstrates this.

## SCIENCE OF MIND-HEALING

1

The rule of divinity is golden; to be wise and true rejoices every heart. But evil influences waver the scales of justice and mercy. No personal considerations should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the motives of others. We must love our enemies, and continue to do so unto the end. By the love of God we can cancel error in our own hearts, and blot it out of others.

9

Sooner or later the eyes of sinful mortals must be opened to see every error they possess, and the way out of it; and they will "flee as a bird to your mountain," away from the enemy of sinning sense, stubborn will, and every imperfection in the land of Sodom, and find rescue and refuge in Truth and Love.

15

Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him. God has appointed for Christian Scientists high tasks, and will not release them from the strict performance of each one of them. The students must now fight their own battles. I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field of labor. Leave the distinctions of individual character and the discriminations and guidance thereof to

21

24

1 the Father, whose wisdom is unerring and whose love is universal.

3 We should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege — namely, silence whenever it can substitute  
6 censure. Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and “the peace of God, that passeth all understanding,” recom-  
9 mending to all men fellowship in the bonds of Christ. Advise students to rebuke each other always in love, as I have rebuked them. Having discharged this duty, coun-  
12 sel each other to work out his own salvation, without fear or doubt, knowing that God will make the wrath of man to praise Him, and that the remainder thereof He will  
15 restrain. We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the command-  
18 ments of Christ, — Truth and Love.

I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the miscon-  
21 ceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death. If one be found who is too blind for instruction, no longer cast  
24 your pearls before this state of mortal mind, lest it turn and rend you; but quietly, with benediction and hope, let the unwise pass by, while you walk on in equanimity,  
27 and with increased power, patience, and understanding, gained from your forbearance. This counsel is not new,

as my Christian students can testify; and if it had been 1  
heeded in times past it would have prevented, to a great  
extent, the factions which have sprung up among Scientists 3  
to the hindrance of the Cause of Truth. It is true that the  
mistakes, prejudices, and errors of one class of thinkers  
must not be introduced or established among another class 6  
who are clearer and more conscientious in their convictions;  
but this one thing can be done, and should be: let  
your opponents alone, and use no influence to prevent 9  
their legitimate action from their own standpoint of experience,  
knowing, as you should, that God will well regenerate and  
separate wisely and finally; whereas you 12  
may err in effort, and lose your fruition.

Hoping to pacify repeated complaints and murmurings  
against too great leniency, on my part, towards some of 15  
my students who fall into error, I have opposed occasionally  
and strongly — especially in the first edition of  
this little work — existing wrongs of the nature referred 18  
to. But I now point steadfastly to the power of grace to  
overcome evil with good. God will “furnish a table in  
the wilderness” and show the power of Love. 21

Science is not the shibboleth of a sect or the cabalistic  
insignia of philosophy; it excludes all error and  
includes all Truth. More mistakes are made in its name 24  
than this period comprehends. Divinely defined, Science  
is the atmosphere of God; humanly construed, and according  
to Webster, it is “knowledge, duly arranged and 27  
referred to general truths and principles on which it is

1 founded, and from which it is derived.” I employ this  
awe-filled word in both a divine and human sense; but  
3 I insist that Christian Science is demonstrably as true,  
relative to the unseen verities of being, as any proof that  
can be given of the completeness of Science.

6 The two largest words in the vocabulary of thought are  
“Christian” and “Science.” The former is the highest  
style of man; the latter reveals and interprets God and  
9 man; it aggregates, amplifies, unfolds, and expresses the  
ALL-God. The life of Christ is the predicate and postu-  
late of all that I teach, and there is but one standard  
12 statement, one rule, and one Principle for all scientific  
truth.

My hygienic system rests on Mind, the eternal Truth.  
15 What is termed matter, or relates to its so-called attributes,  
is a self-destroying error. When a so-called material sense  
is lost, and Truth restores that lost sense, — on the basis  
18 that all consciousness is Mind and eternal, — the former  
position, that sense is organic and material, is proven  
erroneous.

21 The feasibility and immobility of Christian Science  
unveil the true idea, — namely, that earth’s discords have  
not the reality of Mind in the Science of being; and this  
24 idea — dematerializing and spiritualizing mortals — turns  
like the needle to the pole all hope and faith to God, based  
as it is on His omnipotence and omnipresence.

27 Eternal harmony, perpetuity, and perfection, constitute  
the phenomena of being, governed by the immutable and

eternal laws of God; whereas matter and human will, 1  
intellect, desire, and fear, are not the creators, controllers,  
nor destroyers of life or its harmonies. Man has an im- 3  
mortal Soul, a divine Principle, and an eternal being.  
Man has perpetual individuality; and God's laws, and  
their intelligent and harmonious action, constitute his in- 6  
dividuality in the Science of Soul.

In its literary expression, my system of Christian meta-  
physics is hampered by material terms, which must be 9  
used to indicate thoughts that are to be understood meta-  
physically. As a Science, this system is held back by the  
common ignorance of what it is and what it does, and 12  
(worse still) by those who come falsely in its name. To  
be appreciated, Science must be understood and consci-  
entiously introduced. If the Bible and Science and Health 15  
had the place in schools of learning that physiology oc-  
cupies, they would revolutionize and reform the world,  
through the power of Christ. It is true that it requires 18  
more study to understand and demonstrate what these  
works teach, than to learn theology, physiology, or physics;  
because they teach divine Science, with fixed Principle, 21  
given rule, and unmistakable proof.

Ancient and modern human philosophy are inadequate  
to grasp the Principle of Christian Science, or to demon- 24  
strate it. Revelation shows this Principle, and will rescue  
reason from the thrall of error. Revelation must subdue  
the sophistry of intellect, and spiritualize consciousness 27  
with the dictum and the demonstration of Truth and Love.



1 Christian Science Mind-healing can only be gained by  
working from a purely Christian standpoint. Then it  
3 heals the sick and exalts the race. The essence of this  
Science is right thinking and right acting — leading us to  
see spirituality and to be spiritual, to understand and to  
6 demonstrate God.

The Massachusetts Metaphysical College and Church  
of Christ, Scientist, in Boston, were the outgrowth of the  
9 author's religious experience. After a lifetime of ortho-  
doxy on the platform of doctrines, rites, and ceremonies,  
it became a sacred duty for her to impart to others this  
12 new-old knowledge of God.

The same affection, desire, and motives which have stim-  
ulated true Christianity in all ages, and given impulse to  
15 goodness, in or out of the Church, have nerved her pur-  
pose to build on the new-born conception of the Christ, as  
Jesus declared himself, — namely, "the way, the truth,  
18 and the life." Living a true life, casting out evil, healing  
the sick, and preaching the gospel of Truth, — these are  
the ends of Christianity. This divine way impels a spirit-  
21 ualization of thought and method, beyond doctrine and  
ritual; and in nothing else has she departed from the old  
landmarks.

24 The unveiled spiritual signification of the Word so en-  
larges our sense of God that it makes both sense and Soul,  
man and Life, immaterial, though still individual. It re-  
27 moves all limits from divine power. God must be found  
all instead of a part of being, and man the reflection of

His power and goodness. This Science rebukes sin with 1  
its own nothingness, and thus destroys sin quickly and  
utterly. It makes disease unreal, and this heals it. 3

The demonstration of moral and physical growth, and a  
scientific deduction from the Principle of all harmony, de-  
clare both the Principle and idea to be divine. If this be 6  
true, then death must be swallowed up in Life, and the  
prophecy of Jesus fulfilled, "Whosoever liveth and be-  
lieveth in me shall never die." Though centuries passed 9  
after those words were originally uttered, before this re-  
appearing of Truth, and though the hiatus be longer still  
before that saying is demonstrated in Life that knows no 12  
death, the declaration is nevertheless true, and remains  
a clear and profound deduction from Christian Science.

#### IS CHRISTIAN SCIENCE OF THE SAME LINEAGE AS 15 SPIRITUALISM OR THEOSOPHY?

Science is not susceptible of being held as a mere theory.  
It is hoary with time. It takes hold of eternity, voices the 18  
infinite, and governs the universe. No greater opposites  
can be conceived of, physically, morally, and spiritually,  
than Christian Science, spiritualism, and theosophy. 21

Science and Health has effected a revolution in the  
minds of thinkers on the subject of mediumship, and given  
impulse to reason and revelation, goodness and virtue. A 24  
theory may be sound in spots, and sparkle like a diamond,  
while other parts of it have no lustre. Christian Science

1 is sound in every part. It is neither warped nor miscon-  
 ceived, when properly demonstrated. If a spiritualist  
 3 medium understood the Science of Mind-healing, he  
 would know that between those who have and those who  
 have not passed the transition called death, there can be  
 6 no interchange of consciousness, and that all sensible phe-  
 nomena are merely subjective states of mortal mind.

Theosophy is a corruption of Judaism. This corruption  
 9 had a renewal in the Neoplatonic philosophy; but it sprang  
 from the Oriental philosophy of Brahmanism, and blends  
 with its magic and enchantments. Theosophy is no more  
 12 allied to Christian Science than the odor of the upas-tree  
 is to the sweet breath of springtide, or the brilliant cor-  
 uscations of the northern sky are to solar heat and  
 15 light.

IS CHRISTIAN SCIENCE FROM BENEATH, AND NOT  
 FROM ABOVE?

18 Hear the words of our Master: "Go ye into all the  
 world"! "Heal the sick, cast out devils"! Christian  
 Scientists, perhaps more than any other religious sect, are  
 21 obeying these commands; and the injunctions are not  
 confined to Jesus' students in that age, but they extend  
 to this age, — to as many as shall believe on him. The  
 24 demand and example of Jesus were not from beneath.  
 Are frozen dogmas, persistent persecution, and the doc-  
 trine of eternal damnation, from above? Are the dews

of divine Truth, falling on the sick and sinner, to heal 1  
them, from beneath? "By their fruits ye shall know  
them." 3

Reading my books, without prejudice, would convince  
all that their purpose is right. The comprehension of my  
teachings would enable any one to prove these books to 6  
be filled with blessings for the whole human family. Fa-  
tiguig Bible translations and voluminous commentaries  
are employed to explain and prop old creeds, and they 9  
have the civil and religious arms in their defense; then  
why should not these be equally extended to support the  
Christianity that heals the sick? The notions of person- 12  
ality to be found in creeds are far more mystic than  
Mind-healing. It is no easy matter to believe there are  
three persons in one person, and that one person is cast 15  
out of another person. These conceptions of Deity and  
devil presuppose an impotent God and an incredible  
Satan. 18

### IS CHRISTIAN SCIENCE PANTHEISTIC?

Christian Science refutes pantheism, finds Spirit neither  
in matter nor in the modes of mortal mind. It shows 21  
that matter and mortal mind have neither origin nor ex-  
istence in the eternal Mind. Thinking otherwise is what  
estranges mortals from divine Life and Love. God is 24  
All-in-all. He is Spirit; and in nothing is He unlike Him-  
self. Nothing that "worketh or maketh a lie" is to be

1 found in the divine consciousness. For God to know,  
is to be; that is, what He knows must truly and eternally  
3 exist. If He knows matter, and matter can exist in Mind,  
then mortality and discord must be eternal. He is Mind;  
and whatever He knows is made manifest, and must be  
6 Truth.

If God knows evil even as a false claim, this knowledge  
would manifest evil in Him and proceeding from Him.  
9 Christian Science shows that matter, evil, sin, sickness, and  
death are but negations of Spirit, Truth, and Life, which  
are positives that cannot be gainsaid. The subjective  
12 states of evil, called mortal mind or matter, are negatives  
destitute of time and space; for there is none beside God  
or Spirit and the idea of Spirit.

15 This infinite logic is the infinite light, — uncompre-  
hended, yet forever giving forth more light, because it  
has no darkness to emit. Mortals do not understand the  
18 All; hence their inference of some other existence beside  
God and His true likeness, — of something unlike Him.  
He who is All, understands all. He can have no knowl-  
21 edge or inference but His own consciousness, and can take  
in no more than all.

The mists of matter — sin, sickness, and death — dis-  
24 appear in proportion as mortals approach Spirit, which  
is the reality of being. It is not enough to say that matter  
is the substratum of evil, and that its highest attenuation is  
27 mortal mind; for there is, strictly speaking, *no* mortal  
mind. Mind is immortal. Death is the consequent of an

antecedent false assumption of the realness of something 1  
unreal, material, and mortal. If God knows the antece-  
dent, He must produce its consequences. From this logic 3  
there is no escape. Matter, or evil, is the absence of Spirit  
or good. Their nothingness is thus proven; for God is  
good, ever-present, and All. 6

“In Him we live, and move, and have our being;” con-  
sequently it is impossible for the true man — who is a  
spiritual and individual being, created in the eternal 9  
Science of being — to be conscious of aught but good.  
God’s image and likeness can never be less than a good  
man; and for man to be more than God’s likeness is 12  
impossible. Man is the climax of creation; and God is  
not without an ever-present witness, testifying of Himself.  
Matter, or any mode of mortal mind, is neither part nor 15  
parcel of divine consciousness and God’s verity.

In Science there is no fallen state of being; for therein  
is no inverted image of God, no escape from the focal 18  
radiation of the infinite. Hence the unreality of error,  
and the truth of the Scripture, that there is “none beside  
Him.” If mortals could grasp these two words *all* and 21  
*nothing*, this mystery of a God who has no knowledge of  
sin would disappear, and the eternal, infinite harmony  
would be fathomed. If God could know a false claim, 24  
false knowledge would be a part of His consciousness.  
Then evil would be as real as good, sickness as real as  
health, death as real as Life; and sickness, sin, and death 27  
would be as eternal as God.

## 1        IS CHRISTIAN SCIENCE BLASPHEMOUS?

Blasphemy has never diminished sin and sickness, nor  
3 acknowledged God in all His ways. Blasphemy rebukes  
not the godless lie that denies Him as All-in-all, nor does  
it ascribe to Him all presence, power, and glory. Chris-  
6 tian Science does this. If Science lacked the proof of its  
origin in God, it would be self-destructive, for it rests alone  
on the demonstration of God's supremacy and omnipo-  
9 tence. Right thinking and right acting, physical and  
moral harmony, come with Science, and the secret of  
its presence lies in the universal need of better health and  
12 morals.

Human theories, when weighed in the balance, are  
found unequal to the demonstration of divine Life and  
15 Love; and their highest endeavors are, to divine Science,  
what a child's love of pictures is to art. A child, in his  
ignorance, may imagine the face of Dante to be the rapt  
18 face of Jesus. Thus falsely may the human conceive of  
the Divine. If the schoolmaster is not Christ, the school  
gets things wrong, and knows it not; but the teacher is  
21 morally responsible.

Good health and a more spiritual religion are the com-  
mon wants; and these wants have wrought this moral  
24 result, — that the so-called mortal mind asks for what  
Mind alone can supply. This demand militates against  
the so-called demands of matter, and regulates the present

high premium on Mind-healing. If the uniform moral 1  
and spiritual, as well as physical, effects of Christian Sci-  
ence were lacking, the premium would go down. That 3  
it continues to rise, and the demand to increase, shows its  
real value to the race. Even doctors will agree that in-  
fidelity, ignorance, and quackery have never met the grow- 6  
ing wants of humanity. Christian Science is no "Boston  
craze;" it is the sober second thought of advancing  
humanity. 9

#### IS THERE A PERSONAL DEITY?

God is infinite. He is neither a limited mind nor a  
limited body. God is Love; and Love is Principle, not 12  
person. What the person of the infinite is, we know not;  
but we are gratefully and lovingly conscious of the father-  
liness of this Supreme Being. God is individual, and man 15  
is His individualized idea. While material man and the  
physical senses receive no spiritual idea, and feel no sen-  
sation of divine Love, spiritual man and his spiritual 18  
senses are drinking in the nature and essence of the indi-  
vidual infinite. A sinful sense is incompetent to understand  
the realities of being, — that Life is God, and that man 21  
is in His image and likeness. A sinner can take no cog-  
nizance of the noumenon or the phenomena of Spirit;  
but leaving sin, sense rises to the fulness of the stature of 24  
man in Christ.

Person is formed after the manner of mortal man, so



1 far as he can conceive of personality. Limitless person-  
 2 ality is inconceivable. His person and perfection are  
 3 neither self-created, nor discerned through imperfection;  
 and of God as a person, human reason, imagination, and  
 revelation give us no knowledge. Error would fashion  
 6 Deity in a manlike mould, while Truth is moulding a  
 Godlike man.

When the term divine Principle is used to signify Deity  
 9 it may seem distant or cold, until better apprehended.  
 This Principle is Mind, substance, Life, Truth, Love.  
 When understood, Principle is found to be the only term  
 12 that fully conveys the ideas of God, — one Mind, a perfect  
 man, and divine Science. As the divine Principle is com-  
 prehended, God's omnipotence and omnipresence will  
 15 dawn on mortals, and the notion of an everywhere-present  
 body — or of an infinite Mind starting from a finite body,  
 and returning to it — will disappear.

18 Ever-present Love must seem ever absent to ever-present  
 selfishness or material sense. Hence this asking amiss  
 and receiving not, and the common idolatry of man-  
 21 worship. In divine Science, God is recognized as the  
 only power, presence, and glory.

Adam's mistiness and Satan's reasoning, ever since the  
 24 flood, — when specimens of every kind emerged from the  
 ark, — have run through the veins of all human philoso-  
 phy. Human reason is a blind guide, a continued series  
 27 of mortal hypotheses, antagonistic to Revelation and Sci-  
 ence. It is continually straying into forbidden by-paths

of sensualism, contrary to the life and teachings of Jesus 1  
and Paul, and the vision of the Apocalypse. Human 2  
philosophy has ninety-nine parts of error to the one- 3  
hundredth part of Truth, — an unsafe decoction for the  
race. The Science that Jesus demonstrated, whose views  
of Truth Confucius and Plato but dimly discerned, Science 6  
and Health interprets. It was not a search after wisdom;  
it was wisdom, and it grasped in spiritual law the uni-  
verse, — all time, space, immortality, thought, extension. 9  
This Science demonstrated the Principle of all phenomena,  
identity, individuality, law; and showed man as reflect-  
ing God and the divine capacity. Human philosophy 12  
would dethrone perfection, and substitute matter and evil  
for divine means and ends.

Human philosophy has an undeveloped God, who un- 15  
folds Himself through material modes, wherein the human  
and divine mingle in the same realm and consciousness.  
This is rank infidelity; because by it we lose God's ways 18  
and perpetuate the supposed power and reality of evil *ad*  
*infinitum*. Christian Science rends this veil in the pantheon  
of many gods, and reproduces the teachings of Jesus, whose 21  
philosophy is incontestable, bears the strain of time, and  
brings in the glories of eternity; "for other foundation  
can no man lay than that is laid, which is Jesus Christ." 24

Divine philosophy is demonstrably the true idea of the  
Christ, wherein Principle heals and saves. A philosophy  
which cannot heal the sick has little resemblance to Sci- 27  
ence, and is, to say the least, like a cloud without rain,

1 “driven about by every wind of doctrine.” Such philosophy has certainly not touched the hem of the Christ  
3 garment.

Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a “brief authority;”  
6 but Berkeley ended his metaphysical theory with a treatise on the healing properties of tar-water, and Hegel was an inveterate snuff-taker. The circumlocution and cold categories of Kant fail to improve the conditions of mortals,  
9 morally, spiritually, or physically. Such miscalled metaphysical systems are reeds shaken by the wind. Compared with the inspired wisdom and infinite meaning of  
12 the Word of Truth, they are as moonbeams to the sun, or as Stygian night to the kindling dawn.

#### 15 IS THERE A PERSONAL DEVIL?

No man hath seen the person of good or of evil. Each is greater than the corporeality we behold.

18 “He cast out *devils*.” This record shows that the term devil is generic, being used in the plural number. From this it follows that there is more than one devil. That  
21 Jesus cast several persons out of another person, is not stated, and is impossible. Hence the passage must refer to the *evils* which were cast out.

24 Jesus defined devil as a mortal who is full of evil. “Have I not chosen you twelve, and one of you *is a devil?*” His definition of evil indicated his ability to cast it out. An

incorrect concept of the nature of evil hinders the destruction of evil. To conceive of God as resembling — in personality, or form — the personality that Jesus condemned as devilish, is fraught with spiritual danger. Evil can neither grasp the prerogative of God nor make evil omnipotent and omnipresent. 6

Jesus said to Peter, "Get thee behind me, Satan;" but he to whom our Lord gave the keys of the kingdom could not have been wholly evil, and therefore was not a *devil*, 9 after the accepted definition. Out of the Magdalen, Jesus cast seven devils; but not one person was named among them. According to Crabtre, these devils were the diseases Jesus cast out.

The most eminent divines, in Europe and America, concede that the Scriptures have both a literal and a moral 15 meaning. Which of the two is the more important to gain, — the literal or the moral sense of the word *devil*, — in order to cast out this devil? Evil is a quality, not an 18 individual.

As mortals, we need to discern the claims of evil, and to fight these claims, not as realities, but as illusions; but 21 Deity can have no such warfare against Himself. Knowledge of a man's physical personality is not sufficient to inform us as to the amount of good or evil he possesses. 24 Hence we cannot understand God or man, through the person of either. God is All-in-all; but He is definite and individual, the omnipresent and omniscient Mind; and 27 man's individuality is God's own image and likeness, —

- 1 even the immeasurable idea of divine Mind. In the  
Science of good, evil loses all place, person, and power.
- 3 According to Spinoza's philosophy God is amplification.  
He is in all things, and therefore He is in evil in human  
thought. He is extension, of whatever character. Also,  
6 according to Spinoza, man is an animal vegetable, devel-  
oped through the lower orders of matter and mortal mind.  
All these vagaries are at variance with my system of meta-  
9 physics, which rests on God as One and All, and denies  
the actual existence of both matter and evil. According to  
false philosophy and scholastic theology, God is three  
12 persons in one person. By the same token, evil is not only  
as real as good, but much more real, since evil subordi-  
nates good in personality.
- 15 The claims of evil become both less and more in Chris-  
tian Science, than in human philosophies or creeds: *more*,  
because the evil that is hidden by dogma and human rea-  
18 son is uncovered by Science; and *less*, because evil, being  
thus uncovered, is found out, and exposure is nine points  
of destruction. Then appears the grand verity of Chris-  
21 tian Science: namely, that evil has no claims and was  
never a claimant; for behold evil (or devil) is, as Jesus  
said, "a murderer from the beginning, and the truth abode  
24 not in him."

There was never a moment in which evil was real. This  
great fact concerning all error brings with it another and  
27 more glorious truth, that good is supreme. As there is  
none beside Him, and He is all good, there can be no evil.

Simply uttering this great thought is not enough! We 1  
must live it, until God becomes the All and Only of our  
being. Having won through great tribulation this cardinal 3  
point of divine Science, St. Paul said, "But now we are  
delivered from the law, that being dead wherein we were  
held; that we should serve in newness of spirit, and not 6  
in the oldness of the letter."

#### IS MAN A PERSON?

Man is more than physical personality, or what we cog- 9  
nize through the material senses. Mind is more than mat-  
ter, even as the infinite idea of Truth is beyond a finite  
belief. Man outlives finite mortal definitions of himself, 12  
according to a law of "the survival of the fittest." Man is  
the eternal idea of his divine Principle, or Father. He is  
neither matter nor a mode of mortal mind, for he is spir- 15  
itual and eternal, an immortal mode of the divine Mind.  
Man is the image and likeness of God, coexistent and  
coeternal with Him. 18

Man is not absorbed in Deity; for he is forever individ-  
ual; but what this everlasting individuality is, remains to  
be learned. Mortals have not seen it. That which is born 21  
of the flesh is not man's eternal identity. Spiritual and  
immortal man alone is God's likeness, and that which is  
mortal is not man in a spiritually scientific sense. A 24  
material, sinful mortal is but the counterfeit of immortal  
man.

1 The mind-quacks believe that mortal man is identical  
 with immortal man, and that the immortal is inside the  
 3 mortal; that good and evil blend; that matter and Spirit  
 are one; and that Soul, or Spirit, is subdivided into spirits,  
 or souls, — *alias* gods. This infantile talk about Mind-  
 6 healing is no more identical with Christian Science than  
 the babe is identical with the adult, or the human belief  
 resembles the divine idea. Hence it is impossible for those  
 9 holding such material and mortal views to demonstrate  
 my metaphysics. Theirs is the sensuous thought, which  
 brings forth its own sensuous conception. Mine is the  
 12 spiritual idea which transfigures thought.

All real being represents God, and is in Him. In this  
 Science of being, man can no more relapse or collapse  
 15 from perfection, than his divine Principle, or Father, can  
 fall out of Himself into something below infinitude. Man's  
 real ego, or selfhood, is goodness. If man's individuality  
 18 were evil, he would be annihilated, for evil is self-destroying.

Man's individual being must reflect the supreme indi-  
 vidual Being, to be His image and likeness; and this  
 21 individuality never originated in molecule, corpuscle, ma-  
 teriality, or mortality. God holds man in the eternal  
 bonds of Science, — in the immutable harmony of divine  
 24 law. Man is a celestial; and in the spiritual universe  
 he is forever individual and forever harmonious. "If  
 God so clothe the grass of the field, . . . shall He not  
 27 much more clothe you, O ye of little faith?"

Sin must be obsolete, — dust returning to dust, noth-

ingness to nothingness. Sin is not Mind; it is but the sup- 1  
position that there is more than one Mind. It issues  
a false claim; and the claim, being worthless, is in reality 3  
no claim whatever. Matter is not Mind, to claim aught;  
but Mind is God, and evil finds no place in good. When  
we get near enough to God to see this, the springtide 6  
of Truth in Christian Science will burst upon us in the  
similitude of the Apocalyptic pictures. No night will be  
there, and there will be no more sea. There will be no 9  
need of the sun, for Spirit will be the light of the city, and  
matter will be proved a myth. Until centuries pass, and  
this vision of Truth is fully interpreted by divine Science, 12  
this prophecy will be scoffed at; but it is just as veritable  
now as it can be then. Science, divine Science, presents  
the grand and eternal verities of God and man as the 15  
divine Mind and that Mind's idea.

Mortal man is the antipode of immortal man, and the  
two should not be confounded. Bishop Foster said, in a 18  
lecture in Boston, "No man living hath yet seen man."  
This material sinful personality, which we misname man,  
is what St. Paul terms "the old man and his deeds," to 21  
be "put off."

Who can say what the absolute personality of God or  
man is? Who living hath seen God or a perfect man? 24  
In presence of such thoughts take off thy shoes and  
tread lightly, for this is holy ground. Surely the probation  
of mortals must go on after the change called death, that 27  
they may learn the definition of immortal being; or else



- 1 their present mistakes would extinguish human existence. How long this false sense remains after the transition called  
 3 death, no mortal knoweth; but this is sure, that the mists of error, sooner or later, will melt in the fervent heat of suffering, mortality will burst the barriers of sense, and  
 6 man be found perfect and eternal. Of his intermediate conditions — the purifying processes and terrible revolutions necessary to effect this end — I am ignorant.
- 9 Inasmuch as these momentous facts in the Science of being must be learned some time, now is the most acceptable time for beginning the lesson. If Science is pointing  
 12 the way, and is found to bring with it health, holiness, and immortality, then to-day is none too soon for entering this path. The proof that Christian Science is the way of sal-  
 15 vation given by Christ, I consider well established. The present, as well as the future, reveals the fact that Truth is never understood too soon.
- 18 Has Truth, as demonstrated by Jesus, reappeared? Study Christian Science and practise it, and you will know that Truth has reappeared. What is demonstrably  
 21 true cannot be gainsaid; but getting the letter and omitting the spirit of this Science is neither the comprehension of its Principle nor the practice of its Life.

The Scriptures inform us that “the soul that sinneth, it shall die.” Here *soul* means sense and organic life; and

this passage refers to the Jewish law, that a mortal should 1  
be put to death for his own sin, but not for another's.  
Not Soul, but mortal sense, sins and dies. Immortal man 3  
has immortal Soul and a deathless sense of being. Mortal  
man has but a false sense of Soul and body. He believes  
that Spirit, or Soul, exists in matter. This is pantheism, 6  
and is not the Science of Soul. The mind-quacks have  
so slight a knowledge of Soul that they believe material  
and sinning sense to be soul; and then they doctor this 9  
soul as if it were not even a material sense.

In Dr. Gordon's sermon on *The Ministry of Healing*,  
he said, "The forgiven soul in a sick body is not half a 12  
man." Is this pantheistic statement sound theology, —  
that Soul is in matter, and the immortal part of man a sin-  
ner? Is not this a disparagement of the person of man and 15  
a denial of God's power? Better far that we impute such  
doctrines to mortal opinion than to the divine Word.

To my sense, such a statement is a shocking reflection 18  
on the divine power. A mortal pardoned by God is not  
sick, he is made whole. He in whom sin, disease, and  
death are destroyed, is more than a fraction of himself. 21  
Such sermons, though clad in soft raiment, are spirit-  
less waifs, literary driftwood on the ocean of thought;  
while Truth walks triumphantly over the waves of sin, 24  
sickness, and death.



verity of Christian Science, that you cannot eradicate dis- 1  
ease if you admit that God sends it or sees it. Material  
and mortal mind-healing (so-called) has for ages been 3  
a pretender, but has not healed mortals; and they are  
yet sick and sinful.

Disease and sin appear to-day in subtler forms than 6  
they did yesterday. They progress and will multiply into  
worse forms, until it is understood that disease and sin are  
unreal, *unknown* to Truth, and never actual persons or 9  
real facts.

Our phraseology varies. To me *divine pardon* is that  
divine presence which is the sure destruction of sin; and 12  
I insist on the destruction of sin as the only full proof of  
its pardon. "For this purpose the Son of God was mani-  
fested, that he might *destroy* the works of the devil" 15  
(1 John iii. 8).

Jesus cast out evils, mediating between what is and is  
not, until a perfect consciousness is attained. He healed 18  
disease as he healed sin; but he treated them both,  
not as in or of matter, but as mortal beliefs to be  
exterminated. Physical and mental healing were one 21  
and the same with this master Metaphysician. If the  
evils called sin, sickness, and death had been forgiven  
in the generally accepted sense, they would have returned, 24  
to be again forgiven; but Jesus said to disease: "Come  
out of him, and enter no more into him." He said also:  
"If a man keep my saying, he shall never see death;" 27  
and "Whatsoever thou shalt bind on earth shall be bound

1 in heaven.” The misinterpretation of such passages has  
retarded the progress of Christianity and the spirituali-  
3 zation of the race.

A magistrate’s pardon may encourage a criminal to  
repeat the offense; because *forgiveness*, in the popular  
6 sense of the word, can neither extinguish a crime nor the  
motives leading to it. The belief in sin — its pleasure,  
pain, or power — must suffer, until it is self-destroyed.  
9 “Whatsoever a man soweth, that shall he also reap.”

#### IS THERE ANY SUCH THING AS SIN?

Frequently when I touch this subject my meaning is  
12 ignorantly or maliciously misconstrued. Christian Science  
Mind-healing lifts with a steady arm, and cleaves sin with  
a broad battle-axe. It gives the lie to sin, in the spirit of  
15 Truth; but other theories make sin true. Jesus declared  
that the devil was “a liar, and the father of it.” A lie is  
negation, — *alias* nothing, or the opposite of something.  
18 Good is great and real. Hence its opposite, named *evil*,  
must be small and unreal. When this sense is attained,  
we shall no longer be the servants of sin, and shall cease  
21 to love it.

The domination of good destroys the sense of evil. To  
illustrate: It seems a great evil to belie and belittle Chris-  
24 tian Science, and persecute a Cause which is healing its  
thousands and rapidly diminishing the percentage of sin.  
But reduce this evil to its lowest terms, *nothing*, and slander

loses its power to harm; for even the wrath of man shall 1  
praise Him. The reduction of evil, in Science, gives the  
dominance to God, and must lead us to bless those who 3  
curse, that thus we may overcome evil with good.

If the Bible and my work Science and Health had their  
rightful place in schools of learning, they would revolu- 6  
tionize the world by advancing the kingdom of Christ.  
It requires sacrifice, struggle, prayer, and watchfulness  
to understand and demonstrate what these volumes teach, 9  
because they involve divine Science, with fixed Principle,  
a given rule, and unmistakable proof.

#### IS THERE NO SACRIFICIAL ATONEMENT? 12

Self-sacrifice is the highway to heaven. The sacri-  
fice of our blessed Lord is undeniable, and it was a million  
times greater than the brief agony of the cross; for that 15  
would have been insufficient to insure the glory his sacri-  
fice brought and the good it wrought. The spilling of  
human blood was inadequate to represent the blood of 18  
Christ, the outpouring love that sustains man's at-one-  
ment with God; though shedding human blood brought  
to light the efficacy of divine Life and Love and its power 21  
over death. Jesus' sacrifice stands preeminently amidst  
physical suffering and human woe. The glory of human  
life is in overcoming sickness, sin, and death. Jesus suf- 24  
fered for all mortals to bring in this glory; and his pur-  
pose was to show them that the way out of the flesh, out

1 of the delusion of all human error, must be through the  
baptism of suffering, leading up to health, harmony, and  
3 heaven.

We shall leave the ceremonial law when we gain the  
truer sense of following Christ in spirit, and we shall no  
6 longer venture to materialize the spiritual and infinite  
meaning and efficacy of Truth and Love, and the sacrifice  
that Jesus made for us, by commemorating his death  
9 with a material rite. Jesus said: "The hour cometh, and  
now is, when the true worshippers shall worship the Father  
in spirit and in truth." They drink the cup of Christ and  
12 are baptized in the purification of persecution who discern  
his true merit, — the unseen glory of suffering for others.  
Physical torture affords but a slight illustration of the  
15 pangs which come to one upon whom the world of sense  
falls with its leaden weight in the endeavor to crush out  
of a career its divine destiny.

18 The blood of Christ speaketh better things than that  
of Abel. The real atonement — so infinitely beyond the  
heathen conception that God requires human blood to  
21 propitiate His justice and bring His mercy — needs to be  
understood. The real blood or Life of Spirit is not yet  
discerned. Love bruised and bleeding, yet mounting to  
24 the throne of glory in purity and peace, over the steps of  
uplifted humanity, — this is the deep significance of the  
blood of Christ. Nameless woe, everlasting victories, are  
27 the blood, the vital currents of Christ Jesus' life, purchas-  
ing the freedom of mortals from sin and death.

This blood of Jesus is everything to human hope and 1  
faith. Without it, how poor the precedents of Christian-  
ity! What manner of Science were Christian Science 3  
without the power to demonstrate the Principle of such  
Life; and what hope have mortals but through deep hu-  
mility and adoration to reach the understanding of this 6  
Principle! When human struggles cease, and mortals  
yield lovingly to the purpose of divine Love, there will be  
no more sickness, sorrow, sin, and death. He who pointed 9  
the way of Life conquered also the drear subtlety of death.

It was not to appease the wrath of God, but to show the  
allness of Love and the nothingness of hate, sin, and death, 12  
that Jesus suffered. He lived that we also might live. He  
suffered, to show mortals the awful price paid by sin, and  
how to avoid paying it. He atoned for the terrible un- 15  
reality of a supposed existence apart from God. He  
suffered because of the shocking human idolatry that  
presupposes Life, substance, Soul, and intelligence in 18  
matter, — which is the antipode of God, and yet governs  
mankind. The glorious truth of being — namely, that  
God is the only Mind, Life, substance, Soul — needs no 21  
reconciliation with God, for it is one with Him now and  
forever.

Jesus came announcing Truth, and saying not only “the 24  
kingdom of God is at hand,” but “the kingdom of God  
is within you.” Hence there is no sin, for God’s kingdom  
is everywhere and supreme, and it follows that the human 27  
kingdom is nowhere, and must be *unreal*. Jesus taught



- 1 and demonstrated the infinite as one, and not as two. He did not teach that there are two deities, — one infinite and the other finite; for that would be impossible. He knew God as infinite, and therefore as the All-in-all; and we shall know this truth when we awake in the divine likeness. Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here. He once spoke of himself (John iii. 13) as "the Son of man which is in heaven," — remarkable words, as wholly opposed to the popular view of Jesus' nature.
- 12 The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being, — holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death. Had he been as conscious of these evils as he was of God, wherein there is no consciousness of human error, Jesus could not have resisted them; nor could he have conquered the malice of his foes, rolled away the stone from the sepulchre, and risen from human sense to a higher concept than that in which he appeared at his birth.
- 27 Mankind's concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God,

spiritual and eternal. In human conception God's offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father. Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Mortal thought gives the eternal God and infinite consciousness the license of a short-lived sinner, to begin and end, to know both evil and good; when evil is temporal and God is eternal, — and when, as a sphere of Mind, He cannot know beginning or end.

The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event; but to regard this wonder of glory, this most marvellous demonstration, as a personal and material bloodgiving — or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it — would make the atonement to be less than the *at-one-ment*, whereby the work of Jesus would lose its efficacy and lack the "signs following."

From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him; and on this basis Messiah and prophet saved the sinner and raised the dead, — uplifting the human understanding, buried in a false sense of being. Jesus rendered null and void whatever is unlike God; but he could not have done this if error and sin existed in the Mind of God. What God knows, He also predestinates; and it must be fulfilled. Jesus

1 proved to perfection, so far as this could be done in that  
age, what Christian Science is to-day proving in a small  
3 degree, — the falsity of the evidence of the material senses  
that sin, sickness, and death are sensible claims, and that  
God substantiates their evidence by knowing their claim.  
6 He established the only true idealism on the basis that God  
is All, and He is good, and good is Spirit; hence there is  
no intelligent sin, evil *mind* or matter: and this is the only  
9 true philosophy and realism. This divine mystery of  
godliness was the rock of Truth, on which he built his  
Church of the new-born, against which the gates of hell  
12 cannot prevail.

This Truth is the rock which the builders rejected; but  
“the same is become the head of the corner.” This is  
15 the chief corner-stone, the basis and support of creation,  
the interpreter of one God, the infinity and unity of good.

In proportion as mortals approximate the understand-  
18 ing of Christian Science, they take hold of harmony, and  
material incumbrance disappears. Having one God, one  
Mind, one consciousness, — which includes only His own  
21 nature, — and loving your neighbor as yourself, constitute  
Christian Science, which must demonstrate the nothing-  
ness of any other state or stage of being.

24        IS THERE NO INTERCESSORY PRAYER?

All prayer that is desire is intercessory; but kindling  
desire loses a part of its purest spirituality if the lips try to

express it. It is a truism that we can think more lucidly 1  
and profoundly than we can write or speak. The silent  
intercession and unvoiced imploring is an honest and po- 3  
tent prayer to heal and save. The audible prayer may be  
offered to be heard of men, though ostensibly to catch  
God's ear, — after the fashion of Baal's prophets, — by 6  
speaking loud enough to be heard; but when the heart  
prays, and not the lips, no dishonesty or vanity influences  
the petition. 9

Prophet and apostle have glorified God in secret prayer,  
and He has rewarded them openly. Prayer can neither  
change God, nor bring His designs into mortal modes; but 12  
it can and does change our modes and our false sense of  
Life, Love, and Truth, uplifting us to Him. Such prayer  
humiliates, purifies, and quickens activity, in the direction 15  
that is unerring.

True prayer is not asking God for love; it is learning to  
love, and to include all mankind in one affection. Prayer 18  
is the utilization of the love wherewith He loves us. Prayer  
begets an awakened desire to be and do good. It makes  
new and scientific discoveries of God, of His goodness and 21  
power. It shows us more clearly than we saw before,  
what we already have and are; and most of all, it shows  
us what God is. Advancing in this light, we reflect it; 24  
and this light reveals the pure Mind-pictures, in silent  
prayer, even as photography grasps the solar light to por-  
tray the face of pleasant thought. 27

What but silent prayer can meet the demand, "Pray

1 without ceasing"? The apostle James said: "Ye ask,  
and receive not, because ye ask amiss, to consume it on  
3 your lusts." Because of vanity and self-righteousness,  
mortals seek, and expect to receive, a material sense of  
approval; and they expect also what is impossible, — a  
6 material and mortal sense of spiritual and immortal  
Truth.

It is sometimes wise to hide from dull and base ears the  
9 pure pearls of awakened consciousness, lest your pearls  
be trampled upon. Words may belie desire, and pour  
forth a hypocrite's prayer; but thoughts are our honest  
12 conviction. I have no objection to audible prayer of the  
right kind; but the inaudible is more effectual.

I instruct my students to pursue their mental ministra-  
15 tions very sacredly, and never to touch the human thought  
save to issues of Truth; never to trespass mentally on in-  
dividual rights; never to take away the rights, but only  
18 the wrongs of mankind. Otherwise they forfeit their  
ability to heal in Science. Only when sickness, sin, and  
fear obstruct the harmony of Mind and body, is it right  
21 for one mind to meddle with another mind, and control  
aright the thought struggling for freedom.

It is Truth and Love that cast out fear and heal the sick,  
24 and mankind are better because of this. If a change in  
the religious views of the patient comes with the change to  
health, our Father has done this; for the human mind  
27 and body are made better only by divine influence.

SHOULD CHRISTIANS BEWARE OF CHRISTIAN 1  
SCIENCE?

History repeats itself. The Pharisees of old warned 3  
the people to beware of Jesus, and contemptuously called  
him "this fellow." Jesus said, "For which of these  
works do ye stone me?" as much as to ask, Is it the 6  
work most derided and envied that is most acceptable to  
God? Not that he would cease to do the will of his Father  
on account of persecution, but he would repeat his work 9  
to the best advantage for mankind and the glory of his  
Father.

There are sinners in all societies, and it is vain to look 12  
for perfection in churches or associations. The life of  
Christ is the perfect example; and to compare mortal  
lives with this model is to subject them to severe scrutiny. 15  
Without question, the subtlest forms of sin are trying to  
force the doors of Science and enter in; but this white  
sanctuary will never admit such as come to steal and to 18  
rob. Through long ages people have slumbered over  
Christ's commands, "Go ye into all the world, and preach  
the gospel;" "Heal the sick, cast out devils;" and now 21  
the Church seems almost chagrined that by new discoveries  
of Truth sin is losing prestige and power.

The Rev. Dr. A. J. Gordon, a Boston Baptist clergyman, 24  
said in a sermon: "The prayer of faith shall save the  
sick, and it is doing it to-day; and as the faith of the Church

1 increases, and Christians more and more learn their duty  
to believe all things written in the Scriptures, will such  
3 manifestations of God's power increase among us." Such  
sentiments are wholesome avowals of Christian Science.  
God is not unable or unwilling to heal, and mortals are not  
6 compelled to have other gods before Him, and employ  
material forms to meet a mental want. The divine Spirit  
supplies all human needs. Jesus said to the sick, "Thy  
9 sins are forgiven thee; rise up and walk!" God's pardon  
is the destruction of all "the ills that flesh is heir to."

All power belongs to God; and it is not in all the vain  
12 power of dogma and philosophy to dispossess the divine  
Mind of healing power, or to cast out error with error,  
even in the name and for the sake of Christ, and so heal  
15 the sick. While Science is engulfing error in bottomless  
oblivion, the material senses would enthrone error as om-  
nipotent and omnipresent, with power to determine the  
18 fact and fate to being. It is said that the devil is the ape  
of God. The lie of evil holds its own by declaring itself  
both true and good. The path of Christian Science is be-  
21 set with false claimants, aping its virtues, but cleaving to  
their own vices. Denial of the authorship of "Science  
and Health with Key to the Scriptures" would make a  
24 lie the author of Truth, and so make Truth itself a lie.

A distinguished clergyman came to be healed. He said:  
"I am suffering from nervous prostration, and have to eat  
27 beefsteak and drink strong coffee to support me through  
a sermon." Here a skeptic might well ask if the atone-

ment had lost its efficacy for him, and if Christ's power to 1  
heal was not equal to the power of daily meat and drink.  
The power of Truth is not contingent on matter. Our 3  
Master said, "Come unto me, all ye that labor and are  
heavy laden, and I will give you rest." Truth rebukes  
error; and whether stall-fed or famishing, theology needs 6  
Truth to stimulate and sustain a good sermon.

A lady said: "Only He who knows all things can esti-  
mate the good your books are doing." 9

A distinguished Doctor of Divinity said: "Your book  
leavens my sermons."

The following extract from a letter is a specimen of 12  
those received daily: "Your book Science and Health is  
healing the sick, binding up the broken-hearted, preach-  
ing deliverance to the captive, convicting the infidel, alarm- 15  
ing the hypocrite, and quickening the Christian."

Christian Science Mind-healing is dishonored by those  
who take it up from mercenary motives, for wealth and 18  
fame, or think to build a baseless fabric of their own on  
another's foundation. They cannot put the "new wine  
into old bottles;" they can never engraft Truth into error. 21  
Such students come to my College to learn a system which  
they go away to disgrace. Stealing or garbling my state-  
ments of Mind-science will never prevent or reconstruct 24  
the wrecks of "isms" and help humanity.

Science often suffers blame through the sheer ignorance  
of people, while envy and hatred bark and bite at its heels. 27  
A man's inability to heal, on the Principle of Christian



- 1 Science, substantiates his ignorance of its Principle and  
 practice, and incapacitates him for correct comment.  
 3 This failure should make him modest.

Christian Science involves a new language, and a higher  
 demonstration of medicine and religion. It is the "new  
 6 tongue" of Truth, having its best interpretation in the  
 power of Christianity to heal. My system of Mind-heal-  
 ing swerves not from the highest ethics and from the spirit-  
 9 ual goal. To climb up by some other way than Truth is  
 to fall. Error has no hobby, however boldly ridden or  
 brilliantly caparisoned, that can leap into the sanctum  
 12 of Christian Science.

In Queen Elizabeth's time Protestantism could sentence  
 men to the dungeon or stake for their religion, and so  
 15 abrogate the rights of conscience and choke the channels  
 of God. Ecclesiastical tyranny muzzled the mouth lisp-  
 ing God's praise; and instead of healing, it palsied the weak  
 18 hand outstretched to God. Progress, legitimate to the  
 human race, pours the healing balm of Truth and Love  
 into every wound. It reassures us that no Reign of Terror  
 21 or rule of error will again unite Church and State, or re-  
 enact, through the civil arm of government, the horrors of  
 religious persecution.

24 The Rev. S. E. Herrick, a Congregational clergyman of  
 Boston, says: "Heretics of yesterday are martyrs to-day."  
 In every age and clime, "On earth peace, good will to-  
 27 ward men" must be the watchword of Christianity.

Jesus said: "I thank Thee, O Father, Lord of heaven

and earth, that Thou hast hid these things from the wise 1  
and prudent, and hast revealed them unto babes."

St. Paul said that without charity we are "as sound- 3  
ing brass, or a tinkling cymbal;" and he added: "Charity  
suffereth long, and is kind; . . . doth not behave itself  
unseemly, . . . thinketh no evil, . . . but rejoiceth in the 6  
truth."

To hinder the unfolding truth, to ostracize whatever 9  
uplifts mankind, is of course out of the question. Such an  
attempt indicates weakness, fear, or malice; and such  
efforts arise from a spiritual lack, felt, though unacknowl-  
edged. 12

Let it not be heard in Boston that woman, "last at the  
cross and first at the sepulchre," has no rights which man  
is bound to respect. In natural law and in religion the 15  
right of woman to fill the highest measure of enlightened  
understanding and the highest places in government, is  
inalienable, and these rights are ably vindicated by the 18  
noblest of both sexes. This is woman's hour, with all its  
sweet amenities and its moral and religious reforms.

Drifting into intellectual wrestlings, we should agree to 21  
disagree; and this harmony would anchor the Church in  
more spiritual latitudes, and so fulfil her destiny.

Let the Word have free course and be glorified. The 24  
people clamor to leave cradle and swaddling-clothes. The  
spiritual status is urging its highest demands on mortals,  
and material history is drawing to a close. Truth cannot 27  
be stereotyped; it unfoldeth forever. "One on God's

1 side is a majority;" and "Lo, I am with you always," is the pledge of the Master.

3 The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion?  
6 The advancing hope of the race, craving health and holiness, halts for a reply; and the reappearing Christ, whose life-giving understanding Christian Science imparts, must  
9 answer the constant inquiry: "Art thou he that should come?" Woman should not be ordered to the rear, or laid on the rack, for joining the overture of angels. Theologians  
12 descant pleasantly upon free moral agency; but they should begin by admitting individual rights.

The author's ancestors were among the first settlers of  
15 New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did,  
18 that we are *free born*.

Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and  
21 enslaved. For the unfolding of this upward tendency to health, greatness, and goodness, I shall continue to labor and wait.