

No and Yes

by
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Author of Science and Health with Key to
the Scriptures

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Preface

It 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

No and Yes

INTRODUCTION

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

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

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

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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
students to deny self, sense, and take up the cross. Men-
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.

18 The honest student of Christian Science is modest in his
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

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

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

Dishonesty necessarily stultifies the spiritual sense which
Mind-healers specially need; and which they must pos-
21 sess, in order to be safe members of the community. How
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-
24 weary, and trust Love's recompense of love.

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

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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
9 existence, — namely, material sensation and mental delu-
sion. But an erring sense of existence, or the error of
belief, named disease, never made sickness a stubborn
12 reality. On the ground that harmony is the truth of be-
ing, the Science of Mind-healing destroys the feasibility
of disease; hence error of thought becomes fable instead
15 of fact. Science demonstrates the reality of Truth and
the unreality of the error. A self-evident proposition, in
the Science of Mind-healing, is that disease is unreal;
18 and the efficacy of my system, beyond other systems of
medicine, vouches for the validity of that statement. Sin
and disease are not scientific, because they embody not
21 the idea of divine Principle, and are not the phenomena
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

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1 on this basis. All true Christian Scientists are vindicat-
ing, fearlessly and honestly, the Principle of this grand
3 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
6 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
9 make it Truth. Disease arises from a false and material
sense, from the belief that matter has sensation. There-
fore this material sense, which is untrue, is of necessity
12 unreal. Moreover, this unreal sense substitutes for Truth
an unreal belief,—namely, that life and health are inde-
pendent of God, and dependent on material conditions.
15 Material sense also avers that Spirit, or Truth, cannot
restore health and perpetuate life, but that material con-
ditions can and do destroy both human health and life.

18 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
21 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 pro-
fanely tampering with the realities of God and His laws.
24 Metaphysical healing is a lost jewel in this misconception
of reality. Any contradictory fusion of Truth with error,

27 in both theory and practice, prevents one from healing
scientifically, and makes the last state of one's patients

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

6 On the theory that God's formations are spiritual, har-
monious, and eternal, and that God is the only creator,
Christian Science refutes the validity of the testimony of
9 the senses, which take cognizance of their own phenomena,
— 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.

18 The evidence that the earth is motionless and the sun
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.

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SCIENCE OF MIND-HEALING

3 The rule of divinity is golden; to be wise and true re-
joices every heart. But evil influences waver the scales
of justice and mercy. No personal considerations should
6 allow any root of bitterness to spring up between Chris-
tian Scientists, nor cause any misapprehension as to the
motives of others. We must love our enemies, and con-
9 tinue 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.

Sooner or later the eyes of sinful mortals must be opened
to see every error they possess, and the way out of it; and

12 they will "flee as a bird to your mountain," away from
the enemy of sinning sense, stubborn will, and every im-
15 perfection in the land of Sodom, and find rescue and refuge
in Truth and Love.

Every loving sacrifice for the good of others is known
to God, and the wrath of man cannot hide it from Him.
18 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
21 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
24 without reference to right or wrong personality in this
field of labor. Leave the distinctions of individual char-
acter and the discriminations and guidance thereof to

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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
6 more privilege — namely, silence whenever it can substi-
tute censure. Avoid voicing error; but utter the truth of
God and the beauty of holiness, the joy of Love and "the
9 peace of God, that passeth all understanding," recom-
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,

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

15 Hoping to pacify repeated complaints and murmurings
18 against too great leniency, on my part, towards some of
21 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 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.

24 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 than this period comprehends.
Divinely defined, Science is the atmosphere of God; humanly construed,
and according to Webster, it is "knowledge, duly arranged and referred
to general truths and principles on which it is

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1 founded, and from which it is derived." I employ this
3 awe-filled word in both a divine and human sense; but 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 man; it aggregates,
amplifies, unfolds, and expresses the ALL-God. The life of Christ
is the predicate and postulate of all that I teach, and there is
but one standard statement, one rule, and one Principle for all
scientific truth.

15 My hygienic system rests on Mind, the eternal Truth. 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
24 unveil the true idea, — namely, that earth's discords have not the reality of Mind in the Science of being; and this 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

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- 1 eternal laws of God; whereas matter and human will,
3 intellect, desire, and fear, are not the creators, controllers, nor destroyers of life or its harmonies. Man has an immortal Soul, a divine Principle, and an eternal being.
6 Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul.
- 9 In its literary expression, my system of Christian metaphysics is hampered by material terms, which must be used to indicate thoughts that are to be understood metaphysically. As a Science, this system is held back by the
12 common ignorance of what it is and what it does, and (worse still) by those who come falsely in its name. To be appreciated, Science must be understood and conscientiously introduced. If the Bible and Science and Health
15 had the place in schools of learning that physiology occupies, they would revolutionize and reform the world,
18 through the power of Christ. It is true that it requires more study to understand and demonstrate what these works teach, than to learn theology, physiology, or physics;
21 because they teach divine Science, with fixed Principle, given rule, and unmistakable proof.
- 24 Ancient and modern human philosophy are inadequate to grasp the Principle of Christian Science, or to demonstrate it. Revelation shows this Principle, and will rescue reason from the thrall of error. Revelation must subdue
27 the sophistry of intellect, and spiritualize consciousness with the dictum and the demonstration of Truth and Love.

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- 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
6 see spirituality and to be spiritual, to understand and to
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

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

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

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

Science is not susceptible of being held as a mere theory.

18 It is hoary with time. It takes hold of eternity, voices the
infinite, and governs the universe. No greater opposites
21 can be conceived of, physically, morally, and spiritually,
than Christian Science, spiritualism, and theosophy.

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

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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
2 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
5 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

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

Reading my books, without prejudice, would convince
all that their purpose is right. The comprehension of my
6 teachings would enable any one to prove these books to
be filled with blessings for the whole human family. Fa-
tiguish Bible translations and voluminous commentaries

9 are employed to explain and prop old creeds, and they
have the civil and religious arms in their defense; then
12 why should not these be equally extended to support the
Christianity that heals the sick? The notions of person-
15 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
18 out of another person. These conceptions of Deity and
devil presuppose an impotent God and an incredible
Satan.

IS CHRISTIAN SCIENCE PANTHEISTIC?

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

16 No and Yes

1 found in the divine consciousness. For God to know,
3 is to be; that is, what He knows must truly and eternally
6 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
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.

24 The mists of matter — sin, sickness, and death — dis-
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

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

"In Him we live, and move, and have our being;" con-
sequently it is impossible for the true man — who is a
9 spiritual and individual being, created in the eternal
Science of being — to be conscious of aught but good.
God's image and likeness can never be less than a good
12 man; and for man to be more than God's likeness is
impossible. Man is the climax of creation; and God is
not without an ever-present witness, testifying of Himself.

15 Matter, or any mode of mortal mind, is neither part nor
parcel of divine consciousness and God's verity.

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

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IS CHRISTIAN SCIENCE BLASPHEMOUS?

3 Blasphemy has never diminished sin and sickness, nor
acknowledged God in all His ways. Blasphemy rebukes
not the godless lie that denies Him as All-in-all, nor does
6 it ascribe to Him all presence, power, and glory. Chris-
tian Science does this. If Science lacked the proof of its
origin in God, it would be self-destructive, for it rests alone
9 on the demonstration of God's supremacy and omnipo-
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
2 morals.

Human theories, when weighed in the balance, are
5 found unequal to the demonstration of divine Life and
Love; and their highest endeavors are, to divine Science,
what a child's love of pictures is to art. A child, in his
8 ignorance, may imagine the face of Dante to be the rapt
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-
24 mon wants; and these wants have wrought this moral
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

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1 high premium on Mind-healing. If the uniform moral
and spiritual, as well as physical, effects of Christian Sci-

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

IS THERE A PERSONAL DEITY?

12 God is infinite. He is neither a limited mind nor a
limited body. God is Love; and Love is Principle, not
15 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
18 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
21 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
24 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
man in Christ.

Person is formed after the manner of mortal man, so

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1 far as he can conceive of personality. Limitless person-
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
6 revelation give us no knowledge. Error would fashion
Deity in a manlike mould, while Truth is moulding a
Godlike man.

9 When the term divine Principle is used to signify Deity
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.

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

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

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

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

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1 "driven about by every wind of doctrine." Such phi-
losophy 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
9 inveterate snuff-taker. The circumlocution and cold cate-
gories of Kant fail to improve the conditions of mortals,
morally, spiritually, or physically. Such miscalled meta-
12 physical systems are reeds shaken by the wind. Com-
pared with the inspired wisdom and infinite meaning of
the Word of Truth, they are as moonbeams to the sun, or
as Stygian night to the kindling dawn.

IS THERE A PERSONAL DEVIL?

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

8 "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

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1 incorrect concept of the nature of evil hinders the destruc-
tion of evil. To conceive of God as resembling — in per-
3 sonality, 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 om-
6 nipotent and omnipresent.

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

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

As mortals, we need to discern the claims of evil, and to

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

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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
12 false philosophy and scholastic theology, God is three
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.

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

IS MAN A PERSON?

9 Man is more than physical personality, or what we cog-
nize through the material senses. Mind is more than mat-
12 ter, even as the infinite idea of Truth is beyond a finite
belief. Man outlives finite mortal definitions of himself,
15 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-
18 itual and eternal, an immortal mode of the divine Mind.
Man is the image and likeness of God, coexistent and
coeternal with Him.

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

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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,
6 or souls, — *alias* gods. This infantile talk about Mind-
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
15 Science of being, man can no more relapse or collapse
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-
21 vidual Being, to be His image and likeness; and this
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-

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

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

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

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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 revolu-
tions 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 accept-
able 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 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.

HAS MAN A SOUL?

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

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- 1 this passage refers to the Jewish law, that a mortal should be put to death for his own sin, but not for another's.
- 3 Not Soul, but mortal sense, sins and dies. Immortal man 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, 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 soul as if it were not even a material sense.

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

- 18 To my sense, such a statement is a shocking reflection 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. Such sermons, though clad in soft raiment, are spiritless waifs, literary driftwood on the ocean of thought; while Truth walks triumphantly over the waves of sin, sickness, and death.

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IS SIN FORGIVEN?

The law of Life and Truth is the law of Christ, destroy-

3 ng all sense of sin and death. It does more than forgive
the false sense named sin, for it pursues and punishes it,
and will not let sin go until it is destroyed, — until nothing
6 is left to be forgiven, to suffer, or to be punished. For-
given thus, sickness and sin have no relapse. God's law
reaches and destroys evil by virtue of the allness of God.

9 He need not know the evil He destroys, any more than
the legislator need know the criminal who is punished by
the law enacted. God's law is in three words, "I am All;"
12 and this perfect law is ever present to rebuke any claim
of another law. God pities our woes with the love of a
Father for His child, — not by becoming human, and
15 knowing sin, or naught, but by removing our knowledge
of what is not. He could not destroy our woes totally
if He possessed any knowledge of them. His sympathy
18 is divine, not human. It is Truth's knowledge of its own
infinite which forbids the genuine existence of even
a claim to error. This knowledge is light wherein there
21 is no darkness, — not light holding darkness within itself.
The consciousness of light is like the eternal law of God,
revealing Him and nothing else.

24 Sympathy with sin, sorrow, and sickness would dethrone
God as Truth, for Truth has no sympathy for error. In
Science, the cure of the sick demonstrates this grand

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

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

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

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

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

A magistrate's pardon may encourage a criminal to
6 repeat the offense; because *forgiveness*, in the popular
sense of the word, can neither extinguish a crime nor the
motives leading to it. The belief in sin — its pleasure,
9 pain, or power — must suffer, until it is self-destroyed.
"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
15 a broad battle-axe. It gives the lie to sin, in the spirit of
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

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

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

IS THERE NO SACRIFICIAL ATONEMENT?

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

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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
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
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
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
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.

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
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
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
the blood, the vital currents of Christ Jesus' life, purchas-
ing the freedom of mortals from sin and death.

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This blood of Jesus is everything to human hope and
faith. Without it, how poor the precedents of Christian-
ity! What manner of Science were Christian Science
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
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
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,
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-
reality of a supposed existence apart from God. He
suffered because of the shocking human idolatry that
presupposes Life, substance, Soul, and intelligence in
matter,—which is the antipode of God, and yet governs
mankind. The glorious truth of being — namely, that

21 God is the only Mind, Life, substance, Soul — needs no
reconciliation with God, for it is one with Him now and
forever.

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

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1 and demonstrated the infinite as one, and not as two.
He did not teach that there are two deities, — one in-
3 finite 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
6 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
9 (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
15 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
18 the mortal as unreal, and the divine as real. It was this
retreat from material to spiritual selfhood which recuper-
ated him for triumph over sin, sickness, and death. Had
21 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
24 the malice of his foes, rolled away the stone from the
sepulchre, and risen from human sense to a higher con-
cept 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,

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1 spiritual and eternal. In human conception God's off-
spring had to grow, develop; but in Science his divine
3 nature and manhood were forever complete, and dwelt
forever in the Father. Jesus said, "Ye do err, not know-
ing the Scriptures, nor the power of God." Mortal thought
6 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, —

9 and when, as a sphere of Mind, He cannot know beginning or end.

12 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
15 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
18 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."

21 From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him; and on this basis
24 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
27 and sin existed in the Mind of God. What God knows, He also predestinates; and it must be fulfilled. Jesus

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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
15 "the same is become the head of the corner." This is the chief corner-stone, the basis and support of creation, the interpreter of one God. the infinity and unity of good.

18 In proportion as mortals approximate the understanding 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 nothingness of any other state or stage of being.

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

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

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

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

What but silent prayer can meet the demand, "Pray

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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
conviction. I have no objection to audible prayer of the
12 right kind; but the inaudible is more effectual.

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

24 It is Truth and Love that cast out fear and heal the sick,
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.

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SHOULD CHRISTIANS BEWARE OF CHRISTIAN SCIENCE?

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

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

24 The Rev. Dr. A.J. Gordon, a Boston Baptist clergyman,
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

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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.
6 God is not unable or unwilling to heal, and mortals are not
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."

12 All power belongs to God; and it is not in all the vain
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:
27 "I am suffering from nervous prostration, and have to eat
beefsteak and drink strong coffee to support me through
a sermon." Here a skeptic might well ask if the atone-

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

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

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

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

Christian Science Mind-healing is dishonored by those

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

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

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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

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

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

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

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

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

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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 prac-
tical, 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 holi-
ness, 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. Theo-
12 logians 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*.

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