

# CHAPTER VIII

## FOOTSTEPS OF TRUTH

### FOREWORD

These Footsteps of Truth are as steps of ascent and descent. They are steps of descent in that they indicate the way in which the Christ is manifesting itself in its Science in order to establish scientific translation: they are steps of ascent in that they enable the human consciousness to emerge from its bondage—to emerge from matter into Spirit by way of scientific translation understood and demonstrated. These footsteps therefore are two aspects of one operation. In absolute Christian Science they meet as the final coincidence of the human with the divine. This was shown to perfection in the lifework of Christ Jesus. Finally the human footsteps dissolve into the coincidence of Principle and idea—not as two—but one in being with Divine Being only.<sup>1</sup>

The chapter takes its place in the overall design of *SCIENCE AND HEALTH* as Christ reflecting Science in which “old things pass away and all things become new”. Although written as one continuous text the chapter falls naturally into two parts.

Part I (pp. 202-233) is written from the standpoint of Principle and is therefore subjective in character. Part II (pp. 234-254) is objective in standpoint and is concerned with the human needs and daily problems of the individual as thought ascends.

Considering these four Chapters V-VIII in one broad perspective, we can observe how the divine Principle from the ideal statement of itself as Life, Truth and Love descends as Soul and Spirit and Mind to meet the human need and circumstance and thereby to make possible footsteps of ascent in order to fulfill the office of scientific translation.

<sup>1</sup>S. & H. 574: 10-24  
561: 16-25

## CHAPTER VIII

### FOOTSTEPS OF TRUTH

*Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. — PSALMS.*

**T**HE best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death. Knowing this and knowing too that one affection would be supreme in us and take the lead in our lives, Jesus said, "No man can serve two masters."

We cannot build safely on false foundations. Truth makes a new creature, in whom old things pass away and "all things are become new." Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us.

The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.

Grafting holiness upon unholiness, supposing that sin

The Companion Bible translates 'reproach' from the Aramaic, as *insult*. It is indicative of the resistance to be met in accepting the idea of scientific translation in place of orthodox belief. In this connection study carefully the implications of the two Questions and Answers on pages 81-82 of Miscellaneous Writings concerning John the Baptist, baptism, translation, coincidence, and infinite progression.

## Introduction

Jesus' mission—words and works combined—was his sermon to humanity, pointing out the necessary footsteps. He had a vision so far beyond that of the people they could scarcely comprehend him. Such was his wisdom that he was able to come down and lead them gently into the divine order through the beatitudes—the milk of the Word—so that Mind should be proved supreme over all. In these footsteps of descent we have a symbol of scientific translation through the office of Soul, Spirit, Mind to provide a starting point for the people in their footsteps of ascent.

As old things pass away and "all things are become new", we grasp the idea of scientific translation. Likewise, "Passions, selfishness, false appetites . . . [yielding] to spirituality, and the superabundance of being" illustrates scientific translation.

"The uses of truth" (M.H.) There are two illustrations in parallel here; the first, preliminary and objective in character: "We cannot fill vessels already full. They must first be emptied . . ." "The way to extract error . . . is to pour in truth through flood-tides of Love."

The second is subjective and more advanced: "Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us . . . Christian perfection is won on no other basis". This is laying off the mortal concept.

Another illustration: "Grafting holiness upon unholiness . . .

1 can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

3 The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

**MIND** 6 If men would bring to bear upon the study of the **WORD**  
 Mind Science of Mind half the faith they bestow upon the so-  
 called pains and pleasures of material sense, **Word**

9 <sup>Divine study</sup> they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through  
 12 the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

15 Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being,

18 <sup>Harmonious life-work</sup> God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly  
 21 experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.

**Spirit** 24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where

27 <sup>Belief and practice</sup> Truth should "much more abound." We admit that God has almighty power, is "a very present help in trouble;" and yet we rely on a drug or hypnotism to heal disease, as if senseless matter or err-  
 30 ing mortal mind had more power than omnipotent Spirit.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

... is as foolish as straining out gnats and swallowing camels"—indicating hypocrisy and dualism.

"The scientific unity . . ." is the scientific fact, and "must be wrought out in life-practice . . ."

These varied illustrations all indicate that there is no commingling of opposites, and that in life-practice we must be willing to yield all belief in semi-metaphysics for Science.

**MIND** Hence the need for the "Divine study" (M.H.) of the Science of **WORD**  
 Mind as a prime necessity for the redemption of mankind to defeat the **Word**  
 descent "from bad to worse" induced by the dual or semi-metaphysical position. "... Christian Science lights the torch of spiritual understanding." Observe the promise of multiplication in "Harmonious lifework" (M.H.) "The days of our pilgrimage will multiply instead of diminish . . ."

**Spirit** Note the separating of opposites; also the contrast between "Belief and practice" (M.H.) Belief is a state of darkness; understanding is enlightenment; also the contradiction and dilemma when thought refuses to abandon the dualism of Spirit and matter co-mingling.

fatal pulmonary disease; as though evil could overbear 1 Word  
 the law of Love, and check the reward for do- (contd.)  
 ing good. In the Science of Christianity, Mind <sup>Sure</sup> 3  
 — omnipotence — has all-power, assigns reward of  
 rewards to righteousness, and shows that matter can <sup>righteousness</sup>  
 neither heal nor make sick, create nor destroy. 6

If God were understood instead of being merely be-  
 lieved, this understanding would establish health. The  
 accusation of the rabbis, “He made himself <sup>Our</sup> 9  
 the Son of God,” was really the justification belief and  
 of Jesus, for to the Christian the only true understanding  
 spirit is Godlike. This thought incites to a more exalted 12  
 worship and self-abnegation. Spiritual perception brings  
 out the possibilities of being, destroys reliance on aught  
 but God, and so makes man the image of his Maker in 15  
 deed and in truth.

Soul We are prone to believe either in more than one Su-  
 preme Ruler or in some power less than God. We im- 18  
 agine that Mind can be imprisoned in a sensuous body.  
 When the material body has gone to ruin, when evil has  
 overtaxed the belief of life in matter and destroyed it, 21  
 then mortals believe that the deathless Principle, or  
 Soul, escapes from matter and lives on; but this is not  
 true. Death is not a stepping-stone to Life, immortality, 24  
 and bliss. The so-called sinner is a suicide. <sup>Suicide</sup>  
 Sin kills the sinner and will continue to kill and sin  
 him so long as he sins. The foam and fury of illegiti- 27  
 mate living and of fearful and doleful dying should  
 disappear on the shore of time; then the waves of sin,  
 sorrow, and death beat in vain. 30

God, divine good, does not kill a man in order to give  
 him eternal Life, for God alone is man's life. God is at

The omnipotence of Mind understood deprives matter of all power to over-ride the law of Love. There is no penalty for doing good. Word  
(contd.)

The text reiterates the distinction between "Our belief and understanding" (M.H.) in order to lead to the higher planes of exaltation and self-immolation, preparatory to man in the divine image appearing "in deed and in truth".

Soul    Belief in more than "one Supreme Ruler" in turn leads to corporality and bondage, followed by mortality. "The wages of sin is death."

This is why sin is identified with suicide, as a self-destroying error. They are inseparable from dualism. "Suicide and sin" (M.H.)

God, good *is* man's life. God understood, in place of belief, is "at once [now] the centre and circumference of being"; for the Divine Being is Principle including its idea.

1 once the centre and circumference of being. It is evil that dies; good dies not.

3 All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal  
 6 <sup>Spirit the only intelligence and substance</sup> error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely,  
 9 Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

12 The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though  
 15 so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.

Principle 18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages understand the Ego, and realize only one God, one  
 21 <sup>Unscientific theories</sup> Mind or intelligence?

False and self-assertive theories have given sinners the  
 24 notion that they can create what God cannot, — namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine  
 27 Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.

Life 30 The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such



The error of dualism: “more than one Life . . . two separate, antagonistic entities and beings, two powers” is further expanded in order to be seen through as counterfeit to immortal Truth. Observe the Marginal Heading: “Spirit the only intelligence and substance”.

The outcome of this error—mortal man—is a supposed mixture of Spirit and matter; and to accept this as a feasible basis for thought and living is an impossible position. The outcome: the mortality of mortal man when based on this dualism.

Principle The theories of dualism are erroneous because they break down under scientific analysis.

“When will the ages understand the Ego . . .?” The Ego in this capitalized form denotes the aggregate of all being (the sum of all identity and individuality) within the Divine Being, in the perfection of the divine order.

The uncovering continues: these false and self-assertive theories would have mortals believe that they can take unto themselves powers of procreation to perpetuate their own offspring in a separate state of self-existence with minds of their own. Meanwhile, in fact and in Science, Mind remains the *all* Mind. Christ

utterances; else God will continue to be hidden from hu- 1 Christ  
 manity, and mortals will sin without knowing that they (contd.)  
 are sinning, will lean on matter instead of Spirit, stumble 3  
 with lameness, drop with drunkenness, consume with dis-  
 ease, — all because of their blindness, their false sense  
 concerning God and man. 6

When will the error of believing that there is life in  
 matter, and that sin, sickness, and death are creations of  
 God, be unmasked? When will it be under- Creation 9  
 stood that matter has neither intelligence, life, perfect  
 nor sensation, and that the opposite belief is the prolific  
 source of all suffering? God created all through Mind, 12  
 and made all perfect and eternal. Where then is the  
 necessity for recreation or procreation?

Truth Befogged in error (the error of believing that matter 15  
 can be intelligent for good or evil), we can catch clear  
 glimpses of God only as the mists disperse,  
 or as they melt into such thinness that we per- Perceiving 18  
 ceive the divine image in some word or deed the divine  
 image  
 which indicates the true idea, — the supremacy and real-  
 ity of good, the nothingness and unreality of evil. 21

When we realize that there is one Mind, the divine law  
 of loving our neighbor as ourselves is unfolded;  
 whereas a belief in many ruling minds hinders Redemption 24  
 man's normal drift towards the one Mind, one from  
 God, and leads human thought into opposite channels selfishness  
 where selfishness reigns. 27

Selfishness tips the beam of human existence towards  
 the side of error, not towards Truth. Denial of the one-  
 ness of Mind throws our weight into the scale, not of 30  
 Spirit, God, good, but of matter.

When we fully understand our relation to the Divine,

Life Unless this dualism is unmasked and its error demonstrated as unreal, “the mist . . . [that] watered the whole face of the ground” (Gen. 2: 6) will continue to obscure reality—the Ego in which “Principle and its idea is one”; otherwise, “mortals will sin . . . lean on matter . . . stumble . . . drop with drunkenness, . . . consume with disease,—all because of their blindness . . .” This false picture of man presented here is the penalty for accepting the lie as reality. “Creation perfect” (M.H.)

Christ  
(contd.)

Truth The dispersing and melting of the mist now becomes type and symbol of scientific translation—“The supremacy and reality of good, the nothingness and unreality of evil”.

The divine law of unselfed love redeems from selfishness individually and collectively.

The metaphor of “man’s normal drift towards the one Mind” links up with “the calm, strong currents of true spirituality” (p. 99). Drift in this context implies being carried along by the current, and is something to be welcomed, not feared.

Note the recurring use of the scale as type and symbol.

1 we can have no other Mind but His, — no other Love,  
 wisdom, or Truth, no other sense of Life, and no con-  
 3 sciousness of the existence of matter or error.

Love      The power of the human will should be exercised only  
 in subordination to Truth; else it will misguide the judg-  
 6      Will-power      ment and free the lower propensities. It is the  
       unrighteous      province of spiritual sense to govern man.  
 Material, erring, human thought acts injuriously both  
 9 upon the body and through it.

Will-power is capable of all evil. It can never heal  
 the sick, for it is the prayer of the unrighteous; while  
 12 the exercise of the sentiments — hope, faith, love — is the  
 prayer of the righteous. This prayer, governed by Science  
 instead of the senses, heals the sick.

15 In the scientific relation of God to man, we find that  
 whatever blesses one blesses all, as Jesus showed with  
 the loaves and the fishes, — Spirit, not matter, being the  
 18 source of supply.

Does God send sickness, giving the mother her child  
 for the brief space of a few years and then taking it away  
 21      Birth and      by death? Is God creating anew what He  
       death unreal      has already created? The Scriptures are defi-  
 nite on this point, declaring that His work was *finished*,  
 24 nothing is new to God, and that it was *good*.

**SPIRIT**      Can there be any birth or death for man, the spiritual  
 Mind      image and likeness of God? Instead of God sending  
 27 sickness and death, He destroys them, and brings to light  
 immortality. Omnipotent and infinite Mind made all  
 and includes all. This Mind does not make mistakes  
 30 and subsequently correct them. God does not cause man  
 to sin, to be sick, or to die.

Spirit      There are evil beliefs, often called evil spirits; but

Allowing this normal spiritual drift to continue carries one forward on its own momentum into the oneness of being, where “we fully understand our relation to the Divine . . .” Self-will coupled with selfishness is the error that would resist the true momentum. Man does not save himself alone; he is saved of the Father, with an everlasting salvation. Such is the law of being. See Salvation in the GLOSSARY (p. 593).

Love “Will-power is capable of all evil” but, as spiritual sense is master of the propensities, self-will and selfishness must fall before the government of Spirit. “Will-power unrighteous.” (M.H.)

Observe it is “the scientific relation of God to man”—not man to God—that is primary, and it is this that sustains being in every field of experience—Spirit not matter being the source of supply.

As we grasp the fact that Life is Spirit we understand that “His work was *finished* . . . and that it was *good*”. This eliminates the time factor of birth and death and man is increasingly conscious of life in and of Spirit, which brings to light the true nature of immortality.

SPIRIT The uncovering continues with the question, “Can there be any Christianity  
Mind birth or death for man, the spiritual image and likeness of God?”

Spirit In human experience, “There are evil beliefs, often called evil spirits . . .” but as we advance spiritually they diminish and disappear;

these evils are not Spirit, for there is no evil in Spirit. 1  
 Because God is Spirit, evil becomes more apparent and  
 obnoxious proportionately as we advance spir-  
 itually, until it disappears from our lives. <sup>No evil</sup> 3  
in Spirit  
 This fact proves our position, for every scientific state-  
 ment in Christianity has its proof. Error of statement 6  
 leads to error in action.

God is not the creator of an evil mind. Indeed, evil  
 is not Mind. We must learn that evil is the awful decep- 9  
 tion and unreality of existence. Evil is not <sup>Subordination</sup>  
 supreme; good is not helpless; nor are the <sup>of evil</sup>  
 so-called laws of matter primary, and the law of Spirit 12  
 secondary. Without this lesson, we lose sight of the per-  
 fect Father, or the divine Principle of man.

Soul Body is not first and Soul last, nor is evil mightier than 15  
 good. The Science of being repudiates self-  
 evident impossibilities, such as the amalgama- <sup>Evident</sup>  
 tion of Truth and error in cause or effect. Science sepa- 18  
impossibilities  
 rates the tares and wheat in time of harvest.

There is but one primal cause. Therefore there can  
 be no effect from any other cause, and there can be no 21  
 reality in aught which does not proceed from <sup>One primal</sup>  
 this great and only cause. Sin, sickness, dis- <sup>cause</sup>  
 ease, and death belong not to the Science of being. They 24  
 are the errors, which presuppose the absence of Truth,  
 Life, or Love.

Principle The spiritual reality is the scientific fact in all things. 27  
 The spiritual fact, repeated in the action of man and the  
 whole universe, is harmonious and is the ideal of Truth.  
 Spiritual facts are not inverted; the opposite discord, 30  
 which bears no resemblance to spirituality, is not real.  
 The only evidence of this inversion is obtained from

for such is the nature of Spirit that there is no evil therein. The text is a further example of uncovering and translation—appearing and disappearing, whilst the Marginal Heading is absolute: “No evil in Spirit”. It is thus that Christianity partakes of scientific proof.

As God is the only Mind “. . . evil is the awful deception and unreality of existence”. The “Subordination of evil” (M.H.) must be gained by revelation from the Word, or by the hard way of experience until its deception is seen through. Which is primary as law—matter or Spirit?

**Soul** Which is first—body or Soul? These questions have to be answered, and cannot be side-stepped. Science provides the answer, for there is no amalgamation of opposites.

Answering aright: “There is but one primal cause” and this must be a cardinal point in our lives and demonstration. (See M.H.)

**Principle** The text carries this proposition of primal causation forward to the point where the spiritual reality is seen as the great fact of man and the universe and the spiritual ideal.

There is no possible inversion of this great fact. Any evidence of inversion is based on sense testimony and “suppositional error”.

1 suppositional error, which affords no proof of God,  
 Spirit, or of the spiritual creation. Material sense de-  
 3 fines all things materially, and has a finite sense of the  
 infinite.

The Scriptures say, "In Him we live, and move, and  
 6 have our being." What then is this seeming power, in-  
 dependent of God, which causes disease and  
 cures it? What is it but an error of belief, —  
 9 <sup>Seemingly independent authority</sup> a law of mortal mind, wrong in every sense,  
 embracing sin, sickness, and death? It is the very anti-  
 12 pole of immortal Mind, of Truth, and of spiritual law.  
 It is not in accordance with the goodness of God's char-  
 acter that He should make man sick, then leave man to  
 heal himself; it is absurd to suppose that matter can both  
 15 cause and cure disease, or that Spirit, God, produces  
 disease and leaves the remedy to matter.

John Young of Edinburgh writes: "God is the father  
 18 of mind, and of nothing else." Such an utterance is  
 "the voice of one crying in the wilderness" of human  
 beliefs and preparing the way of Science. Let us learn  
 21 of the real and eternal, and prepare for the reign of  
 Spirit, the kingdom of heaven, — the reign and rule of  
 universal harmony, which cannot be lost nor remain  
 24 forever unseen.

Mind, not matter, is causation. A material body Science  
 only expresses a material and mortal mind. A mortal  
 27 <sup>Sickness as only thought</sup> man possesses this body, and he makes it  
 harmonious or discordant according to the  
 images of thought impressed upon it. You embrace  
 30 your body in your thought, and you should delineate  
 upon it thoughts of health, not of sickness. You should  
 banish all thoughts of disease and sin and of other beliefs



The text faces fearlessly this question of "Seemingly independent authority" (M.H.) and classifies it as "an error of belief,—a law of mortal mind, wrong in every sense . . ." in order that its nothingness may be realized and demonstrated. Thus is proof completed logically and fulfilled Christianly, preparatory to "the reign of Spirit . . . the reign and rule of universal harmony . . ." wherein we live and move and have our being.

The text takes the question of causation a stage further in order to show how to be a law unto oneself. It is this that enables each one to take charge of body and exercise a true dominion where health is concerned. Moreover the understanding of law enables one to eradicate false human beliefs which may have lain dormant for years and

Science

included in matter. Man, being immortal, has a perfect 1  
 indestructible life. It is the mortal belief which makes  
 the body discordant and diseased in proportion as igno- 3  
 rance, *fear*, or human will governs mortals.

Mind, supreme over all its formations and governing 6  
 them all, is the central sun of its own systems of ideas,  
 the life and light of all its own vast creation; Allness of  
 and man is tributary to divine Mind. The Truth  
 material and mortal body or mind is not the man. 9

The world would collapse without Mind, without the in-  
 telligence which holds the winds in its grasp. Neither  
 philosophy nor skepticism can hinder the march of the 12  
 Science which reveals the supremacy of Mind. The im-  
 manent sense of Mind-power enhances the glory of Mind.  
 Nearness, not distance, lends enchantment to this view. 15

The compounded minerals or aggregated substances  
 composing the earth, the relations which constituent  
 masses hold to each other, the magnitudes, Spiritual 18  
 distances, and revolutions of the celestial translation  
 bodies, are of no real importance, when we remember  
 that they all must give place to the spiritual fact by the 21  
 translation of man and the universe back into Spirit. In  
 proportion as this is done, man and the universe will be  
 found harmonious and eternal. 24

Material substances or mundane formations, astro-  
 nomical calculations, and all the paraphernalia of specu-  
 lative theories, based on the hypothesis of material law 27  
 or life and intelligence resident in matter, will ulti-  
 mately vanish, swallowed up in the infinite calculus of  
 Spirit. 30

Spiritual sense is a conscious, constant capacity to un-  
 derstand God. It shows the superiority of faith by works

yet would claim to govern a mortal unconsciously. Fear is mentioned specifically as it has been italicized.

Here an insight is given into the nature of pure Mind and its formations which constitute the universe of Mind.

Observe the coupling of Mind in the text with the "Allness of Truth" in the Marginal Heading. Mind relates to causation; Truth to the phenomena of being.

Also an insight is given into the true forces of Mind which sustain and govern the universe. Storm and tempest are their counterfeits in material force which yield to Mind when understood and demonstrated.

There is now a consideration of "Spiritual translation" (M.H.) with CHRIST reference to the natural world. "The compounded minerals" and Word "aggregated substances" cover the broad fields of geology and botany; "the relations which constituent masses hold to each other" cover the wide fields of gravitational law, for example the tides of the ocean based on the movements of earth and moon in relation to the sun; "the magnitudes, distances, and revolutions of the celestial bodies" cover the wide fields of astronomy and astro-physics. Yet these must all yield to the scientific fact of "Spiritual translation" (M.H.) back into Spirit.

Observe the subtle distinction between "aggregated substances" and "Material substances of mundane formations . . ." The former relate to the world of nature ('aggregated masses' is a phrase used by Darwin) and are to be translated; the latter concern human formations, theories and hypotheses, and are to be "swallowed up".

Astronomical calculations, speculative theories, the hypotheses of material law are destined to vanish, likewise "swallowed up in the infinite calculus of Spirit". (p. 209: 29.) Hence the importance of gaining a true concept of Spirit—its nature, essence, and *modus operandi*.

1 over faith in words. Its ideas are expressed only in "new  
 3 tongues;" and these are interpreted by the translation of  
 the spiritual original into the language which human  
 thought can comprehend.

The Principle and proof of Christianity are discerned <sup>Christ</sup>  
 6 by spiritual sense. They are set forth in Jesus' demon-  
 strations, which show — by his healing the  
 9 <sup>Jesus' disregard of matter</sup> sick, casting out evils, and destroying death,  
 "the last enemy that shall be destroyed," —  
 his disregard of matter and its so-called laws.

Life  
 12 Knowing that Soul and its attributes were forever  
 manifested through man, the Master healed the sick,  
 gave sight to the blind, hearing to the deaf, feet to the  
 lame, thus bringing to light the scientific action of the  
 15 divine Mind on human minds and bodies and giving  
 a better understanding of Soul and salvation. Jesus  
 healed sickness and sin by one and the same metaphysical  
 18 process.

Truth  
 21 The expression *mortal mind* is really a solecism, for  
 Mind is immortal, and Truth pierces the error of mortality  
 as a sunbeam penetrates the cloud. Because,  
<sup>Mind not mortal</sup> in obedience to the immutable law of Spirit,  
 this so-called mind is self-destructive, I name it mortal.  
 24 Error soweth the wind and reapeth the whirlwind.

Love  
 27 What is termed matter, being unintelligent, cannot say,  
 "I suffer, I die, I am sick, or I am well." It is the so-  
 called mortal mind which voices this and ap-  
 30 <sup>Matter mindless</sup>pears to itself to make good its claim. To  
 mortal sense, sin and suffering are real, but immortal  
 sense includes no evil nor pestilence. Because immortal  
 sense has no error of sense, it has no sense of error; there-  
 fore it is without a destructive element.

Observe the reciprocal use of translation: "translation of man and the universe back into Spirit"; and "translation of the spiritual original into language which human thought can comprehend".

Spiritual sense alone opens the way to Principle and proof which is closed to material sense.

This vast conception of spiritual translation is illustrated and set forth to perfection in the mission and lifework of Christ Jesus: even to destroying "the last enemy", resurrecting his own body, and achieving the ascension, in defiance of matter and its law. Christ

Life "Knowing that Soul and its attributes were forever manifested through man" Jesus could restore the body and set mortals free to pursue the task of working out their own salvation.

Truth Because the law of Spirit is immutable, absolute and final, its so-called opposite is self-destructive. Hence the term *mortal mind*, whereas the divine Mind is immortal.

"Truth pierces the error of mortality as a sunbeam penetrates the cloud" to illustrate how the Christ continues its office of uncovering all the errors of the senses.

Love "Immortal sense . . . has no sense of error; therefore it is without a destructive element."

SOUL If brain, nerves, stomach, are intelligent, — if they talk 1 Christ  
 Mind to us, tell us their condition, and report how they feel, — (contd.)  
 then Spirit and matter, Truth and error, commingle 3  
 and produce sickness and health, good and evil, life and  
 death; and who shall say whether Truth or error is the  
 greater? 6

The sensations of the body must either be the sensa-  
 tions of a so-called mortal mind or of matter. Nerves  
 are not mind. Is it not provable that Mind is <sup>Matter</sup> 9  
 not *mortal* and that matter has no sensation? <sup>sensationless</sup>  
 Is it not equally true that matter does not appear in the  
 spiritual understanding of being? 12

The sensation of sickness and the impulse to sin seem  
 to obtain in mortal mind. When a tear starts, does not  
 this so-called mind produce the effect seen in the lachry- 15  
 mal gland? Without mortal mind, the tear could not  
 appear; and this action shows the nature of all so-called  
 material cause and effect. 18

Spirit It should no longer be said in Israel that “the fathers  
 have eaten sour grapes, and the children’s teeth are set  
 on edge.” Sympathy with error should disappear. The 21  
 “transfer of the thoughts of one erring mind to another,  
 Science renders impossible. 24

If it is true that nerves have sensation, that matter has 24  
 intelligence, that the material organism causes the eyes to  
 see and the ears to hear, then, when the body <sup>Nerves</sup>  
 is dematerialized, these faculties must be lost, <sup>painless</sup> 27  
 for their immortality is not in Spirit; whereas the fact  
 is that only through dematerialization and spiritualiza-  
 tion of thought can these faculties be conceived of as 30  
 immortal.

Soul Nerves are not the source of pain or pleasure. We

**SOUL** If there were such commingling we are faced with the dilemma  
**Mind** “whether Truth or error is the greater”.

Christ  
 (contd.)

The text at this point is concerned with body—uncovering the errors associated with *nerve* to prove Mind’s supremacy over the claim that matter has sensation. “Matter sensationless” (M.H.)

**Spirit** “The impulse to sin” is primitive force or mortal mind operating involuntarily, and can be handled only on this basis.<sup>1</sup> When this is done thoroughly the hereditary transmission of such impulse from parent to child will cease. All the definitions of *sympathy* given in Webster and other dictionaries are pertinent.

If the senses and faculties depend upon nerve, the decease of the body would terminate these senses and faculties; or if the body were dematerialized these same senses and faculties would be lost. By taking our concepts of sense and faculty out of nerve and discovering them in Spirit we find them to be imperishable.

<sup>1</sup>Mis. p. 40: 28-4

1 suffer or enjoy in our dreams, but this pain or pleasure  
 is not communicated through a nerve. A tooth which has  
 3 been extracted sometimes aches again in belief, and the  
 pain seems to be in its old place. A limb which has been  
 amputated has continued in belief to pain the owner. If  
 6 the sensation of pain in the limb can return, can be pro-  
 longed, why cannot the limb reappear?

Why need pain, rather than pleasure, come to this mor-  
 9 tal sense? Because the memory of pain is more vivid  
 than the memory of pleasure. I have seen an unwitting  
 attempt to scratch the end of a finger which had been cut  
 12 off for months. When the nerve is gone, which we say  
 was the occasion of pain, and the pain still remains, it  
 proves sensation to be in the mortal mind, not in matter.  
 15 Reverse the process; take away this so-called mind instead  
 of a piece of the flesh, and the nerves have no sensation.

Mortals have a modus of their own, undirected and un-  
 18 sustained by God. They produce a rose through seed and  
 soil, and bring the rose into contact with the  
 21 Human  
falsities olfactory nerves that they may smell it. In  
 legerdemain and credulous frenzy, mortals believe that  
 unseen spirits produce the flowers. God alone makes  
 and clothes the lilies of the field, and this He does by  
 24 means of Mind, not matter.

Because all the methods of Mind are not understood,  
 we say the lips or hands must move in order to convey  
 27 No miracles  
in Mind-  
methods thought, that the undulations of the air convey  
 sound, and possibly that other methods involve  
 so-called miracles. The realities of being, its  
 30 normal action, and the origin of all things are unseen to  
 mortal sense; whereas the unreal and imitative move-  
 ments of mortal belief, which would reverse the immortal



Soul In dealing with all claims of physical pain or pleasure we see how basic in our life-experience is this necessity for handling nerve-beliefs, and discovering all senses and faculties aright in their divine origin.

The text now uncovers the limitations and frailties of sense testimony when thought is as yet untouched by spiritual sense.

“... legerdemain and credulous frenzy” are the outcome of primitive impulse discussed on p. 211a.

Since Mind is the origin of all things, Mind provides the opportunity and starting point whereby to supersede all sense impressions of natural phenomena and discover reality in its true being, in its “immortal modus and action”.

modus and action, are styled the real. Whoever con- 1  
tradicts this mortal mind supposition of reality is called  
a deceiver, or is said to be deceived. Of a man it has 3  
been said, "As he thinketh in his heart, so is he;" hence  
as a man spiritually *understandeth*, so is he in truth.

Principle Mortal mind conceives of something as either liquid 6  
or solid, and then classifies it materially. Immortal and  
spiritual facts exist apart from this mortal and  
material conception. God, good, is self-exist- <sup>Good</sup> indefinable 9  
ent and self-expressed, though indefinable as a whole.  
Every step towards goodness is a departure from materi-  
ality, and is a tendency towards God, Spirit. Material 12  
theories partially paralyze this attraction towards infinite  
and eternal good by an opposite attraction towards the  
finite, temporary, and discordant. 15

Life Sound is a mental impression made on mortal belief. 15 Christianity  
The ear does not really hear. Divine Science reveals  
sound as communicated through the senses of Soul — 18  
through spiritual understanding.

Mozart experienced more than he expressed. The  
rapture of his grandest symphonies was never heard. He 21  
was a musician beyond what the world knew.  
This was even more strikingly true of Beet- <sup>Music,</sup>  
hoven, who was so long hopelessly deaf. Men- <sup>rhythm of</sup>  
tal melodies and strains of sweetest music supersede <sup>head and</sup>  
conscious sound. Music is the rhythm of head and heart. 24  
Mortal mind is the harp of many strings, discoursing 27  
either discord or harmony according as the hand, which  
sweeps over it, is human or divine.

Before human knowledge dipped to its depths into a 30  
false sense of things, — into belief in material origins  
which discard the one Mind and true source of being, —

Principle

The text now shows the necessity for discerning immortal and spiritual facts entirely apart from material sense. Good alone is self-existent and self-expressed in its own realm, though indefinable as a whole through human language.

A further example of scientific translation: "Every step towards . . . is a departure from . . . a tendency towards Spirit". "Material theories" which would "partially paralyze this attraction" uncover once more the nature of animal magnetism.

Lite Sound and music are now used to illustrate the nature of spiritual communion and communication—forms of exalted relationship. Christianity

"Divine Science reveals sound as communicated through the senses of Soul" by lifting the whole concept of sound above matter to be re-discovered in Soul—in its reality. Likewise with music. As it is lifted above matter and sense testimony to be found and enjoyed in its reality it supersedes conscious sound. Hence the author's reference to Mozart and Beethoven. Observe the Marginal Heading "Music, rhythm of head and heart".

Human knowledge as 'the fruit of the tree of knowledge'—the fruit of dualism—is that which loses sight of the true origin and source of being.

1 it is possible that the impressions from Truth were as  
 2 distinct as sound, and that they came as sound to the  
 3 primitive prophets. If the medium of hearing is wholly  
 spiritual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence  
 6 before his material senses, he could never have "walked  
 with God," nor been guided into the demonstration of  
 life eternal.

Truth 9 Adam, represented in the Scriptures as formed from  
 dust, is an object-lesson for the human mind. The mate-  
 rial senses, like Adam, originate in matter and  
 12 Adam and  
the senses return to dust, — are proved non-intelligent.  
 They go out as they came in, for they are still the error,  
 not the truth of being. When it is learned that the spirit-  
 15 ual sense, and not the material, conveys the impressions  
 of Mind to man, then being will be understood and found  
 to be harmonious.

18 We bow down to matter, and entertain finite thoughts  
 of God like the pagan idolater. Mortals are inclined to  
 fear and to obey what they consider a material  
 21 Idolatrous  
illusions body more than they do a spiritual God. All  
 material knowledge, like the original "tree of knowledge,"  
 multiplies their pains, for mortal illusions would rob God,  
 24 slay man, and meanwhile would spread their table with  
 cannibal tidbits and give thanks.

Love 27 How transient a sense is mortal sight, when a wound on  
 the retina may end the power of light and lens! But the  
 real sight or sense is not lost. Neither age nor  
 30 The senses  
of Soul accident can interfere with the senses of Soul,  
 and there are no other real senses. It is evident that the  
 body as matter has no sensation of its own, and there is no  
 oblivion for Soul and its faculties. Spirit's senses are with-

Entirely separate from this false knowledge, the impressions from Truth are to be found and heard in their reality. This explains the author's references to the primitive prophets and to Enoch "who walked with God". Hence the great need for the cultivation of spiritual sense and the faculty of listening to the voice of Truth alone.

Truth Adam is type and symbol of the opposite material senses which "go out as they came in".

Spiritual sense alone conveys the impressions of Mind to man. Hence the need that it supersedes material sense and scientific translation becomes conscious experience.

Such is the nature of the Christ in its omnipresence that material knowledge brings forth its "Idolatrous illusions" (M.H.) for their uncovering.

Love The text now illumines the whole problem of sight. Material sense would have sight dependent upon light, lens and retina. "The senses of Soul" (M.H.) reveal that there is a domain of consciousness wherein the senses and faculties are wholly spiritual and indestructible because they are independent of matter.

It is our need to cultivate these senses to the point where they supersede physical sense testimony and operate as law to the human need.

out pain, and they are forever at peace. Nothing can hide 1  
from them the harmony of all things and the might and  
permanence of Truth. 3

**PRINCIPLE** If Spirit, Soul, could sin or be lost, then being and im-  
**Mind** mortality would be lost, together with all the faculties of  
Mind; but being cannot be lost while God ex- **Real being** 6  
ists. Soul and matter are at variance from the never lost  
very necessity of their opposite natures. Mortals are  
unacquainted with the reality of existence, because matter 9  
and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric alti-  
tudes. Whatever is governed by God, is never for an 12  
instant deprived of the light and might of intelligence  
and Life.

**Spirit** We are sometimes led to believe that darkness is as real 15  
as light; but Science affirms darkness to be only a mortal  
sense of the absence of light, at the coming of **Light and**  
which darkness loses the appearance of reality. darkness 18  
So sin and sorrow, disease and death, are the suppositional  
absence of Life, God, and flee as phantoms of error before  
truth and love. 21

With its divine proof, Science reverses the evidence of  
material sense. Every quality and condition of mortality  
is lost, swallowed up in immortality. Mortal man is the 24  
antipode of immortal man in origin, in existence, and in his  
relation to God.

**Soul** Because he understood the superiority and immor- 27  
tality of good, Socrates feared not the hemlock poison.  
Even the faith of his philosophy spurned phys-  
ical timidity. Having sought man's spiritual **Faith of**  
state, he recognized the immortality of man. The igno- Socrates 30  
rance and malice of the age would have killed the vener-

**PRINCIPLE** Observe particularly the all-comprehending, seven-fold nature of this one Divine Being,—the one Ego or divine Principle.

**Mind** Note also the blending of sense and faculty in accord with the synonyms Mind, Spirit, Soul, in order to elucidate the diversified nature of sense and faculty as reflected in man.

Spiritual vision being wholly within Spirit is apart from and independent of magnetism, matter, mechanism, time and space. Hence, “not subordinate to geometric altitudes”.

**Spirit** The illustration of light and darkness elucidates scientific translation. The incoming of the former is the outgoing—the dissolution—of the latter.

“With its divine proof” Science lifts the whole concept of scientific translation out of speculation into conscious experience. Hence the need that thought be open, receptive, listening all the while.

**Soul** Socrates in his day recognised the immortality of good and the immortality of man when based on this perception of Soul, and his sublime faith rose above any fear of persecution.

1 able philosopher because of his faith in Soul and his indifference to the body.

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such

6 The serpent of error strange issues? Here theories cease, and Science unveils the mystery and solves the problem of man. Error bites the heel of truth, but cannot kill truth. Truth bruises the head of error — destroys error.

9 Spirituality lays open siege to materialism. On which side are we fighting?

Principle

12 The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to

Servants and masters destroy the errors of mortal sense and to supply the truth of immortal sense. This understand-

15 ing makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man

18 is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The

great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good

21 and evil.

Life

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to

24 be the rule of existence, while health would seem the exception, death the inevitable, and life a paradox. Paul

asked: "What concord hath Christ with Belial?" (2 Corinthians vi. 15.)

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body,

30 Personal identity and to be present with the Lord." Give up your material belief of mind in matter, and

have but one Mind, even God; for this Mind forms its



“Theories which thousands cherish” are breaking up whilst Truth is bruising the serpent’s head.

The evidence of the five senses would have one believe that materialism is laying siege to spirituality. To spiritual sense and understanding exactly the opposite is the case. It is because of the advent of the Christ in its Science that materialism is under open siege, not closed siege: open siege since the Christ idea is omnipresent and omniactive. Hence the question: “On which side are we fighting?”—and the Marginal Heading “The serpent of error”.

**Principle** Once the divine Ego is understood through the synonymous terms beginning with Mind observe how positive the text becomes in affirming the outcome of this open siege. To cling to the dual position of Spirit and matter is the great mistake.

**Life** If the mistake is held, we find ourselves still in the old position “and life a paradox”, self-contradictory from every angle.

Hence the need for the willingness to forego the false bodily concept and personal identity and have but *one* Mind: then the loss of man’s identity is impossible. This is yet another example of scientific translation.

own likeness. The loss of man's identity through the 1  
 understanding which Science confers is impossible; and  
 the notion of such a possibility is more absurd than to 3  
 conclude that individual musical tones are lost in the  
 origin of harmony.

Medical schools may inform us that the healing work 6  
 of Christian Science and Paul's peculiar Christian con-  
 version and experience, — which prove Mind <sup>Paul's</sup>  
 to be scientifically distinct from matter, — are <sup>experience</sup> 9  
 indications of unnatural mental and bodily conditions,  
 even of catalepsy and hysteria; yet if we turn to the Scrip-  
 tures, what do we read? Why, this: "If a man keep my 12  
 saying, he shall never see death!" and "Henceforth know  
 we no man after the flesh!"

That scientific methods are superior to others, is 15 <sup>Science</sup>  
 seen by their effects. When you have once conquered  
 a diseased condition of the body through <sup>Fatigue is</sup>  
 Mind, that condition never recurs, and you <sup>mental</sup> 18  
 have won a point in Science. When mentality gives  
 rest to the body, the next toil will fatigue you less, for  
 you are working out the problem of being in divine meta- 21  
 physics; and in proportion as you understand the con-  
 trol which Mind has over so-called matter, you will be  
 able to demonstrate this control. The scientific and 24  
 permanent remedy for fatigue is to learn the power of  
 Mind over the body or any illusion of physical weariness,  
 and so destroy this illusion, for matter cannot be weary 27  
 and heavy-laden.

You say, "Toil fatigues me." But what is this *me*?  
 Is it muscle or mind? Which is tired and so speaks? 30  
 Without mind, could the muscles be tired? Do the  
 muscles talk, or do you talk for them? Matter is non-

The author now uses Paul's experience to confirm her thesis. Observe how proof is linking up with experience. "If a man keep my saying, he shall never see death"; and man is known as he is known of God.

As experience becomes proof, so Christianity reaches Science.

The tone of the text has now changed from the Christ reflecting Christianity to the Christ reflecting Science to elucidate how these changes take place.

"When once you have conquered . . . through Mind, that condition never recurs, and you have won a point in Science."

The paragraph takes "Fatigue is mental" (M.H.) as an example, in order "to learn the power of Mind over the body . . ."

- 1 intelligent. Mortal mind does the false talking, and that Science  
(contd)  
 which affirms weariness, made that weariness.
- 3 You do not say a wheel is fatigued; and yet the body  
 is as material as the wheel. If it were not for what the  
 human mind says of the body, the body, like  
 6 Mind never  
weary the inanimate wheel, would never be weary.  
 The consciousness of Truth rests us more than hours of  
 repose in unconsciousness.
- 9 The body is supposed to say, "I am ill." The reports  
 of sickness may form a coalition with the reports of sin,  
 and say, "I am malice, lust, appetite, envy,  
 12 Coalition  
of sin and  
sickness hate." What renders both sin and sickness  
 difficult of cure is, that the human mind is the  
 sinner, disinclined to self-correction, and believing that  
 15 the body can be sick independently of mortal mind and  
 that the divine Mind has no jurisdiction over the body.
- Truth Why pray for the recovery of the sick, if you are with-  
 18 out faith in God's willingness and ability to heal them?  
 If you do believe in God, why do you sub-  
 21 Sickness  
akin to sin stitute drugs for the Almighty's power, and  
 employ means which lead only into material ways of  
 obtaining help, instead of turning in time of need to  
 God, divine Love, who is an ever-present help?
- 24 Treat a belief in sickness as you would sin, with sudden  
 dismissal. Resist the temptation to believe in matter as  
 intelligent, as having sensation or power.
- Love 27 The Scriptures say, "They that wait upon the Lord  
 . . . shall run, and not be weary; and they shall walk,  
 and not faint." The meaning of that passage is not  
 30 perverted by applying it literally to moments of fatigue,  
 for the moral and physical are as one in their results.  
 When we wake to the truth of being, all disease,

We read elsewhere that “Mind is perpetual motion”. (p. 240: 14) and here we learn that “The consciousness of Truth rests us more than hours of repose in unconsciousness”. This is demonstrable in proportion to our discernment of Life and being independent of body or physique. Science  
(contd.)

Ignorant human mind, “disciplined to self-correction”, would hold sin and sickness as phenomena independent both of human thought and Mind’s jurisdiction, and so would seem to perpetuate them.

The weakness of the dual position is once more uncovered.

**Truth** The text now urges the reader to treat sin and sickness “with sudden dismissal”, and to “Resist the temptation to believe in matter as intelligent, as having sensation or power”.

**Love** There is no other way. Christ reflecting Science is imperative in this respect, “for the moral and physical are as one in their results”.  
To exercise this in one’s life is to bring increasing dominion as the mortal dream diminishes.

pain, weakness, weariness, sorrow, sin, death, will be 1  
 unknown, and the mortal dream will forever cease. My  
 method of treating fatigue applies to all bodily ailments, 3  
 since Mind should be, and is, supreme, absolute, and  
 final.

LIFE In mathematics, we do not multiply when we should 6  
 Mind subtract, and then say the product is correct. No more  
 can we say in Science that muscles give strength, Affirmation  
 that nerves give pain or pleasure, or that matter and result 9  
 governs, and then expect that the result will be harmony.  
 Not muscles, nerves, nor bones, but mortal mind makes  
 the whole body "sick, and the whole heart faint;" whereas 12  
 divine Mind heals.

When this is understood, we shall never affirm concern-  
 ing the body what we do not wish to have manifested. We 15  
 shall not call the body weak, if we would have it strong;  
 for the belief in feebleness must obtain in the human  
 mind before it can be made manifest on the body, and 18  
 the destruction of the belief will be the removal of its  
 effects. Science includes no rule of discord, but governs  
 harmoniously. "The wish," says the poet, "is ever father 21  
 to the thought."

Spirit We may hear a sweet melody, and yet misunderstand  
 the science that governs it. Those who are healed 24  
 through metaphysical Science, not compre- Scientific  
 hending the Principle of the cure, may misun- beginning  
 derstand it, and impute their recovery to change of air or 27  
 diet, not rendering to God the honor due to Him alone.  
 Entire immunity from the belief in sin, suffering, and  
 death may not be reached at this period, but we may look 30  
 for an abatement of these evils; and this scientific begin-  
 ning is in the right direction.

Observe the jurisdiction of Mind as applied to all problems—  
“*supreme, absolute, and final*”. (My italics.)

**LIFE** The weakness of the dual position is further exposed between lines  
Mind 6-22.

**Spirit** As progress is made on these lines this is a scientific beginning in accord with Christ reflecting Science, for its office is to uncover the errors of the senses preparatory to entire immunity being attained and scientific translation demonstrated. Then follows “rendering to God the honour due to Him alone”. Observe the Marginal Heading “Scientific beginning”.

Soul 1 We hear it said: "I exercise daily in the open air. I  
 take cold baths, in order to overcome a predisposition to  
 3 <sup>Hygiene</sup> <sup>ineffectual</sup> take cold; and yet I have continual colds,  
 catarrh, and cough." Such admissions ought  
 to open people's eyes to the inefficacy of material hygiene,  
 6 and induce sufferers to look in other directions for cause  
 and cure.

CHRIST-  
 IANITY  
 Word

Instinct is better than misguided reason, as even na-  
 9 ture declares. The violet lifts her blue eye to greet the  
 early spring. The leaves clap their hands as nature's  
 untired worshippers. The snowbird sings and soars  
 12 amid the blasts; he has no catarrh from wet feet, and  
 procures a summer residence with more ease than a na-  
 bob. The atmosphere of the earth, kinder than the at-  
 15 mosphere of mortal mind, leaves catarrh to the latter.  
 Colds, coughs, and contagion are engendered solely by  
 human theories.

18 Mortal mind produces its own phenomena, and then  
<sup>The reflex</sup> <sup>phenomena</sup> charges them to something else, — like a kitten  
 glancing into the mirror at itself and thinking  
 21 it sees another kitten.

A clergyman once adopted a diet of bread and water  
 to increase his spirituality. Finding his health failing,  
 24 he gave up his abstinence, and advised others never to  
 try dietetics for growth in grace.

The belief that either fasting or feasting makes men  
 27 better morally or physically is one of the fruits of "the  
<sup>Volition</sup> <sup>far-reaching</sup> tree of the knowledge of good and evil," con-  
 cerning which God said, "Thou shalt not eat  
 30 of it." Mortal mind forms all conditions of the mortal  
 body, and controls the stomach, bones, lungs, heart, blood,  
 etc., as directly as the volition or will moves the hand.



Soul

The futility of material dependence is uncovered.

Changes in atmosphere and climate should be enjoyed rather than feared. The world of nature is more immune from trouble and blight when the negative thought of mortals leaves it alone. Mortal mind produces its own reflex phenomena.

CHRIST-  
IANITY

Word

“Mortal mind produces its own phenomena”—and these are “The reflex phenomena” (M.H.) since mortal mind can only objectify its own subjective beliefs.

Beliefs concerned with food, fasting and feasting are controlled as these natural processes are brought within demonstration and thought is freed from fear and excessive attention to bodily functions; health then becomes the natural status of man.

“Volition [is so] far-reaching” (M.H.) that it determines the whole bodily function.

I knew a person who when quite a child adopted the 1  
 Graham system to cure dyspepsia. For many years, he  
 ate only bread and vegetables, and drank noth- 3  
 ing but water. His dyspepsia increasing, he Starvation  
and  
dyspepsia  
 decided that his diet should be more rigid, and  
 thereafter he partook of but one meal in twenty-four 6  
 hours, this meal consisting of only a thin slice of bread  
 without water. His physician also recommended that  
 he should not wet his parched throat until three hours 9  
 after eating. He passed many weary years in hunger  
 and weakness, almost in starvation, and finally made up  
 his mind to die, having exhausted the skill of the doctors, 12  
 who kindly informed him that death was indeed his only  
 alternative. At this point Christian Science saved him,  
 and he is now in perfect health without a vestige of the 15  
 old complaint.

He learned that suffering and disease were the self-  
 imposed beliefs of mortals, and not the facts of being; 18  
 that God never decreed disease, — never ordained a law  
 that fasting should be a means of health. Hence semi-  
 starvation is not acceptable to wisdom, and it is equally 21  
 far from Science, in which being is sustained by God, Mind.  
 These truths, opening his eyes, relieved his stomach, and  
 he ate without suffering, “giving God thanks;” but he 24  
 never enjoyed his food as he had imagined he would  
 when, still the slave of matter, he thought of the flesh-  
 pots of Egypt, feeling childhood’s hunger and undisci- 27  
 plined by self-denial and divine Science.

This new-born understanding, that neither food nor  
 the stomach, without the consent of mortal Mind and  
stomach 30  
 mind, can make one suffer, brings with it an-  
 other lesson, — that gluttony is a sensual illusion, and

This page 221 written from the author's experience illustrates these many points under discussion: that normality is the natural status. Starvation and gluttony are equally erroneous and are the self-imposed beliefs of mortals—not the facts of being.

Being is sustained by Mind, and man's need is to give thanks that this is forever so.

1 that this phantasm of mortal mind disappears as we better  
 apprehend our spiritual existence and ascend the ladder  
 3 of life.

Principle This person learned that food affects the body only  
 as mortal mind has its material methods of working, one  
 6 of which is to believe that proper food supplies nutriment  
 and strength to the human system. He learned also that  
 mortal mind makes a mortal body, whereas Truth re-  
 9 generates this fleshly mind and feeds thought with the  
 bread of Life.

Life Food had less power to help or to hurt him after he  
 12 had availed himself of the fact that Mind governs man,  
 and he also had less faith in the so-called pleasures and  
 pains of matter. Taking less thought about what he  
 15 should eat or drink, consulting the stomach less about  
 the economy of living and God more, he recovered  
 strength and flesh rapidly. For many years he had  
 18 been kept alive, as was believed, only by the strictest ad-  
 herence to hygiene and drugs, and yet he continued ill  
 all the while. Now he dropped drugs and material  
 21 hygiene, and was well.

He learned that a dyspeptic was very far from being  
 the image and likeness of God, — far from having “do-  
 24 minion over the fish of the sea, and over the fowl of the  
 air, and over the cattle,” if eating a bit of animal flesh  
 could overpower him. He finally concluded that God  
 27 never made a dyspeptic, while fear, hygiene, physiology,  
 and physics had made him one, contrary to His commands.

Truth In seeking a cure for dyspepsia consult matter not at  
 30 all, and eat what is set before you, “asking  
 Life only in Spirit no question for conscience sake.” We must  
 destroy the false belief that life and intelligence are in

**Principle**     Classifying thought aright, learning that mortal mind makes a mortal body, that Truth regenerates this fleshly mind and feeds thought with the bread of Life—these are indicative of the footsteps to be taken as the outcome of this chapter.

**Life**         These two paragraphs simply expand what is so remarkably epitomized in Jesus' words: "Take no thought for your life, what ye shall eat, or what ye shall drink; . . . Is not the life more than meat, and the body than raiment?"

Truth: overleaf

matter, and plant ourselves upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit. 6

Love Matter does not express Spirit. God is infinite omnipresent Spirit. If Spirit is *all* and is everywhere, what and where is matter? Remember that truth is greater than error, and we cannot put the greater into the less. Soul is Spirit, and Spirit is greater than body. If Spirit were once within the body, Spirit would be finite, and therefore could not be Spirit. 9

TRUTH The question, "What is Truth," convulses the world. Christ  
Mind Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to "give it pause." "If the blind lead the blind, both shall fall into the ditch." 18

The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws. 24

Spirit Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity 27

Truth Sooner or later we must adopt the truth that Life is Spirit and man's individual being is to be found in Spirit alone. The belief that Soul is in body is illusion and induces bondage.

Love The text asks the question: "If Spirit is *all* and is everywhere, what and where is matter?" Observe the Marginal Heading "Soul greater than body".

When Soul and Spirit are understood in relation to body, then is Life truly fulfilled.

The text is preparing the way for the full discussion and uncovering of the mental and physical forms of bondage and slavery which follow.

TRUTH The question: "What is Truth" is the question of the ages, and the Christ  
Mind physical senses can never provide the answer.

"Spiritual rationality and free thought" are footsteps of truth that cannot be put down. "They will emancipate humanity . . ."

Spirit "Peals that should startle the slumbering thought . . ." are the "Heralds of Science" (M.H.)—the forerunners which bear the message or proclaim what is to come. Some of these marvels and calamities are already upon us—all indicative of the profound changes already under way to accomplish scientific translation—the supreme office of the Christ in these chapters V-VIII.

1 is increasing and the power of sin diminishing, for the  
 world feels the alterative effect of truth through every  
 3 pore.

Soul As the crude footprints of the past disappear from the  
 dissolving paths of the present, we shall better understand  
 6 the Science which governs these changes, and shall plant  
 our feet on firmer ground. Every sensuous pleasure or  
 pain is self-destroyed through suffering. There should  
 9 be painless progress, attended by life and peace instead  
 of discord and death.

Principle In the record of nineteen centuries, there are sects Christianity  
 12 many but not enough Christianity. Centuries ago re-  
 ligionists were ready to hail an anthropomor-  
 phic God, and array His vicegerent with pomp  
 15 Sectarianism  
and  
opposition and splendor; but this was not the manner  
 of truth's appearing. Of old the cross was truth's cen-  
 tral sign, and it is to-day. The modern lash is less  
 18 material than the Roman scourge, but it is equally as  
 cutting. Cold disdain, stubborn resistance, opposition  
 from church, state laws, and the press, are still the har-  
 21 bingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrat-  
 ing justice and meeting the needs of mortals in sickness  
 24 and in health, stands at the door of this age, knocking  
 for admission. Will you open or close the door upon this  
 angel visitant, who cometh in the quiet of meekness, as he  
 27 came of old to the patriarch at noonday?

Life Truth brings the elements of liberty. On its banner  
 is the Soul-inspired motto, "Slavery is abolished." The  
 30 Mental  
emancipation power of God brings deliverance to the cap-  
 tive. No power can withstand divine Love.  
 What is this supposed power, which opposes itself to God?



**Soul** These changes are depicted also as “the crude footprints of the past” disappearing “from the dissolving paths of the present”. A change of base is essential that we may “plant our feet on firmer ground”—a type of translation.

In line with these changes “painless progress” is normal. Sin alone—deviation from the divine order—incurrs suffering.

**Principle** Truth’s appearing rouses “Sectarianism and opposition” (M.H.); **Christianity** also disdain, resistance, opposition from state laws, church laws, and the press. But these are the harbingers—the forerunners—of irresistible development.

This “higher and more practical Christianity” is standing at the door, “knocking for admission”, and the question is asked, “Will you open or close the door upon this angel visitant . . . ?”

**Life** “Mental emancipation” (M.H.) and the uncovering of the bondage of the ages continues. We must never lose sight of the overall picture. What is it that would bind man with iron shackles to sin, sickness and death? Animal magnetism which Chapter V unmasks in order

Whence cometh it? What is it that binds man with iron 1  
shackles to sin, sickness, and death? Whatever enslaves 2  
man is opposed to the divine government. Truth makes 3  
man free.

You may know when first Truth leads by the few-  
ness and faithfulness of its followers. Thus it is that 6  
the march of time bears onward freedom's  
banner. The powers of this world will fight, Truth's  
ordeal  
and will command their sentinels not to let truth pass 9  
the guard until it subscribes to their systems; but Science,  
heeding not the pointed bayonet, marches on. There is  
always some tumult, but there is a rallying to truth's 12  
standard.

The history of our country, like all history, illustrates  
the might of Mind, and shows human power to be propor- 15  
tionate to its embodiment of right thinking. A Immortal  
sentences  
few immortal sentences, breathing the omnipo-  
tence of divine justice, have been potent to break despotic 18  
fetters and abolish the whipping-post and slave market;  
but oppression neither went down in blood, nor did the  
breath of freedom come from the cannon's mouth. Love 21  
is the liberator.

Legally to abolish unpaid servitude in the United  
States was hard; but the abolition of mental slavery is 24  
a more difficult task. The despotic tenden-  
cies, inherent in mortal mind and always ger- Slavery  
abolished  
minating in new forms of tyranny, must be rooted out 27  
through the action of the divine Mind.

Men and women of all climes and races are still in  
bondage to material sense, ignorant how to obtain their 30  
freedom. The rights of man were vindicated in a single  
section and on the lowest plane of human life, when Afri-

that it may be rendered powerless, for “no power can withstand divine Love” and “Truth makes man free”.

The significance of this page 225 is in the use of Truth and truth. The former relates to the divine Truth making itself known and felt as heaven-born inspiration in the fight for freedom; the latter is the human standard and standpoint deriving from the divine.

The divine standard: the might of Mind, and Love as the liberator.

The human outcome: A few immortal sentences endowed with spiritual power.

The divine standard: the action of the divine Mind.

The human outcome: unpaid servitude abolished, freedom from mental slavery still to be accomplished.

This mental slavery derives from the despotic tendencies inherent in mortal mind and has to be destroyed at source.

Observe the marginal headings on this page.

1 can slavery was abolished in our land. That was only  
 prophetic of further steps towards the banishment of a  
 3 world-wide slavery, found on higher planes of existence  
 and under more subtle and depraving forms.

The voice of God in behalf of the African slave was  
 6 still echoing in our land, when the voice of the herald of  
 Liberty's this new crusade sounded the keynote of uni-  
 9 versal freedom, asking a fuller acknowldg-  
 ment of the rights of man as a Son of God, demanding  
 that the fetters of sin, sickness, and death be stricken  
 from the human mind and that its freedom be won, not  
 12 through human warfare, not with bayonet and blood, but  
 through Christ's divine Science.

Truth God has built a higher platform of human rights, and Science  
 15 He has built it on diviner claims. These claims are not  
 Cramping made through code or creed, but in demonstra-  
 18 systems tion of "on earth peace, good-will toward men."  
 Human codes, scholastic theology, material medicine and  
 hygiene, fetter faith and spiritual understanding. Divine  
 Science rends asunder these fetters, and man's birthright  
 21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servi-  
 tude to an unreal master in the belief that the body gov-  
 24 erned them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the  
 sensual, the sinner, I wished to save from the slavery of  
 27 House of their own beliefs and from the educational  
 bondage systems of the Pharaohs, who to-day, as of  
 yore, hold the children of Israel in bondage. I saw be-  
 30 fore me the awful conflict, the Red Sea and the wilder-  
 ness; but I pressed on through faith in God, trusting  
 Truth, the strong deliverer, to guide me into the land

The abolition of other forms of bondage and slavery “found on higher planes of existence . . .” has now to be accomplished.

Truth “Liberty’s crusade” (M.H.) is “asking a fuller acknowledgement of the rights of man as a Son of God” and “demanding that the fetters of sin, sickness, and death be stricken from the human mind . . .” Science

“ . . . the voice of the herald of this new crusade . . .” is being heard in every land though perhaps not recognised.

It proclaims that all fetters be stricken from the human mind. This universal freedom is to be attained, not through human warfare, but through Christ’s divine Science.

These “Cramping systems” (M.H.) whether political, theological or medical are all to be revised in the light of Science.

Such is the nature of this bondage suffered by mortals that the author terms it “the slavery of their own beliefs”, and she draws her illustrations graphically from the Biblical history of Israel under the Pharoahs in Egypt to symbolize the bondage of today which is increasingly mental and less physical, yet more subtle and tenacious. “House of bondage” (M.H.)

of Christian Science, where fetters fall and the rights of 1  
man are fully known and acknowledged.

Love I saw that the law of mortal belief included all error, 3  
and that, even as oppressive laws are disputed and mort-  
als are taught their right to freedom, so the <sup>Higher law</sup>  
claims of the enslaving senses must be de- <sup>ends bondage</sup> 6  
nied and superseded. The law of the divine Mind must  
end human bondage, or mortals will continue unaware  
of man's inalienable rights and in subjection to hope- 9  
less slavery, because some public teachers permit  
an ignorance of divine power, — an ignorance that  
is the foundation of continued bondage and of human 12  
suffering.

Discerning the rights of man, we cannot fail to fore-  
see the doom of all oppression. Slavery is not the legiti- 15  
mate state of man. God made man free. <sup>Native</sup>  
Paul said, "I was free born." All men should <sup>freedom</sup>  
be free. "Where the Spirit of the Lord is, there is lib- 18  
erty." Love and Truth make free, but evil and error  
lead into captivity.

Christian Science raises the standard of liberty and 21  
cries: "Follow me! Escape from the bondage of sick-  
ness, sin, and death!" Jesus marked out the <sup>Standard</sup>  
way. Citizens of the world, accept the "glori- <sup>of liberty</sup> 24  
ous liberty of the children of God," and be free! This  
is your divine right. The illusion of material sense, not  
divine law, has bound you, entangled your free limbs, 27  
crippled your capacities, enfeebled your body, and de-  
faced the tablet of your being.

LOVE If God had instituted material laws to govern man, 30 SCIENCE  
Mind disobedience to which would have made man ill, Jesus <sup>Word</sup>  
would not have disregarded those laws by healing in

Love As thought is lifted from the physical plane to the mental, “the claims of the enslaving senses” are denied and superseded. Mortals should not be allowed to remain in ignorance of the “Higher law [that] ends bondage” (M.H.)

Here is the clarion call for true liberty in every walk of life. The illusion of material sense binds: the acceptance of divine law and obedience thereto sets free. “Native freedom” (M.H.)

Jesus’ lifework provides the way to this universal freedom for all mankind. “Standard of liberty” (M.H.)

(LOVE and SCIENCE overleaf)

1 direct opposition to them and in defiance of all material conditions.

3 The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact

6 <sup>No fleshly heredity</sup> of being were learned, — namely, that nothing inharmonious can enter being, for *Life is God*.

Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the  
9 right, we shall have no dangerous inheritances, and fleshly ills will disappear.

Spirit 12 The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his

<sup>God-given dominion</sup> God-given dominion over the material senses. Mortals will some day assert their freedom in

15 the name of Almighty God. Then they will control their own bodies through the understanding of divine Science.

Dropping their present beliefs, they will recognize harmony as the spiritual reality and discord as the material unreality.

If we follow the command of our Master, “Take no  
21 thought for your life,” we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with

24 Truth.

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God.

27 <sup>Priestly pride humbled</sup> The humble Nazarene overthrew the supposition that sin, sickness, and death

30 have power. He proved them powerless. It should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.



LOVE Heredity is now discussed as one of the forms of bondage to be SCIENCE  
 Mind ended. Word

“... that nothing inharmonious can enter being, for Life is God”  
 is the prime fact and the law that cancels fleshly or family heredity.  
 Man has no inheritance but that which comes from his Maker.

Spirit Inheritance based on the senses is bondage: true heritage is freedom and dominion.

“Dropping their present beliefs, they will recognise harmony as the spiritual reality ...”—a further example of scientific translation.

Observe the true heritage born of obedience: “... we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body ...”

Observe the power exercised by Christ Jesus in his demonstration of Christianity; and the Marginal Heading “Priestly pride humbled”.

Soul If Mind is not the master of sin, sickness, and death, 1  
they are immortal, for it is already proved that mat-  
ter has not destroyed them, but is their basis and 3  
support.

We should hesitate to say that Jehovah sins or suffers;  
but if sin and suffering are realities of being, whence did 6  
they emanate? God made all that was made, No union of  
opposites and Mind signifies God, — infinity, not finity.  
Not far removed from infidelity is the belief which 9  
unites such opposites as sickness and health, holiness  
and unholiness, calls both the offspring of spirit, and  
at the same time admits that Spirit is God, — vir- 12  
tually declaring Him good in one instance and evil in  
another.

By universal consent, mortal belief has constituted 15  
itself a law to bind mortals to sickness, sin, and death.  
This customary belief is misnamed material Self-constituted  
law law, and the individual who upholds it is mis- 18  
taken in theory and in practice. The so-called law of  
mortal mind, conjectural and speculative, is made void  
by the law of immortal Mind, and false law should be 21  
trampled under foot.

If God causes man to be sick, sickness must be good,  
and its opposite, health, must be evil, for all that He 24  
makes is good and will stand forever. If the Sickness from  
mortal mind transgression of God's law produces sickness, it  
is right to be sick; and we cannot if we would, and should 27  
not if we could, annul the decrees of wisdom. It is the  
transgression of a belief of mortal mind, not of a law of  
matter nor of divine Mind, which causes the belief of sick- 30  
ness. The remedy is Truth, not matter, — the truth that  
disease is *unreal*.

Soul     Once more: “No union of opposites” (M.H.)

The text now discusses the law of immortal Mind versus the “Self-constituted law” (M.H.) of mortal belief. For demonstration to be permanent these problems involving various types of bondage have to be worked out on the basis of the omnipotence of the divine law overriding false law.

The outcome is inevitable: that sickness and disease must be recognised as *unreal*—an infraction of divine law: whilst obedience thereto ensures health unflinchingly.

This whole page is concerned with conferring on body its normal and natural freedom through uncovering the errors of sense that would continue to hold it in bondage.

“The remedy is Truth, not matter, the truth that disease is *unreal*”. Observe the descending office of Truth and truth.

Principle 1 If sickness is real, it belongs to immortality; if true, Christ  
 it is a part of Truth. Would you attempt with drugs,  
 3 or without, to destroy a quality or condition of Truth?  
 But if sickness and sin are illusions, the awakening from  
 this mortal dream, or illusion, will bring us into health,  
 6 holiness, and immortality. This awakening is the for-  
 ever coming of Christ, the advanced appearing of Truth,  
 which casts out error and heals the sick. This is the sal-  
 9 vation which comes through God, the divine Principle,  
 Love, as demonstrated by Jesus.

It would be contrary to our highest ideas of God to  
 12 suppose Him capable of first arranging law and causation  
 so as to bring about certain evil results, and  
 God never inconsistent then punishing the helpless victims of His vo-  
 15 lition for doing what they could not avoid doing. Good  
 is not, cannot be, the author of experimental sins. God,  
 good, can no more produce sickness than goodness can  
 18 cause evil and health occasion disease.

Life Does wisdom make blunders which must afterwards  
 be rectified by man? Does a law of God produce sick-  
 21 ness, and can man put that law under his feet  
 Mental narcotics by healing sickness? According to Holy Writ,  
 the sick are never really healed by drugs, hygiene, or any  
 24 material method. These merely evade the question.  
 They are soothing syrups to put children to sleep, satisfy  
 mortal belief, and quiet fear.

27 We think that we are healed when a disease disap-  
 pears, though it is liable to reappear; but we are never  
 thoroughly healed until the liability to be  
 30 The true healing ill is removed. So-called mortal mind or the  
 mind of mortals being the remote, predisposing, and  
 the exciting cause of all suffering, the cause of disease

Principle The awakening "from this mortal dream, or illusion" continues. It is "the forever coming of Christ, the advanced appearing of Truth . . ." the salvation which comes through God, the divine Principle. "Good never inconsistent" (M.H.) The impersonal, invariable nature of divine Principle is set forth by the inverse use of the negation of Principle.

Life Observe the nature of these mental narcotics: the inversion of Life. "The true healing" (M.H.) is associated with the "Destruction of all evil" (M.H.) But the ill is to be "rightly met and fairly overcome . . ." and "the remote, predisposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science . . ." "Mental narcotics" (M.H.) are soothing syrups. Unless this is done "the so-called physical senses will get the victory".

must be obliterated through Christ in divine Science, or 1  
the so-called physical senses will get the victory.

Truth Unless an ill is rightly met and fairly overcome by 3 Christianity  
Truth, the ill is never conquered. If God destroys not  
sin, sickness, and death, they are not de- Destruction  
stroyed in the mind of mortals, but seem to of all evil 6  
this so-called mind to be immortal. What God cannot  
do, man need not attempt. If God heals not the sick,  
they are not healed, for no lesser power equals the infinite 9  
All-power; but God, Truth, Life, Love, does heal the  
sick through the prayer of the righteous.

If God makes sin, if good produces evil, if truth results 12  
in error, then Science and Christianity are helpless; but  
there are no antagonistic powers nor laws, spiritual or  
material, creating and governing man through perpetual 15  
warfare. God is not the author of mortal discords.  
Therefore we accept the conclusion that discords have  
only a fabulous existence, are mortal beliefs which divine 18  
Truth and Love destroy.

To hold yourself superior to sin, because God made  
you superior to it and governs man, is true wisdom. To 21  
fear sin is to misunderstand the power of Love  
and the divine Science of being in man's rela- Superiority  
tion to God, — to doubt His government and to sickness  
and sin 24  
distrust His omnipotent care. To hold yourself superior  
to sickness and death is equally wise, and is in accordance  
with divine Science. To fear them is impossible, when 27  
you fully apprehend God and know that they are no part  
of His creation.

Man, governed by his Maker, having no other Mind, — 30  
planted on the Evangelist's statement that "all things  
were made by Him [the Word of God]; and without

Truth      The Marginal Heading is "Destruction of all evil".      Christianity  
Life, Truth, Love, assure the demonstration of this proposition when  
understood.

For man to understand himself as he really is, enables him to hold himself superior to sin as well as sickness and even to death; this is the only and true immunity. "Superiority to sickness and sin" (M.H.) "To fear them is impossible, when you fully apprehend God and know that they are no part of His creation."

- 1 Him was not anything made that was made," — can triumph over sin, sickness, and death.
- 3 Many theories relative to God and man neither make man harmonious nor God lovable. The beliefs we commonly entertain about happiness and life
- 6 <sup>Denials of</sup> <sup>divine power</sup> afford no scatheless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.
- 9 Scripture informs us that "with God all things are possible," — all good is possible to Spirit; but our prevalent theories practically deny this, and make healing
- 12 possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false, but religions which contradict its Principle are
- 15 false.

In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice. He referred man's harmony to Mind, not to matter, and never tried to make of none effect the sentence of God, which sealed God's condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.



Theories based on sense testimony afford no safety and no security in this period when the whole claim of life in matter is being exposed. prior to its annihilation. This is why this century appears to be so dangerous when reckoned in the scale of sense testimony.

“Security . . . is found only in divine Science.”

“In our age Christianity [not mere religion] is again demonstrating the power of divine Principle” as Jesus taught it over nineteen centuries ago.

This paragraph illustrates once more the nature of scientific translation: the passing of so-called pleasures and pains of sense with the burial of error, and the resurrection to spiritual life.

“Signs following” (M.H.) “In the sacred sanctuary of Truth . . .” Observe the parallel C/R in Vol. I p. 14 and 15 to “Spiritual sanctuary” (M.H.) and TRUTH/Truth.

of any sort. Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

In the midst of imperfection, perfection is seen and acknowledged only by degrees. The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth, — not even “the Son but the Father;” but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won.

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, — the sign material, — how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them. To reveal this truth was our Master’s mission to all mankind, including the hearts which rejected him.

When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick. The counter fact relative to any disease is required to cure it. The utterance of truth is designed to rebuke and destroy error. Why should truth not be efficient in sickness, which is solely the result of inharmony?

1 Science  
(contd.)3 Profession  
and proof12 Perfection  
gained  
slowly18 Christ's  
mission27 Efficacy  
of truth

Love This first section of FOOTSTEPS OF TRUTH closes on the note of progress and proof—both depending on divine law accepted, understood and fulfilled. “Profession and proof” (M.H.) Science

Perfection—“the order of celestial being”—“is seen and acknowledged only by degrees”. And the final outcome is not even with the Son but the Father. “Perfection gained slowly” (M.H.)

It is only in this context—the context of the ages—that we recognise the grandeur of Christ Jesus’ mission: all that he demonstrated for the well-being and final emergence of mankind from darkness into light through these descending and ascending footsteps of truth.

As the text matures in the understanding it will be seen with increasing clarity how Soul, Spirit, Mind complete the office of scientific translation to make possible the ascending footsteps of mankind through Mind, Spirit, Soul in their Genesis order. Hence the interweaving of these two sequences in the text.

**MIND** 1 Spiritual draughts heal, while material lotions interfere **WORD**  
 with truth, even as ritualism and creed hamper spirit- **Word**  
 3 uality. If we trust matter, we distrust Spirit.

Whatever inspires with wisdom, Truth, or Love — be  
 it song, sermon, or Science — blesses the human family  
 6 **Crumbs of** with crumbs of comfort from Christ's table,  
     **comfort** feeding the hungry and giving living waters to  
 the thirsty.

9 We should become more familiar with good than with  
 evil, and guard against false beliefs as watchfully as we  
 bar our doors against the approach of thieves  
 12 **Hospitality** and murderers. We should love our enemies  
     **to health** and help them on the basis of the Golden  
     **and good** Rule; but avoid casting pearls before those who trample

15 them under foot, thereby robbing both themselves and  
 others.

If mortals would keep proper ward over mortal mind, **Christ**  
 18 the brood of evils which infest it would be cleared out.

**Cleansing** We must begin with this so-called mind and  
     **the mind** empty it of sin and sickness, or sin and sick-  
 21 ness will never cease. The present codes of human  
 systems disappoint the weary searcher after a divine  
 theology, adequate to the right education of human  
 24 thought.

Sin and disease must be thought before they can be  
 manifested. You must control evil thoughts in the first  
 27 instance, or they will control you in the second. Jesus  
 declared that to look with desire on forbidden objects was  
 to break a moral precept. He laid great stress on the  
 30 action of the human mind, unseen to the senses.

Evil thoughts and aims reach no farther and do no more  
 harm than one's belief permits. Evil thoughts, lusts, and

## PART II

**MIND** Part II of the chapter is written from a standpoint designed to meet the human need—whether in the individual or in the family. **WORD**

The adaptation: “Crumbs of comfort” is a starting point for the spiritually hungry, but “spiritual draughts” and “living waters” are for the thirsty. **Word**

Observe the wisdom shown in loving our enemies “on the basis of the Golden Rule; but avoid casting pearls before those who trample them under foot . . .”

At this point the **Word** reflecting **Christ** shows the necessity for keeping “proper ward over mortal mind”, by clearing it of “the brood of evils which infest it”; by emptying it of sin and sickness, and guarding against re-entry. Note the Marginal Heading “Cleansing the mind”. **Word** reflecting **Christ** alone provides a divine theology capable of this. **Christ**

Great stress is laid upon this necessity for adequate watching—for a true self-control in the first instance to prevent recurrence.

Evil thoughts and aims can be rendered powerless through keeping one’s watch. The spurious activity of mortal mind is symbolized by “wandering pollen”. Wandering pollen and unsuspected lodgment are types of disorder, and symbols of the sin to be uncovered.

malicious purposes cannot go forth, like wandering pollen, 1  
 from one human mind to another, finding unsuspected 2  
 lodgment, if virtue and truth build a strong defence. 3  
 Better suffer a doctor infected with smallpox to attend 4  
 you than to be treated mentally by one who does not obey 5  
 the requirements of divine Science. 6

The teachers of schools and the readers in churches 7  
 should be selected with as direct reference to their 8  
 morals as to their learning or their correct Teachers' 9  
 reading. Nurseries of character should be functions  
 strongly garrisoned with virtue. School-examinations are 10  
 one-sided; it is not so much academic education, as a 11  
 moral and spiritual culture, which lifts one higher. The 12  
 pure and uplifting thoughts of the teacher, constantly 13  
 imparted to pupils, will reach higher than the heavens of 14  
 astronomy; while the debased and unscrupulous mind, 15  
 though adorned with gems of scholarly attainment, will 16  
 degrade the characters it should inform and elevate. 17  
 18

Physicians, whom the sick employ in their helplessness, 19  
 should be models of virtue. They should be wise spir- 20  
 itual guides to health and hope. To the trem- Physicians' 21  
 blers on the brink of death, who understand privilege  
 not the divine Truth which is Life and perpetuates being, 22  
 physicians should be able to teach it. Then when the soul 23  
 is willing and the flesh weak, the patient's feet may be 24  
 planted on the rock Christ Jesus, the true idea of spiritual 25  
 power. 26  
 27

Clergymen, occupying the watchtowers of the world, 28  
 should uplift the standard of Truth. They should so raise 29  
 their hearers spiritually, that their listeners Clergymen's 30  
 will love to grapple with a new, right idea duty  
 and broaden their concepts. Love of Christianity, rather

The Word reflecting Christianity is shown forth in referring to the responsibilities of teachers in schools and readers in churches. A moral and spiritual culture is a prime necessity in every department of education. Christianity

“The pure and uplifting thoughts of the teacher . . . will reach higher than the heavens of astronomy”—a wonderful symbol to illustrate the advance beyond matter! “Teachers’ functions” (M.H.)

Likewise with physicians: they “should be models of virtue . . . wise spiritual guides to health and hope”. “Physicians’ privilege” (M.H.)

“Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth.” This is a great responsibility. “Clergymen’s duty” (M.H.)

Compare the above Marginal Headings.

1 than love of popularity, should stimulate clerical labor  
and progress. Truth should emanate from the pulpit,  
3 but never be strangled there. A special privilege is vested  
in the ministry. How shall it be used? Sacredly, in the  
interests of humanity, not of sect.

6 Is it not professional reputation and emolument rather  
than the dignity of God's laws, which many leaders seek?  
Do not inferior motives induce the infuriated attacks on  
9 individuals, who reiterate Christ's teachings in support  
of his proof by example that the divine Mind heals sick-  
ness as well as sin?

12 A mother is the strongest educator, either for or Science  
against crime. Her thoughts form the embryo of an-  
other mortal mind, and unconsciously mould  
15 <sup>A mother's responsibility</sup> it, either after a model odious to herself or  
through divine influence, "according to the pattern  
showed to thee in the mount." Hence the importance  
18 of Christian Science, from which we learn of the one  
Mind and of the availability of good as the remedy for  
every woe.

21 Children should obey their parents; insubordination  
is an evil, blighting the buddings of self-government.

24 <sup>Children's tractability</sup> Parents should teach their children at the  
earliest possible period the truths of health  
and holiness. Children are more tractable than adults,  
and learn more readily to love the simple verities that will  
27 make them happy and good.

Jesus loved little children because of their freedom  
from wrong and their receptiveness of right. While  
30 age is halting between two opinions or battling with  
false beliefs, youth makes easy and rapid strides towards  
Truth.



The universal nature of Christianity shines through the text. "A special privilege is vested in the ministry"; it is to be used in the interests of humanity, not of sect.

Note how animal magnetism would use professional reputation, emolument, inferior motives to induce infuriated attacks on a genuine, demonstrable Christianity.

"A mother is the strongest educator . . . . Her thoughts form the embryo of another mortal mind, and unconsciously mould it . . ." See reciprocal C/R 189: 25-190: 13. Science

Hence the need that her ideal shall be "according to the pattern showed to thee in the mount".

Under the Marginal Heading "Children's tractability", the text now turns to consider the moulding and guiding of the child-thought as it develops.

Observe how the child-thought learns to love "the simple verities" which form the buddings of self-government, and later enable youth to take "easy and rapid strides towards Truth".

Development and training of this nature lead to Science and self-government in contrast to the outcome of ignorance, fear and belief.

A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off with laughing eyes, she presently added, "Mamma, my finger is not a bit sore." 6

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted. 9

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available. 18

Some invalids are unwilling to know the facts or to hear about the fallacy of matter and its supposed laws. They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do more for them than they are willing to admit the only living and true God can do. Impatient at your explanation, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences. 24

**CHRIST**  
Word

Deluded  
invalids

We have further examples of the moulding of the child-thought.

Under the Marginal Heading "Soil and seed" the parents are warned against stubborn beliefs and theories choking the good seed before it has germinated in the mind of the child. Superstition is especially to be guarded against.

The text now imparts positive instruction to the parents, and teaches how to prevent error and its sufferings forming in the child.

It is the office of the Christ to uncover error. By contrast, "Deluded **CHRIST** invalids" (M.H.) so often resist the truth that would free and heal, Word and they cling a little longer to their material gods, to their belief in life and intelligence in matter, whilst one's explanation is unheard and unheeded.

- 1 Motives and acts are not rightly valued before they are understood. It is well to wait till those whom you would Christ
- 3 Patient  
waiting benefit are ready for the blessing, for Science is working changes in personal character as well as in the material universe.
- 6 To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one
- 9 to be Christian. Losing her crucifix, the Roman Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"
- 12 To fall away from Truth in times of persecution, shows Christianity
- 15 Unimproved  
opportunities chamber of wisdom there will come the warning, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try
- 18 to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe because we suffer severely from error.
- 21 Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves
- 24 all for Christ forsakes popularity and gains Christianity. Society is a foolish juror, listening only to one side of the case. Justice often comes too late to secure a verdict.
- 27 Society and  
intolerance People with mental work before them have no time for gossip about false law or testimony.
- 30 To reconstruct timid justice and place the fact above the falsehood, is the work of time.
- The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, — the

Again we are shown the need for wisdom and patience, “for Science is working changes in personal character as well as in the material universe”. These changes are all part of the great office of the Christ—scientific translation; and the rate of change is increasing constantly. Christ

To obey the Scriptural command and to incur society’s frown is not to lose Christianity, but more often to gain it.

Christ reflecting Christianity now appears in the text. We never fall away from Truth if we understand Truth. The following lines illustrate this: Christianity

“claim the benefits of an experience we have not made our own . . .”	}	These are
“try to reap the harvest we have not sown . . .”		forms of
“enter unlawfully into the labour of others”.		mental stealing

“He who leaves all for Christ forsakes popularity and gains Christianity.” “People with mental work before them have no time for gossip . . .” “The cross is the central emblem of history . . .”

These few quotations illustrate the nature of Christ reflecting Christianity—the Christianity that demands demonstration in the first place and becomes self-demonstrating as we advance.

demonstration by which sin and sickness are destroyed. 1  
 The sects, which endured the lash of their predecessors,  
 in their turn lay it upon those who are in advance of 3  
 creeds.

Take away wealth, fame, and social organizations,  
 which weigh not one jot in the balance of God, and we 6  
 get clearer views of Principle. Break up Right views  
of humanity  
 cliques, level wealth with honesty, let worth  
 be judged according to wisdom, and we get better views 9  
 of humanity.

The wicked man is not the ruler of his upright  
 neighbor. Let it be understood that success in error is 12  
 defeat in Truth. The watchword of Christian Science  
 is Scriptural: "Let the wicked forsake his way, and the  
 unrighteous man his thoughts." 15

To ascertain our progress, we must learn where our Science  
 affections are placed and whom we acknowledge and  
 obey as God. If divine Love is becoming Standpoint 18  
revealed  
 nearer, dearer, and more real to us, matter is  
 then submitting to Spirit. The objects we pursue and  
 the spirit we manifest reveal our standpoint, and show 21  
 what we are winning.

Mortal mind is the acknowledged seat of human mo-  
 tives. It forms material concepts and produces every 24  
 discordant action of the body. If action pro- Antagonistic  
sources  
 ceeds from the divine Mind, action is harmo-  
 nious. If it comes from erring mortal mind, it is discord- 27  
 ant and ends in sin, sickness, death. Those two opposite  
 sources never mingle in fount or stream. The perfect  
 Mind sends forth perfection, for God is Mind. Imper- 30  
 fect mortal mind sends forth its own resemblances, of  
 which the wise man said, "All is vanity."

In "Right views of humanity" (M.H.) and its accompanying text the balance or scale appears once more as symbol in reckoning true values.

The watchword of Scripture reappears to accent and to facilitate scientific translation.

For a true assessment and interpretation and "to ascertain our progress" we must put first things first. This requires obedience and a true self-knowledge. It is thus a new standard is revealed: "divine Love is becoming nearer, dearer, and more real to us", and "matter is then submitting to Spirit"—a further example of the scientific translation which pervades the whole chapter and which must be understood in order to be demonstrated. "Standpoint revealed" (M.H.)

Two antagonistic sources of action :

Mortal mind—a negation—from which proceeds all discord;

Divine Mind from which proceeds all harmonious action.

These two opposite sources never mingle in fount or stream. The former is evanescent—diminishing to zero. The latter constitutes the perfection of harmonious being. They illustrate the two aspects of one scientific translation.

**SPIRIT** 1 Nature voices natural, spiritual law and divine Love, **CHRIST-  
IANITY**  
but human belief misinterprets nature. Arctic regions, **Word**  
3 Some lessons  
from nature sunny tropics, giant hills, winged winds,  
mighty billows, verdant vales, festive flowers,  
and glorious heavens, — all point to Mind, the spiritual  
6 intelligence they reflect. The floral apostles are hiero-  
glyphs of Deity. Suns and planets teach grand lessons.  
The stars make night beautiful, and the leaflet turns nat-  
9 urally towards the light.

In the order of Science, in which the Principle is above  
what it reflects, all is one grand concord. Change this  
12 Perpetual  
mótion statement, suppose Mind to be governed by  
matter or Soul in body, and you lose the key-  
note of being, and there is continual discord. Mind is  
15 perpetual motion. Its symbol is the sphere. The rota-  
tions and revolutions of the universe of Mind go on  
eternally.

18 Mortals move onward towards good or evil as time  
glides on. If mortals are not progressive, past failures  
will be repeated until all wrong work is ef-  
21 Progress  
demanded faced or rectified. If at present satisfied with  
wrong-doing, we must learn to loathe it. If at present  
content with idleness, we must become dissatisfied with  
24 it. Remember that mankind must sooner or later, either  
by suffering or by Science, be convinced of the error that  
is to be overcome.

27 In trying to undo the errors of sense one must pay fully  
and fairly the utmost farthing, until all error is finally  
brought into subjection to Truth. The divine method  
30 of paying sin's wages involves unwinding one's snarls,  
and learning from experience how to divide between sense  
and Soul.



SPIRIT

There is now a complete change of subject. These many manifestations of nature “all *point* to Mind.” Their range of diversity is infinite, and the divine order obtains throughout.

In this divine order perfection is the rule and “the Principle is above what it reflects”: *above*, that is, spiritually. If this were not so, and Principle were *in* idea or Soul *in* body the harmony of being would be lost. (My italics.)

CHRIST-  
IANITY  
Word

“In the order of Science . . . all is one grand concord.”

Being is never inert. “Mind is perpetual motion”, but this omni-action is always within the framework of divine law and order—the Word or Logos. “The rotations and revolutions of the universe of Mind” constitute an eternal progression. “Perpetual motion” (M.H.)

The mortal picture based on sense-testimony is the counterfeit of this divine omni-action and its calculus.

The Marginal Heading “Progress demanded” and its accompanying text prepares thought for the abandoning of sense testimony, in order that scientific translation may function normally. This ideal demands work—the rectification of old errors and their effacement, paying sin’s wages, unwinding one’s snarls, and so on—all requirements of a demonstrable Christianity.

“Whom the Lord loveth He chasteneth.” He, who <sup>1</sup> Word (contd.) knows God’s will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who <sup>3</sup> refuses obedience to God, is chastened by Love.

Sensual treasures are laid up “where moth and rust doth corrupt.” Mortality is their doom. Sin breaks in <sup>6</sup> upon them, and carries off their fleeting joys. The doom of sin The sensualist’s affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, <sup>9</sup> hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin! <sup>12</sup>

The Bible teaches transformation of the body by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no <sup>15</sup> more for mortals than can moonbeams to melt Spirit transforms a river of ice. The error of the ages is preaching without practice. <sup>18</sup>

The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin. Our Master said, “If ye love me, keep <sup>21</sup> my commandments.”

One’s aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness. We <sup>24</sup> should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity. The baptism of Spirit, washing the body of all <sup>27</sup> the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration. <sup>30</sup>

It is “easier for a camel to go through the eye of a needle,” than for sinful beliefs to enter the kingdom of

The text now foreshadows “The doom of sin” (M.H.) The paragraph is a searching indictment of sensuality and its associated errors. <sup>Word</sup>  
<sub>(contd.)</sub>  
“Stripped of its coverings, what a mocking spectacle is sin”.

“Spirit transforms” (M.H.) The transformation of body is founded on a change of base—from matter to Spirit. It begins with new birth and baptism in Spirit; it rises beyond faith “to reach the Horeb heights where God is revealed”. It culminates in transfiguration, the exaltation of identity beyond matter. Jesus “was transfigured before them”. Accepting this baptism, we are “*approaching* spiritual life and its demonstration”. (My italics.)

1 heaven, eternal harmony. Through repentance, spiritual  
 baptism, and regeneration, mortals put off their material  
 3 <sup>Spiritual</sup> beliefs and false individuality. It is only  
<sup>baptism</sup> question of time when "they shall all know  
 Me [God], from the least of them unto the greatest."  
 6 Denial of the claims of matter is a great step towards  
 the joys of Spirit, towards human freedom and the final  
 triumph over the body.

**SOUL** 9 There is but one way to heaven, harmony, and Christ <sup>Christ</sup>  
 in divine Science shows us this way. It is to know no  
 other reality — to have no other conscio-  
 12 <sup>The one</sup> ness of life — than good, God and His reflec-  
<sup>only way</sup> tion, and to rise superior to the so-called pain and pleasure  
 of the senses.

15 Self-love is more opaque than a solid body. In pa-  
 tient obedience to a patient God, let us labor to dis-  
 solve with the universal solvent of Love the adamant  
 18 of error, — self-will, self-justification, and self-love, —  
 which wars against spirituality and is the law of sin  
 and death.

**PRINCIPLE** 21 The vesture of Life is Truth. According to the Bible,  
 the facts of being are commonly misconstrued, for it is  
 written: "They parted my raiment among  
 24 <sup>Divided</sup> them, and for my vesture they did cast lots."  
<sup>vestments</sup> The divine Science of man is woven into one web of  
 consistency without seam or rent. Mere speculation or  
 27 superstition appropriates no part of the divine vesture,  
 while inspiration restores every part of the Christly gar-  
 ment of righteousness.

30 The finger-posts of divine Science show the way our  
 Master trod, and require of Christians the proof which  
 he gave, instead of mere profession. We may hide

“Spiritual baptism” (M.H.) includes repentance and regeneration in order to lay off the mortal concept; also denial of the claims of matter—“a great step towards the joys of Spirit, towards human freedom and the final triumph over the body”.

**SOUL** Based on Jesus’ words, “I am the way . . .” the Christ-tone reappears Christ in the text as “The one only way” (M.H.), and to “rise superior to the so-called pain and pleasure of the senses”.

The opposite way— “the law of sin and death”—is uncovered through the inverse elements of “self-will, self-justification, and self-love”.

The “universal solvent of Love” alone can dissolve this “adamant of error” in God’s own way and meet the claim of sin.

**PRINCIPLE** The root-error is now uncovered through the New Testament symbol of *vesture* which is parted and subject to the casting of lots—indicating division and chance; whereas “The divine Science of man is woven into one web of consistency without seam or rent”. Speculation and superstition are “no part of the divine vesture”. M.H. “Divided vestments”.

The finger-posts of divine Science show the way and lead naturally to demonstration and proof.

spiritual ignorance from the world, but we can never  
succeed in the Science and demonstration of spiritual  
good through ignorance or hypocrisy. 1 3

The divine Love, which made harmless the poisonous  
viper, which delivered men from the boiling oil, from  
the fiery furnace, from the jaws of the lion,  
can heal the sick in every age and triumph  
over sin and death. It crowned the demon-  
strations of Jesus with unsurpassed power and love. But 9  
the same "Mind . . . which was also in Christ Jesus"  
must always accompany the letter of Science in order to  
confirm and repeat the ancient demonstrations of prophets 12  
and apostles. That those wonders are not more com-  
monly repeated to-day, arises not so much from lack of  
desire as from lack of spiritual growth. 15

The clay cannot reply to the potter. The head, heart,  
lungs, and limbs do not inform us that they are dizzy,  
diseased, consumptive, or lame. If this in-  
formation is conveyed, mortal mind conveys  
it. Neither immortal and unerring Mind nor matter,  
the inanimate substratum of mortal mind, can carry 21  
on such telegraphy; for God is "of purer eyes than  
to behold evil," and matter has neither intelligence nor  
sensation. 24

Truth has no consciousness of error. Love has no  
sense of hatred. Life has no partnership  
with death. Truth, Life, and Love are a law  
of annihilation to everything unlike themselves, because  
they declare nothing except God. 27

**LIFE**      Sickness, sin, and death are not the fruits of Life. 30 **Christianity**  
They are inharmonies which Truth destroys. Perfection  
does not animate imperfection. Inasmuch as God is

“Ancient and modern miracles” (M.H.) support Christianity reflecting the Christ. But observe the note of warning in lines 13-15: “That those wonders are not more commonly repeated today, arises not so much from lack of desire as from lack of spiritual growth”. The many distractions of physical sense are often used to obstruct spiritual growth and development.

Matter has no power to communicate error independently. Mortal mind alone would convey or imprint its own beliefs upon its own “inanimate substratum”—its own subjective state or condition. This is the key to intelligent analysis and uncovering of error in any situation—in every problem; and prepares the way for the “Annihilation of error” (M.H.)

This annihilation is built around Truth, Life, Love (and their respective qualities) constituting law in the individual consciousness through Christ in absolute Science.

**LIFE** As perfection is the ideal of Christ and of identity in the divine likeness, it follows that perfection is the ideal of Life and of all Christianity

1 good and the fount of all being, He does not produce  
 moral or physical deformity; therefore such deformity is  
 3 not real, but is illusion, the mirage of error.  
 Deformity  
 and  
 perfection  
 Divine Science reveals these grand facts. On  
 their basis Jesus demonstrated Life, never  
 6 fearing nor obeying error in any form.

Christianity  
(contd.)

If we were to derive all our conceptions of man from  
 what is seen between the cradle and the grave, happi-  
 9 ness and goodness would have no abiding-place in man,  
 and the worms would rob him of the flesh; but Paul  
 writes: "The law of the Spirit of life in Christ Jesus hath  
 12 made me free from the law of sin and death."

Man undergoing birth, maturity, and decay is like the  
 beasts and vegetables, — subject to laws of decay. If  
 15 man were dust in his earliest stage of exist-  
 Man never  
 less than  
 man  
 ence, we might admit the hypothesis that he  
 returns eventually to his primitive condition;  
 18 but man was never more nor less than man.

If man flickers out in death or springs from matter into  
 being, there must be an instant when God is without His  
 21 entire manifestation, — when there is no full reflection  
 of the infinite Mind.

Man in Science is neither young nor old. He has  
 24 neither birth nor death. He is not a beast, a vegetable,  
 nor a migratory mind. He does not pass from  
 matter to Mind, from the mortal to the im-  
 27 mortal, from evil to good, or from good to evil. Such  
 admissions cast us headlong into darkness and dogma.  
 Even Shakespeare's poetry pictures age as infancy, as  
 30 helplessness and decadence, instead of assigning to man  
 the everlasting grandeur and immortality of development,  
 power, and prestige.



relationship in Christianity. Because this ideal is coincident with divine law it is on this account that mortals can claim freedom and immunity from all forms of moral or physical deformity. (See M.H.)

Christianity  
(contd.)

Man in the divine likeness—as reflex image—cannot be subject to a time-cycle based on matter and involving birth, maturity, decay. Such a time-cycle is a postulate of the Adam dream—the sin that constitutes the sinner, and is not a factor of real being. (See M.H.)

Hence “Man [is] not evolved” (M.H.) As reflex image he has assigned to him from his Maker “the everlasting grandeur and immortality of development, power, and prestige”. Such a phrase as this gives a hint of what is implied by “the divine infinite calculus” when it is understood as the Science of infinite progression.

The error of thinking that we are growing old, and the 1 **Christianity**  
 benefits of destroying that illusion, are illustrated in a (contd.)  
 sketch from the history of an English woman, published 3  
 in the London medical magazine called The Lancet.

Disappointed in love in her early years, she became  
 insane and lost all account of time. Believing that she 6  
 was still living in the same hour which parted <sup>Perpetual</sup>  
 her from her lover, taking no note of years, <sup>youth</sup>  
 she stood daily before the window watching for her 9  
 lover's coming. In this mental state she remained young.  
 Having no consciousness of time, she literally grew no  
 older. Some American travellers saw her when she was 12  
 seventy-four, and supposed her to be a young woman.  
 She had no care-lined face, no wrinkles nor gray hair, but  
 youth sat gently on cheek and brow. Asked to guess her 15  
 age, those unacquainted with her history conjectured that  
 she must be under twenty.

This instance of youth preserved furnishes a useful 18  
 hint, upon which a Franklin might work with more cer-  
 tainty than when he coaxed the enamoured lightning  
 from the clouds. Years had not made her old, because 21  
 she had taken no cognizance of passing time nor thought  
 of herself as growing old. The bodily results of her belief  
 that she was young manifested the influence of such a be- 24  
 lief. She could not age while believing herself young, for  
 the mental state governed the physical.

Impossibilities never occur. One instance like the 27  
 foregoing proves it possible to be young at seventy-four;  
 and the primary of that illustration makes it plain that  
 decrepitude is not according to law, nor is it a necessity of 30  
 nature, but an illusion.

The infinite never began nor will it ever end. Mind

The text throughout p. 245 deals specifically with this time-factor: it shows “that decrepitude is not according to law, nor is it a necessity of nature, but an illusion”.

Christianity  
(contd.)

Nevertheless, the problem of the time-factor or passage of time requires the close attention of every student.

1 and its formations can never be annihilated. Man is not  
 a pendulum, swinging between evil and good, joy and  
 3 <sup>Man</sup> sorrow, sickness and health, life and death.  
     <sup>reflects God</sup> Life and its faculties are not measured by  
 calendars. The perfect and immortal are the eternal  
 6 likeness of their Maker. Man is by no means a material  
 germ rising from the imperfect and endeavoring to reach  
 Spirit above his origin. The stream rises no higher than  
 9 its source.

The measurement of life by solar years robs youth and  
 gives ugliness to age. The radiant sun of virtue and truth  
 12 coexists with being. Manhood is its eternal noon, un-  
 dimmed by a declining sun. As the physical and mate-  
 rial, the transient sense of beauty fades, the radiance of  
 15 Spirit should dawn upon the enraptured sense with bright  
 and imperishable glories.

Never record ages. Chronological data are no part  
 18 of the vast forever. Time-tables of birth and death are  
     <sup>Undesirable</sup> so many conspiracies against manhood and  
     <sup>records</sup> womanhood. Except for the error of meas-  
 21 uring and limiting all that is good and beautiful, man  
 would enjoy more than threescore years and ten and  
 still maintain his vigor, freshness, and promise. Man,  
 24 governed by immortal Mind, is always beautiful and  
 grand. Each succeeding year unfolds wisdom, beauty,  
 and holiness.

27 Life is eternal. We should find this out, and begin the  
 demonstration thereof. Life and goodness are immortal.  
     <sup>True life</sup> Let us then shape our views of existence into  
     <sup>eternal</sup> loveliness, freshness, and continuity, rather  
 30 than into age and blight.

Acute and chronic beliefs reproduce their own types.

The infinite has neither beginning nor end, since it is outside matter and magnetism and has no time-factor. It is self-existent and self-expressed outside of time, and man co-exists with the Divine Being in its eternal progression. Herein there is no pendulum-swing.

Observe how this is coupled with scientific translation: "Manhood is its eternal noon [true being], undimmed by a declining sun. As the physical and material, the transient sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense with bright and imperishable glories". Man pre-existent, co-existent and co-eternal!

The remainder of p. 246 is devoted to eliminating this time-factor. Refer to Glossary p. 595:17 for the expanded statement on time, and observe how the definition closes on the note of scientific translation: "until the mortal disappears and spiritual perfection appears".

The Divine Being as Life is eternal. Equally, "True life [is] eternal" (M.H.) Life as noumenon and phenomenon is eternal, since Principle and its idea is one Being.

Hence divine law shapes "our views of existence into loveliness, freshness, and continuity, rather than into age and blight"—a further example of scientific translation.

The acute belief of physical life comes on at a remote 1  
period, and is not so disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, 3  
sight and teeth. A woman of eighty-five, whom I knew,  
had a return of sight. Another woman at  
ninety had new teeth, incisors, cuspids, bi- Eyes  
and teeth  
renewed 6  
cuspids, and one molar. One man at sixty  
had retained his full set of upper and lower teeth without  
a decaying cavity. 9

Beauty, as well as truth, is eternal; but the beauty  
of material things passes away, fading and fleeting as  
mortal belief. Custom, education, and fashion Eternal  
beauty 12  
form the transient standards of mortals. Im-  
mortality, exempt from age or decay, has a glory of its  
own, — the radiance of Soul. Immortal men and women 15  
are models of spiritual sense, drawn by perfect Mind  
and reflecting those higher conceptions of loveliness  
which transcend all material sense. 18

Comeliness and grace are independent of matter. Be-  
ing possesses its qualities before they are perceived hu-  
manly. Beauty is a thing of life, which The divine  
loveliness 21  
dwells forever in the eternal Mind and re-  
flects the charms of His goodness in expression, form,  
outline, and color. It is Love which paints the petal 24  
with myriad hues, glances in the warm sunbeam, arches  
the cloud with the bow of beauty, blazons the night with  
starry gems, and covers earth with loveliness. 27

The embellishments of the person are poor substitutes  
for the charms of being, shining resplendent and eternal  
over age and decay. 30

The recipe for beauty is to have less illusion and  
more Soul, to retreat from the belief of pain or pleasure

Both acute and chronic beliefs are now considered. They reproduce their own types through false law and are an imposition.

The *acute* belief of physical life may involve crisis or crises as the rate of change based on scientific translation accelerates. The *chronic* belief involves the time-factor to a greater degree, and is more inert: this is why it is more disastrous.

“Eternal beauty” is the Marginal Heading. In divine being there is no time factor and therefore we can no more lose our consciousness of beauty than we can lose immortality as one of the great facts of being.

Beauty, comeliness and grace are imperishable and characterize the whole range of being throughout the divine order.

Marginal Heading “The divine loveliness”.

The text now shows how beauty and its accompanying graces may be attained in human experience and retained.

“Less illusion and more Soul” illustrates this and is a further ex- Science ample of how scientific translation may be felt.

1 in the body into the unchanging calm and glorious freedom of spiritual harmony.

3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less

6 <sup>Love's</sup> <sup>endowment</sup> than beautiful. Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness

9 or gloom. Immortal Mind feeds the body with supernal

freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each

day brings to a nearer tomb.

12 The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors,

15 <sup>Mental</sup> <sup>sculpture</sup> working at various forms, moulding and chiseling thought. What is the model before mortal

mind? Is it imperfection, joy, sorrow, sin, suffering?

18 Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious

sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding

21 it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-

24 work, and adopt into your experience the angular outline and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect

27 <sup>Perfect</sup> <sup>models</sup> models in thought and look at them continually, or we shall never carve them out in grand and

noble lives. Let unselfishness, goodness, mercy, justice,

30 health, holiness, love — the kingdom of heaven — reign

within us, and sin, disease, and death will diminish until they finally disappear.



“Love’s endowment” (M.H.) is always ready awaiting acceptance into human experience, in order that translation may begin from that moment and expand beyond the time-cycle.

The sculptor and his sculpture are now used to illustrate further this great office of scientific translation.

The first of two paragraphs (12-24) illustrates the nature of mental sculpture based on the first degree of mortal mind (p. 115).

Now follows the second, the remedy (25-32): how to form perfect models in thought that we may carve them out in grand and noble lives. Note the M.H. in both paragraphs.

As this takes place the negative elements diminish and disappear, and the qualities constituting harmony and reality alone remain.

Let us accept Science, relinquish all theories based on 1 **SCIENCE**  
 sense-testimony, give up imperfect models and illusive **Word**  
 ideals; and so let us have one God, one Mind, and that 3  
 one perfect, producing His own models of excellence.

Let the "male and female" of God's creating appear.  
 Let us feel the divine energy of Spirit, bringing us into 6  
 newness of life and recognizing no mortal nor **Renewed**  
 material power as able to destroy. Let us re- **selfhood**  
 joice that we are subject to the divine "powers that be." 9  
 Such is the true Science of being. Any other theory of  
 Life, or God, is delusive and mythological.

Mind is not the author of matter, and the creator of 12  
 ideas is not the creator of illusions. Either there is no  
 omnipotence, or omnipotence is the only power. God is  
 the infinite, and infinity never began, will never end, and 15  
 includes nothing unlike God. Whence then is soulless  
 matter?

Life is, like Christ, "the same yesterday, and to-day, 18  
 and forever." Organization and time have nothing to do  
 with Life. You say, "I dreamed last night."  
 What a mistake is that! The I is Spirit. God **Illusive**  
 never slumbers, and His likeness never dreams. **dreams** 21  
 Mortals  
 are the Adam dreamers.

Sleep and apathy are phases of the dream that life, sub- 24  
 stance, and intelligence are material. The mortal night-  
 dream is sometimes nearer the fact of being than are the  
 thoughts of mortals when awake. The night-dream has 27  
 less matter as its accompaniment. It throws off some  
 material fetters. It falls short of the skies, but makes its  
 mundane flights quite ethereal. 30

Man is the reflection of Soul. He is the direct oppo-  
 site of material sensation, and there is but one Ego. We

With this acceptance of Science and the relinquishment of all false theories comes "Renewed selfhood" (M.H.); the "male and female" of God's creating and "the divine energy of Spirit" become the normal status of man and real being. SCIENCE  
Word

Gradually the text is bringing us to the recognition of the allness of Mind, Spirit—Spirit as the only Life in whom there is no matter. Organisation and time, if accepted in mortal thought have to postulate matter as their first necessity.

"The I is Spirit"—the only Ego or Divine Being who includes within Itself its own creation—the sum of all identity. Without identification, this divine Being, Life or Soul would have no evidence of its own self-existence. Hence within the divine Ego, self-existence and self-expression through reflection are reciprocally indispensable to each other.

"Sleep and apathy are phases of the dream that life, substance, and intelligence are material"—the dream which has already postulated matter as prime substance. From this error comes the multiplication that would counterfeit and simulate creation on a material basis, until

- 1 run into error when we divide Soul into souls, multiply <sup>Word</sup>  
 Mind into minds and suppose error to be mind, then mind <sup>(contd.)</sup>
- 3 <sup>Philosophical</sup> <sup>blunders</sup> to be in matter and matter to be a lawgiver,  
 unintelligence to act like intelligence, and mor-  
 tality to be the matrix of immortality.
- 6 Mortal existence is a dream; mortal existence has no  
 real entity, but saith "It is I." Spirit is the Ego which
- 9 <sup>Spirit the</sup> <sup>one Ego</sup> never dreams, but understands all things;  
 which never errs, and is ever conscious; which  
 never believes, but knows; which is never born and  
 never dies. Spiritual man is the likeness of this Ego.
- 12 Man is not God, but like a ray of light which comes from  
 the sun, man, the outcome of God, reflects God.

Mortal body and mind are one, and that one is called

15 man; but a mortal is not man, for man is immortal. A  
<sup>Mortal exist-</sup> <sup>ence a dream</sup> mortal may be weary or pained, enjoy or suffer,  
 according to the dream he entertains in sleep.

18 When that dream vanishes, the mortal finds himself  
 experiencing none of these dream-sensations. To the  
 observer, the body lies listless, undisturbed, and sensa-  
 21 tionless, and the mind seems to be absent.

Now I ask, Is there any more reality in the waking  
 dream of mortal existence than in the sleeping dream?

24 There cannot be, since whatever appears to be a mortal  
 man is a mortal dream. Take away the mortal mind,  
 and matter has no more sense as a man than it has as  
 27 a tree. But the spiritual, real man is immortal.

Upon this stage of existence goes on the dance of mortal  
 mind. Mortal thoughts chase one another like snowflakes,  
 30 and drift to the ground. Science reveals Life as not being  
 at the mercy of death, nor will Science admit that happi-  
 ness is ever the sport of circumstance.

finally mortality (inseparable from matter) would claim “to be the matrix of immortality”. Note “Philosophical blunders” (M.H.)

Word  
(contd.)

“Spirit the one Ego” is the Marginal Heading. The acceptance and spiritual understanding of this one Ego with all that it embraces as the substance of its own being is vital. It is the key to the reality of being; also the key that unlocks the mystery of dualism and frees human consciousness from the dream-experience of physical sense, wherever matter has been accepted as the substance of the universe.

So vital is this that the whole of p. 250 is devoted to its elucidation. “Mortal existence a dream” (M.H.)

Error is not real, hence it is not more imperative 1 Christ  
 as it hastens towards self-destruction. The so-called  
 belief of mortal mind apparent as an abscess Error 3  
 should not grow more painful before it suppu- self-destroyed  
 rates, neither should a fever become more severe before  
 it ends. 6

Fright is so great at certain stages of mortal belief  
 as to drive belief into new paths. In the illusion of  
 death, mortals wake to the knowledge of two Illusion 9  
 facts: (1) that they are not dead; (2) that of death  
 they have but passed the portals of a new belief. Truth  
 works out the nothingness of error in just these ways. 12  
 Sickness, as well as sin, is an error that Christ, Truth,  
 alone can destroy.

**TRUTH** We must learn how mankind govern the body, — 15  
 whether through faith in hygiene, in drugs, or in will-  
 power. We should learn whether they govern  
 the body through a belief in the necessity of Mortal 18  
 sickness and death, sin and pardon, or govern mind's  
 it from the higher understanding that the divine Mind disappearance  
 makes perfect, acts upon the so-called human mind 21  
 through truth, leads the human mind to relinquish all  
 error, to find the divine Mind to be the only Mind,  
 and the healer of sin, disease, death. This process of 24  
 higher spiritual understanding improves mankind until  
 error disappears, and nothing is left which deserves to  
 perish or to be punished. 27

Ignorance, like intentional wrong, is not Science.  
 Ignorance must be seen and corrected before we can at-  
 tain harmony. Inharmonious beliefs, which Spiritual 30  
 rob Mind, calling it matter, and deify their ignorance  
 own notions, imprison themselves in what they create.

The uncovering of error continues as shown in the following Marginal Headings:— Christ

“Error self-destroyed”

“Illusion of death”

“Mortal mind’s disappearance”

“Spiritual ignorance”

“Eternal man recognised”

We behold dream and dreamer as one counterfeit.

Error should diminish in pain and appearance as it eliminates and becomes evanescent.

In passing the portals of a new belief, fear of death should diminish rather than increase. “Yea, though I walk through the valley of the shadow of death, I will fear no evil”. (Ps. 23.)

#### TRUTH

The paragraph (lines 15-27) is concerned with the control of body—whether through dependence on matter and theological belief or “from the higher understanding that the divine Mind makes perfect, . . .” “This process of higher spiritual understanding improves mankind until error disappears, and nothing is left which deserves to perish or to be punished”.

“Ignorance must be seen and corrected . . .” “Inharmonious beliefs, which rob Mind, calling it matter . . .” *Calling it matter*: matter is seen here to be a wilful misapprehension of Mind, in that these beliefs “deify their own notions [and] imprison themselves in what they create”.

1 They are at war with Science, and as our Master said,  
 “If a kingdom be divided against itself, that kingdom  
 3 cannot stand.”

Human ignorance of Mind and of the recuperative  
 energies of Truth occasions the only skepticism regard-  
 6 ing the pathology and theology of Christian Science.

When false human beliefs learn even a little of their  
 own falsity, they begin to disappear. A knowledge of  
 9 <sup>Eternal man</sup> error and of its operations must precede that  
     <sup>recognized</sup> understanding of Truth which destroys error,  
 until the entire mortal, material error finally disappears,  
 12 and the eternal verity, man created by and of Spirit,  
 is understood and recognized as the true likeness of his  
 Maker.

LOVE 15 The false evidence of material sense contrasts strikingly Christianity  
 with the testimony of Spirit. Material sense lifts its voice  
 with the arrogance of reality and says:

18 I am wholly dishonest, and no man knoweth it. I can  
 cheat, lie, commit adultery, rob, murder, and I elude  
 detection by smooth-tongued villainy. Ani-  
 21 <sup>Testimony</sup> mal in propensity, deceitful in sentiment,  
     <sup>of sense</sup> fraudulent in purpose, I mean to make my short span  
 of life one gala day. What a nice thing is sin! How  
 24 sin succeeds, where the good purpose waits! The world  
 is my kingdom. I am enthroned in the gorgeousness  
 of matter. But a touch, an accident, the law of God,  
 27 may at any moment annihilate my peace, for all my  
 fancied joys are fatal. Like bursting lava, I expand but  
 to my own despair, and shine with the resplendency of  
 30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my



A genuine self-knowledge is the starting point for all real progress. This in turn expands to a “knowledge of error and of its operations . . .” preceeding “that understanding of Truth which destroys error, . . .” and man “is understood and recognized as the true likeness of his Maker”.

**LOVE** Two important paragraphs now follow in contrast to illustrate the self-destroying egotism of physical sense and the divine egoism of Spirit, Soul, Mind as they constitute the harmony of being together with Truth, Life, Love—**THE I AM THAT I AM.** Christianity

The former, sense testimony based on animal magnetism would build itself up by a process of self-deception—adding lie to lie—until “Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire”—a supreme example of scientific uncovering and elimination.

likeness. He reflects the infinite understanding, for I am 1  
 Infinity. The beauty of holiness, the perfection of being,  
 imperishable glory, — all are Mine, for I am 3  
 God. I give immortality to man, for I am Testimony  
of Soul 3  
 Truth. I include and impart all bliss, for I am Love.  
 I give life, without beginning and without end, for I am 6  
 Life. I am supreme and give all, for I am Mind. I am  
 the substance of all, because I AM THAT I AM.

I hope, dear reader, I am leading you into the under- 9 Science  
 standing of your divine rights, your heaven-bestowed har-  
 mony, — that, as you read, you see there is no  
 cause (outside of erring, mortal, material sense Heaven-  
bestowed  
prerogative 12  
 which is not power) able to make you sick or  
 sinful; and I hope that you are conquering this false sense.  
 Knowing the falsity of so-called material sense, you can 15  
 assert your prerogative to overcome the belief in sin, dis-  
 ease, or death.

If you believe in and practise wrong knowingly, you 18  
 can at once change your course and do right. Matter can  
 make no opposition to right endeavors against  
 sin or sickness, for matter is inert, mindless. Right  
endeavor  
possible 21  
 Also, if you believe yourself diseased, you can  
 alter this wrong belief and action without hindrance from  
 the body. 24

Do not believe in any supposed necessity for sin, dis-  
 ease, or death, knowing (as you ought to know) that God  
 never requires obedience to a so-called material law, for 27  
 no such law exists. The belief in sin and death is de-  
 stroyed by the law of God, which is the law of Life in-  
 stead of death, of harmony instead of discord, of Spirit 30  
 instead of the flesh.

The divine demand, "Be ye therefore perfect," is sci-

The latter, Spirit, is self-demonstrating in terms of the harmony of being. The grandeur and spirituality of this text carries the reader, through a quickened spiritual sense, beyond the confines and limitations of matter and sense testimony to provide an insight into the reality of being that awaits man as physical sense is abandoned.

The text now leaves with the reader the “Heaven-bestowed prerogative” (M.H.) of right decision which determines his ascending footsteps of truth as they lead to perfection; and even if “you believe in and practise wrong knowingly, you can at once change your course and do right”. Observe the correlation between “your heaven-bestowed harmony” and “the human footsteps leading to perfection”. For amplification of this please refer to the opening paragraph in the Foreword to this volume. Science

1 entific, and the human footsteps leading to perfection are  
 indispensable. Individuals are consistent who, watching  
 3 and praying, can “run, and not be weary; . . .  
 Patience and final perfection walk, and not faint,” who gain good rapidly  
 and hold their position, or attain slowly and  
 6 yield not to discouragement. God requires perfection,  
 but not until the battle between Spirit and flesh is fought  
 and the victory won. To stop eating, drinking, or being  
 9 clothed materially before the spiritual facts of existence  
 are gained step by step, is not legitimate. When we wait  
 patiently on God and seek Truth righteously, He directs  
 12 our path. Imperfect mortals grasp the ultimate of spir-  
 itual perfection slowly; but to *begin* aright and to con-  
 tinue the strife of demonstrating the great problem of  
 15 being, is doing much.

During the sensual ages, absolute Christian Science  
 may not be achieved prior to the change called death,  
 18 for we have not the power to demonstrate what we do  
 not understand. But the human self must be evangel-  
 ized. This task God demands us to accept lovingly  
 21 to-day, and to abandon so fast as practical the material,  
 and to work out the spiritual which determines the out-  
 ward and actual.

24 If you venture upon the quiet surface of error and are  
 in sympathy with error, what is there to disturb the waters?  
 What is there to strip off error’s disguise?

27 If you launch your bark upon the ever-agitated but  
 healthful waters of truth, you will encounter storms.

30 The cross and crown Your good will be evil spoken of. This is the  
 cross. Take it up and bear it, for through it  
 you win and wear the crown. Pilgrim on earth, thy home  
 is heaven; stranger, thou art the guest of God.

The Marginal Heading is now "Patience and final perfection".

Science  
(contd.)

The text clearly indicates that this final perfection is not attained "until the battle between Spirit and flesh is fought and the victory won".

The intervening footsteps include a return to normality step by step where abnormal beliefs are being forsaken. *Having begun* aright, a vital point is to remain steadfast. The struggle is to hold on to Principle—until we gain the subjective sense in which we are aware of Principle holding us. The "human self must be evangelized" and "This task God demands us to accept lovingly today . . ."

Note how the chapter closes in conjunction with Chapter V. These progressive footsteps of Truth inevitably disturb the quiet surface of error in order to strip off error's disguise—the unmasking of animal magnetism.

Finally, "The cross and crown" (M.H.) This closing paragraph is transitional to a higher Christianity—Christianity in its Science.

The scientific pilgrim of today is he who is prepared to accept the Christ in its Science and therefore to reduce error (matter) to vanishing point, and so become "a stranger in a strange land", "the guest of God", opening up the realm of Spirit.

In my foreword I refer to these Footsteps of Truth as both steps of ascent and descent. The chapter in the overall design corresponds to Christ reflecting Science. In line with the matrix, through the symbolic use of the terms Soul, Spirit, Mind, the text illustrates the way in which the Christ in its Science reaches the human consciousness to provide the way of ascent through the conscious understanding of Mind, Spirit, Soul.

Consequently, we discover the text has become very subjective in that it illustrates the blending of these two concepts of *descent* and *ascent*. On this account the Genesis concept of the chapter has largely given place to this operational concept which is so adequately illustrated by the matrix.

As the text presents Christ reflecting Science we are concerned not alone with these two concepts but also with the warfare inseparable from the Christ reflecting Science as it lays the axe to the root of the "tree of knowledge of good and evil".

(The reader will recall that PHYSIOLOGY opens with reference to the fruit of this tree.)

In considering FOOTSTEPS OF TRUTH we are entering, as it were, a world of new experience as both *pilgrim and stranger*. The chapter opens with the promise that "the days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth" and the purpose of the chapter is to outline for the reader the way in which these days may be fulfilled.

The chapter falls naturally into two parts.

Part I is subjective in character in that it presents FOOTSTEPS OF TRUTH from the standpoint of Principle, and these footsteps illustrate the descent of the Christ in order to reach the human consciousness. This concept of descent is interpreted by the synonymous terms Soul, Spirit, Mind.

Part II is objective in character in that it illustrates the *ascending* footsteps which enable the student to find his identity and begin the demonstration thereof within the understanding of Mind, Spirit, Soul.

In Part I there are three leading subjects:—

- (a) the handling of belief
- (b) the scientific translation of man and the universe back into Spirit

- (c) the freeing of the human consciousness from the bondage and slavery imposed upon mankind through this tyranny of belief rooted in the physical senses.

It will be seen that in their broader contexts these three subjects lie within the province of Mind, Spirit, Soul, in order to bring man within sight of salvation.

These footsteps follow naturally and in divine order when the office of the Christ in the previous three chapters has been discerned and accepted as the Scientific Translation of Immortal Mind, and the Scientific Translation of Mortal Mind. The classified statement of this great office is given on pages 115 and 116.

The supreme uncovering of animal magnetism appears on p. 252 in contrast with the revelation of reality under the Marginal Heading "Testimony of Soul".

The chapter closes with a reference to unmasking error's disguise. "If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise?"

Thus Chapter VIII closes on the note with which Chapter V opens and completes the office of unmasking animal magnetism.

The final paragraph with its Marginal Heading "The cross and crown" prepares the reader for all that follows in Chapters IX-XII—a higher Christianity—from its ideal statement to its realization in practice.

"Pilgrim on earth, thy home is heaven . . ." The scientific pilgrim of today is he who is prepared to penetrate the veil of matter to find himself like Moses "A stranger in a strange land"; this pilgrim is the stranger who is "the guest of God"—in the realm of Spirit.

RECAPITULATION (p. 468 Question No. 8) brings us face to face with What is Life?—particularly in the light of these footsteps having been taken by the 'pilgrim' and 'stranger' of today. At once the answer lifts one above the personal concept of life and death, and defines Life in its wholeness with reference to Principle, Mind, Soul, Spirit, and as entirely outside the time-cycle of sense testimony.

## PART I

## The Genesis Concept

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- i. 202: 6-23 Divine study.
- ii. 202: 24-203: 16 Contradictory nature of belief.
- iii. 203: 17-204: 17 Outcome: Suicide and sin.
- iv. 204: 18-29 Unscientific theories versus one Ego.
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- vi. 205: 15-206: 3 The divine image appearing.
- vii. 206: 4-24 His work was *finished*.

SPIRIT 206: 25-210: 32

- i. 206: 25-31 Mind made all; includes all.
- ii. 206: 32-14 No evil spirits in SPIRIT.
- iii. 207: 15-26 Body and Soul: One primal cause.
- iv. 207: 27-210: 10 Nature of reality.
- v. 210: 11-18 Soul and salvation leads to LIFE.
- vi. 210: 19-24 Mortal mind uncovered.
- vii. 210: 25-32 Destructive error uncovered as mindless; as nothing.

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- i. 211: 1-18 Matter, brain, nerve sensationless.
- ii. 211: 19-31 Dematerialization, spiritualization—a type of translation.
- iii. 211: 32-213: 5 Pain and pleasure—false.
- iv. 213: 6-15 Good self-existent and self-expressed.
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- i. 215: 4-14 Real being never lost.
- ii. 215: 15-26 Light dispelling darkness.
- iii. 215: 27-216: 10 Immortality of man; handling the serpent of error. But one Ego.
- iv. 216: 11-21 Life indestructible.
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- vi. 218: 17-26 The dream will forever cease.
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- i. 219: 6-22 Only one true method.
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- i. 223: 14-24 Question of the ages.
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- vi. 226: 14-227: 2 Truth: the strong deliverer.
- vii. 227: 3-29 End of bondage.

LOVE 227: 30-233: 32

- i. 227: 30-228: 10 No fleshly heredity.
- ii. 228: 11-32 God given dominion.
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## THE OPERATIONAL CONCEPT

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## PART II

**The Unfolding Genesis Concept**

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 Living waters for the thirsty  
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 Progress demanded (M.H.) in overcoming self  
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SOUL: 242: 9-242: 20

The one only way (M.H.) to over-come self-love

PRINCIPLE: 242: 21-243: 29

Divided vestments (M.H.) are the inversion of divine Science  
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(continued)

LIFE: 243: 30-251: 14

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TRUTH: 251: 15-252: 14

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 This process . . . improves mankind . . .  
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LOVE: 252: 15

The final contrast and uncovering: fulfilment  
 Testimony of sense (M.H.)  
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## PART II

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<b>WORD</b>	234: 1-237: 22	
Word	234: 1-234: 16	Crumbs of comfort: song, sermon or Science.
Christ	234: 17-235: 6	Watchfulness, cleansing the Mind.
Christianity	235: 7-236: 11	Educational responsibilities.
Science	236: 12-237: 22	Moulding and developing the child-thought.
<b>CHRIST</b>	237: 23-239: 32	
Word	237: 23-237: 32	Resistance uncovered.
Christ	238: 1-238: 11	Motives and acts: changes in personal character.
Christianity	238: 12-239: 15	The cross: the central emblem.
Science	239: 16-239: 32	How to measure one's progress.
<b>CHRISTIANITY</b>	240: 1-248: 32	
Word	240: 1-242: 8	Lessons from nature: baptism and repentance.
Christ	242: 9-243: 29	The only way: divided vestments.
Christianity	243: 30-247: 30	Man never less than man: man not evolved.
Science	247: 31-248: 32	Love's endowment: mental sculpture.
<b>SCIENCE</b>	249: 1-254: 32	
Word	249: 1-250: 32	Renewed selfhood: Spirit the one Ego.
Christ	251: 1-252: 14	Error self-destroyed: mortal mind's disappearance.
Christianity	252: 15-253: 8	Testimony of sense <i>versus</i> Spirit.
Science	253: 9-254: 32	Patience and final perfection.

(To be continued)