

CHAPTER XII

CHRISTIAN SCIENCE PRACTICE

FOREWORD

At this point in the design of *Science and Health* we observe Christianity reflecting Science. It is this that enables Christianity to be demonstrable with scientific certainty: purity in the student is equal to the demand.

Demonstration provides the evidence that compliance with divine law and unqualified acceptance of the divine order confers harmony; or restores harmony where deviation has been admitted. Demonstration then becomes proof in line with the operation of invariable divine Principle.

This divine Principle is self-existent as Life in its eternal progression; self-expressed as Truth, the perfection of divine Sonship; all-embracing and self-reflecting as Love, synonymous with divine Science or the Holy Comforter.

The chapter as a whole is designed to illustrate the operation of divine law, and to show that it is universally available.

It falls naturally into two parts.

Part I is an exposition of Christian Science Practice as the operation and fulfillment of divine law universally.

Part II is *Mental Treatment Illustrated* and is designed to meet the specific need of the individual: to show him *how* divine law operates and to illustrate this.

“Healing physical sickness is the smallest part of Christian Science. It is only the bugle call . . . The emphatic purpose . . . is the healing of sin”; (R.D.S. p. 2: 23-7). It is wise never to lose sight of this “higher mission of the Christ-power to take away the sins of the world”. (S. & H. p. 150: 4-17).

Part I is concerned with the overcoming of sin, disease and death. To accomplish this the text is governed by

- Love (362: 1-367: 29) to overcome sin, as in the Magdalen;
- Truth (367: 30-386: 15) to demonstrate the unreality of disease;
- Life (386: 16-410: 21) to overcome the claim of mortality.

Part II is concerned with instruction and illustration. To accomplish this the text is governed by

- Love (410: 22-417: 26) to overcome fear, ignorance, or sin;
- Truth (417: 27-426: 22) to explain and show how this is done;
- Life (426: 23-442: 32) to illustrate how to face and work out of mortality

CHAPTER XII

CHRISTIAN SCIENCE PRACTICE

*Why art thou cast down, O my soul [sense]?
 And why art thou disquieted within me?
 Hope thou in God; for I shall yet praise Him,
 Who is the health of my countenance and my God. — PSALMS.*

And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. — JESUS.

LOVE 1 **IT** is related in the seventh chapter of Luke's Gospel **WORD**
Mind 2 that Jesus was once the honored guest of a certain **Word**
 3 Pharisee, by name Simon, though he was quite unlike (1)
 Simon the disciple. While they were at meat, an unusual
 incident occurred, as if to interrupt the scene
 6 A gospel narrative of Oriental festivity. A "strange woman"
 came in. Heedless of the fact that she was debarred from
 such a place and such society, especially under the stern
 9 rules of rabbinical law, as positively as if she were a Hin-
 doo pariah intruding upon the household of a high-caste
 Brahman, this woman (Mary Magdalene, as she has
 12 since been called) approached Jesus. According to the
 custom of those days, he reclined on a couch with his
 head towards the table and his bare feet away from it.
 15 It was therefore easy for the Magdalen to come behind

CHAPTER XII

The words of the Psalmist comfort and sustain by turning thought away from the disquiet and unrest of physical sense towards the hope, expectancy and joy born of spiritual sense—to become the praise [reflection] of Him who is the source and substance of all health and strength.

For Mary B. Eddy's own full comment on these words of Jesus (Mark xvi: 17-18) see CHRISTIAN HEALING pp. 1-20. His charge "is an unqualified statement of the duty and ability of Christians to heal the sick; and it contains no argument for a creed or doctrine, it implies no necessity beyond the understanding of God, and obedience to His government . . ." (C.H. p. 7: 26-2).

The first sixteen paragraphs (362: 1-367: 29) are a complete exposition in both genesis and matrix form of the handling of *sin*. They illustrate the preparation so essential to the student in order that *letter* and *spirit* may be one.

LOVE Love in its seven-fold nature is the governing tone.

Mind

The text draws upon the Magdalen incident as related in Luke. Its purpose is to illustrate the healing of sin and the supreme attraction of divine Love impelling the right attitude and *approach* that is blessed with demonstration.

- (i) A "strange woman" came in.
- (ii) . . . approached Jesus.
- (iii) . . . reach his feet.
- (iv) She bore . . . costly and fragrant oil . . .
- (v) Breaking the sealed jar . . .
- (vi) . . . she perfumed Jesus' feet . . .
- (vii) . . . wiping them with her long hair . . .

Here is the perfect example, the complete approach. It is parallel with the Beatitudes as recorded by Matthew, chapter V; also parallel with the scientific translation of mortal mind, pp. 115-116.

WORD

Word

(i)

LOVE the couch and reach his feet. She bore an alabaster jar 1
 containing costly and fragrant oil, — sandal oil perhaps, 2
 which is in such common use in the East. Breaking 3
 the sealed jar, she perfumed Jesus' feet with the oil,
 wiping them with her long hair, which hung loosely
 about her shoulders, as was customary with women of her 6
 grade.

Mind
(contd.)

WORD
 Word
(contd.)

Did Jesus spurn the woman? Did he repel her adora-
 tion? No! He regarded her compassionately. Nor was 9
 this all. Knowing what those around him
 were saying in their hearts, especially his host, Parable of
 the creditor
 — that they were wondering why, being a prophet, the 12
 exalted guest did not at once detect the woman's immoral
 status and bid her depart, — knowing this, Jesus rebuked
 them with a short story or parable. He described two 15
 debtors, one for a large sum and one for a smaller, who
 were released from their obligations by their common
 creditor. "Which of them will love him most?" was the 18
 Master's question to Simon the Pharisee; and Simon re-
 plied, "He to whom he forgave most." Jesus approved
 the answer, and so brought home the lesson to all, follow- 21
 ing it with that remarkable declaration to the woman,
 "Thy sins are forgiven."

Christ
(ii)

Spirit Why did he thus summarize her debt to divine Love? 24
 Had she repented and reformed, and did his insight
 detect this unspoken moral uprising? She
 bathed his feet with her tears before she Divine
 insight 27
 anointed them with the oil. In the absence of other
 proofs, was her grief sufficient evidence to warrant the
 expectation of her repentance, reformation, and growth 30
 in wisdom? Certainly there was encouragement in the
 mere fact that she was showing her affection for a man

Christianity
(iii)

LOVE The Master's response is four-fold. It illustrates: first, the Soul-**WORD**
 sense and compassion that leads back to Principle; second, the true **Christ**
 Mind-reading that could evaluate aright the atmosphere in which he **(ii)**
 found himself; third, the impartiality of Principle in the forgiveness
 and destruction of sin; fourth, the true self-immolation that merits
 forgiveness and the declaration, "Thy sins are forgiven". This is all
 summarized in the matrix as Soul, Principle, Life, to show how true
 identity is brought forth in spite of the claim of sin, a sinful record,
 or an "immoral status".

Spirit What is the requirement in Christianity? She had repented and **Christianity**
 reformed—a complete change of mind rectifying the past. Her grief **(iii)**
 was sufficient evidence of a new beginning—growth in wisdom, a
 return to life.

We observe her affection for the Master: her reverence was un-
 feigned, free from hypocrisy. The ultimate freedom from sensuality
 and sin is found in the willingness to lay down the mortal concept
 [Life]. Jesus' "Divine insight" (M.H.) enabled him to demonstrate
 this in the case of the Magdalen. His own mission is the embodiment
 of Life and Truth for all time.

LOVE
Spirit
(contd.)

1 of undoubted goodness and purity, who has since been
rightfully regarded as the best man that ever trod this
3 planet. Her reverence was unfeigned, and it was mani-
fested towards one who was soon, though they knew it
not, to lay down his mortal existence in behalf of all
6 sinners, that through his word and works they might be
redeemed from sensuality and sin.

WORD
Christianity
(contd.)

Which was the higher tribute to such ineffable affec-
9 tion, the hospitality of the Pharisee or the contrition of
the Magdalen? This query Jesus answered
12 the absolution of the penitent. He even said that this
poor woman had done what his rich entertainer had neg-
lected to do, — wash and anoint his guest's feet, a special
15 sign of Oriental courtesy.

Science
(iv)

Soul

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
told Simon that such seekers as he gave small reward
21 in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*
24 little.

CHRIST
Word
(v)

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 broken hearts, expressed by meekness and
human affection, as did this woman? If
so, then it may be said of them, as Jesus said of the
30 unwelcome visitor, that they indeed love much, because
much is forgiven them.

Christ
(vi)

Did the careless doctor, the nurse, the cook, and the

Christianity
(vii)

LOVESpirit
(contd.)

The text analyses and evaluates the respective qualities displayed by the Magdalen and Simon the Pharisee: penitence and contrition winning absolution; and self-righteousness rebuked. Observe the contrast brought to light through the “firmament” of Spirit.

WORD
Science
(iv)

Soul

The incident is now applied to “the needs of this age”. How do we *seek* Truth? Do we give only small reward in return? Do we only *love* little with self-interest taking first place? Spiritual purgation accompanies the Christ and prepares the way for the necessary Soul-sense.

CHRIST
Word
(v)

Or, are we learning to *love much* through genuine repentance and broken hearts, through meekness and human affection as did the Magdalen? Are we learning to love Christ, Truth for its own sake. The “Genuine repentance” (M.H.) of the Magdalen illustrates the way.

Christ
(vi)

LOVE <small>Soul (contd.)</small>	<p>brusque business visitor sympathetically know the thorns 1 they plant in the pillow of the sick and the heavenly homesick looking away from earth, — Oh, did they know! — this knowledge would do much more towards healing the sick and preparing their helpers for the “midnight call,” than all cries of “Lord, Lord!” The benign thought of Jesus, finding utterance in such words as “Take no thought for your life,” would heal the sick, and so enable them to rise above the supposed necessity for physical thought-taking and doctoring; but if the unselfish affections be lacking, and common sense and common humanity are disregarded, what men- tal quality remains, with which to evoke healing from the outstretched arm of righteousness?</p>	<p>Compassion requisite</p>	<p>CHRIST Christianity (contd.) (vii)</p>
Principle	<p>If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sun- shine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Mag- dalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compas- sionately; and the result will correspond with the spiritual intent.</p>	<p>Speedy healing</p>	<p>Science (viii)</p>
	<p>If hypocrisy, stolidity, inhumanity, or vice finds its way into the chambers of disease through the would-be healer, it would, if it were possible, convert into a den of thieves the temple of the Holy Ghost, — the patient’s spiritual power to resuscitate him- self. The unchristian practitioner is not giving to mind or body the joy and strength of Truth. The poor suf- fering heart needs its rightful nutriment, such as peace,</p>	<p>Truth desecrated</p>	<p>CHRIST- IANITY Word (ix)</p>

LOVE The need now and always is for more compassion in all human relations. The words of Jesus always serve as the perfect model for human thought and action. "Compassion requisite" (M.H.).

CHRIST
Christianity
(vii)

Soul
(contd.)

Unselfish affections, common sense and common humanity are right under every circumstance and often provide a contact or starting point when nothing else appears possible.

Principle "Speedy healing" (M.H.) requires two conditions to be met:

Science
(viii)

(a) the Scientist's relation with his divine Principle, Love shall be impersonal, co-incident, and irradiant in light;

(b) that he shall thereby have already won his own pardon, and is therefore Christ-like and Christian enough to practise scientifically and compassionately; and the measure of blessing will correspond with the degree of co-incidence reflected.

The text now shows how the inversion of the above would become a perversion to destroy even "the patient's spiritual power to resuscitate himself"—and would be "Truth desecrated" (M.H.). But Christianity reflecting the Word is equal to every circumstance.

**CHRISTI-
ANITY**
Word
(ix)

Resuscitate: to revivify; to restore esp. from apparent death or unconsciousness (Webster). Temple and Holy Ghost: see Glossary pp. 595, 588.

From the elements of desecration the text now turns to the spiritual

- LOVE** 1 patience in tribulation, and a priceless sense of the dear **CHRIST-
IANITY**
Father's loving-kindness. **Christ**
- Life** 3 In order to cure his patient, the metaphysician **(x)**
must first cast moral evils out of himself and thus
6 ^{Moral evils} attain the spiritual freedom which will en-
_{to be cast out} able him to cast physical evils out of his
patient; but heal he cannot, while his own spiritual
9 barrenness debars him from giving drink to the thirsty,
— yea, while mental penury chills his faith and under-
standing.
- 12 The physician who lacks sympathy for his fellow- **Christianity**
being is deficient in human affection, and we have the **(xi)**
15 ^{The true} apostolic warrant for asking: "He that loveth
_{physician} not his brother whom he hath seen, how can
he love God whom he hath not seen?" Not having this
18 spiritual affection, the physician lacks faith in the divine
Mind and has not that recognition of infinite Love which
alone confers the healing power. Such so-called Scien-
21 tists will strain out gnats, while they swallow the camels
of bigoted pedantry.
- The physician must also watch, lest he be over- **Science**
whelmed by a sense of the odiousness of sin and by the **(xii)**
24 ^{Source of} unveiling of sin in his own thoughts. The **Science**
_{calmness} sick are terrified by their sick beliefs, and
sinners should be affrighted by their sinful beliefs; but
27 the Christian Scientist will be calm in the presence of
both sin and disease, knowing, as he does, that Life is
God and God is All.
- Truth** 30 If we would open their prison doors for the sick, we
must first learn to bind up the broken-hearted. If we **SCIENCE**
would heal by the Spirit, we must not hide the talent **Word**
(xiii)

LOVE elements of rightful nutriment and resuscitation.

CHRIST-
IANITY

Life Whereas the text speaks of the demand on the metaphysician (third person) the demand equally is to cast all moral evils out of oneself (See M.H.) in order to attain this necessary spiritual freedom. The need is first, self-knowledge; second, humility; third, *love*. (See Mis. W. pp. 355-359). Spiritual barrenness and mental penury are the negations of reaching the patient through divine Love. (x)

“The true physician” (M.H.) is the one whose life and character are becoming so unselfed that his natural human affection is attaining that “faith in the divine Mind” and “that recognition of infinite Love which alone confers the healing power”. Observe the inversion that the N.T. symbols of gnats and camels convey. (x)

“Watching *versus* Watching Out” (Miscellany pp. 232-3) explains why the student needs to watch, and also shows the difference between a genuine watch and its counterfeit or negative watch. It is this quality which warns and enables the student to resist the depredations of animal magnetism. (xii)

Truth This paragraph is seven-fold to show *how* to begin : (i) “. . . we must first learn to bind up the broken hearted. (ii) . . . we must not hide the talent of spiritual healing . . . (iii) . . . nor bury the *morale* of C.S. in the grave clothes of its letter. (iv) The tender word and Christian encouragement . . . pitiful patience . . .” etc. (xiii)

SCIENCE

Word

(xiii)

LOVE of spiritual healing under the napkin of its form, nor **1 SCIENCE**
 bury the *morale* of Christian Science in the grave-clothes **Word**
 of its letter. The tender word and Christian **(contd.)**
 encouragement of an invalid, pitiful patience **3 (xiii)**
 with his fears and the removal of them, are better than **(contd.)**
 hecatombs of gushing theories, stereotyped borrowed **6**
 speeches, and the doling of arguments, which are but so
 many parodies on legitimate Christian Science, aflame
 with divine Love. **9**

This is what is meant by seeking Truth, Christ, not **Christ**
 “for the loaves and fishes,” nor, like the Pharisee, with **(xiv)**
 the arrogance of rank and display of scholar- **Gratitude** **12**
 ship, but like Mary Magdalene, from the sum- **and humility**
 mit of devout consecration, with the oil of gladness and
 the perfume of *gratitude*, with tears of repentance and **15**
 with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period **Christianity**
 of which Jesus spoke to his disciples, when he said: “Ye **18 (xv)**
 are the salt of the earth.” “Ye are the light **The salt of**
 of the world. A city that is set on an hill can- **the earth**
 not be hid.” Let us watch, work, and pray that this salt **21**
 lose not its saltness, and that this light be not hid, but
 radiate and glow into noontide glory.

Love The infinite Truth of the Christ-cure has come to this **24 Science**
 age through a “still, small voice,” through silent utter- **(xvi)**
 ances and divine anointing which quicken and increase
 the beneficial effects of Christianity. I long to see the **27**
 consummation of my hope, namely, the student’s higher
 attainments in this line of light.

TRUTH Because Truth is infinite, error should be known as **30 WORD**
Mind nothing. Because Truth is omnipotent in goodness, **Word**
 error, Truth’s opposite, has no might. Evil is but the

- LOVE** (v) "... hecatombs of gushing theories, stereotyped borrowed **SCIENCE**
 Truth speeches, and the doling of arguments . . . (Inversion of Life). Word
 (contd.) (vi) . . . are . . . parodies on legitimate C.S. . . . (xiii)
 (vii) . . . aflame with divine Love."

Hecatomb derives from ancient Greek and denotes the sacrificial slaughter of one hundred oxen in public.

Stereotyped denotes lacking individuality.

Parody denotes feeble or unworthy imitation.

The subject is:

- (i) "... seeking Truth, Christ . . ."
 (ii) not "for the loaves and fishes" . . .
 (iii) nor, like the Pharisee, with the arrogance of rank . . . etc.
 (iv) . . . but like Mary Magdalene, from the summit of devout consecration,
 (v) with the oil of gladness and the perfume of *gratitude*, (See M.H.).
 (vi) with tears of repentance . . .
 (vii) . . . those hairs all numbered by the Father."

Christ

(xiv)

Observe how the sin of deviation is resolved into conformity with the divine order; as tears of repentance are resolved into the perfume of *gratitude* through the translating power of the Christ.

Three symbols to interpret and represent the genuine Christian Scientist "at this period": salt of the earth; light of the world; a city set on an hill.

Christianity

(xv)

"Radiate" and "glow" are primary and secondary in degree, original and reflected.

"Noontide glory" . . . may denote the radiance of spiritual Truth at mid-day or its reflected radiance as at midnight.

- Love** "The infinite Truth of the Christ-cure" has now come in its Science as distinct from religion. The outcome is to "quicken and increase the beneficial effects of Christianity". **Science**
 (xvi)

Observe "consumation . . . in this line of light"; also the interweaving of the "seven" and the "four".

- TRUTH** There is now a change of tone and subject; also the separating and **WORD**
 Mind classifying power of the Word now becomes apparent in order to **Word**
 establish the fact that . . .

TRUTH 1 counterpoise of nothingness. The greatest wrong is **WORD**
 Mind 2 but a supposititious opposite of the highest right. The **Word**
 (contd.) 3 confidence inspired by Science lies in the fact
 Real and 3 that Truth is real and error is unreal. Error
 counterfeit 4 is a coward before Truth. Divine Science insists that
 6 time will prove all this. Both truth and error have come
 nearer than ever before to the apprehension of mortals,
 and truth will become still clearer as error is self-
 9 destroyed.

Against the fatal beliefs that error is as real as Truth,
 that evil is equal in power to good if not superior, and that
 12 discord is as normal as harmony, even the hope
 Results of 12 of freedom from the bondage of sickness and
 faith in Truth sin has little inspiration to nerve endeavor. When we
 15 come to have more faith in the truth of being than we have
 in error, more faith in Spirit than in matter, more faith
 in living than in dying, more faith in God than in man,
 18 then no material suppositions can prevent us from healing
 the sick and destroying error.

That Life is not contingent on bodily conditions is
 21 proved, when we learn that life and man survive this
 Life independent 21 body. Neither evil, disease, nor death can be
 of matter 22 spiritual, and the material belief in them dis-
 24 appears in the ratio of one's spiritual growth. Because
 matter has no consciousness or Ego, it cannot act; its
 conditions are illusions, and these false conditions are the
 27 source of all seeming sickness. Admit the existence of
 matter, and you admit that mortality (and therefore dis-
 ease) has a foundation in fact. Deny the existence of
 30 matter, and you can destroy the belief in material con-
 ditions. When fear disappears, the foundation of disease
 is gone. Once let the mental physician believe in the

TRUTH “. . . Mind is All and matter is naught . . . the leading factor . . .” **WORD**
 (S. & H. 109: 2) Word
(contd.)
 Mind
(contd.)

This power to classify aright is the starting-point of scientific practice. It enables the student to examine all types of thought and classify into “Real and counterfeit” (M.H.): to retain the real and see right through the counterfeit to the point of dissolution.

Observe the distinction in the text between Truth and truth: the former is the synonym, the latter is the human concept becoming clearer to “the apprehension of mortals . . .” In *Science* there is no time factor. “*Divine Science* insists that time will prove all this”. Note the reduction to the human need.

As we come to have more faith in the truth of being than we have in error, Spirit becomes increasingly real and permanent to us, and Truth’s handling of error increasingly certain, yet quite impersonal.

Observe the same distinction as above: Truth and truth.

Similarly with Life: the more clearly we discern its independence of matter the more readily we demonstrate life and being to be immune from mortality and disease. (See M.H.). Discerning this, frees human thought from fear and thus from disease.

Observe the same distinction as above: Life and life.

It is essential to understand that Life is Spirit, and therefore matter has no consciousness of it own—no Ego, no power of independent action. It appears in our life-experience only as we *admit* or *deny* aright.

TRUTH reality of matter, and he is liable to admit also the reality 1
 of all discordant conditions, and this hinders his de-
 stroying them. Thus he is unfitted for the successful 3
 treatment of disease.

WORD
 Word
 (contd.)

Spirit In proportion as matter loses to human sense all en-
 tity as man, in that proportion does man become its 6
 master. He enters into a diviner sense of the
 facts, and comprehends the theology of Jesus **Man's**
 as demonstrated in healing the sick, raising the dead, 9 **entity**
 and walking over the wave. All these deeds manifested
 Jesus' control over the belief that matter is substance,
 that it can be the arbiter of life or the constructor of any 12
 form of existence.

Christ

We never read that Luke or Paul made a reality of
 disease in order to discover some means of healing it. 15
 Jesus never asked if disease were acute or **The Christ**
 chronic, and he never recommended atten- **treatment**
 tion to laws of health, never gave drugs, never prayed 18
 to know if God were willing that a man should live. He
 understood man, whose Life is God, to be immortal, and
 knew that man has not two lives, one to be destroyed and 21
 the other to be made indestructible.

The prophylactic and therapeutic (that is, the prevent-
 ive and curative) arts belong emphatically to Christian 24
 Science, as would be readily seen, if psychology, **Matter not**
 or the Science of Spirit, God, was understood. **medicine**
 Unscientific methods are finding their dead level. Lim- 27
 ited to matter by their own law, what have they of the
 advantages of Mind and immortality?

Soul No man is physically healed in wilful error or by it, 30
 any more than he is morally saved in or by sin. It is
 error even to murmur or to be angry over sin. To be

TRUTH To attain the successful treatment of disease the mental physician **WORD**
 should preserve consistently the consciousness of only one Mind and **Word**
 (contd.) the conscious conviction of the non-existence of matter. (See *Unity of*
Good pp. 31-36).

Spirit In the measure that we are consistent in this effort does the con- **Christ**
 sciousness of Spirit and of the corresponding non-existence of matter
 become permanent and subjective to us, until eventually this stand-
 point approximates that of Christ Jesus.

We must never lose sight of the mission of Christian Science to
 solve the problem of being by demonstrably carrying the solution
 beyond matter into divine Science—into Spirit, Life, Truth, Love;
 and that life in matter is destined to disappear progressively along
 with the physical senses.

“The Christ treatment” (M.H.) as demonstrated by Jesus and the
 apostles was based on the oneness of being repudiating dualism and
 its semi-metaphysics. Jesus demonstrated “the way” that man is to
 emerge from matter progressively into Spirit until Spirit becomes
 apparent as the only.

To accomplish this the text lifts psychology out of its commonly
 accepted semi-metaphysics and redefines it as the Science of Spirit,
 and in doing so lifts the prophylactic and therapeutic to their rightful
 place and recognition. “Matter [is] not medicine” (M.H.).

Soul There is now a change of tone: the handling of sin with reference
 to physical healing: hence the necessity for Soul-sense in place of
 physical sense. Wilful error as self-will is often the major error and
 hidden sin to be uncovered in order to be self-seen and relinquished;
 then healing follows naturally.

TRUTH
Soul
(contd.)

WORD
Christ
(contd.)

1 every whit whole, man must be better spiritually as well
as physically. To be immortal, we must forsake the
3 No healing
in sin mortal sense of things, turn from the lie of false
belief to Truth, and gather the facts of being
from the divine Mind. The body improves under the
6 same regimen which spiritualizes the thought; and if
health is not made manifest under this regimen, this
proves that fear is governing the body. This is the law
9 of cause and effect, or like producing like.

Homœopathy furnishes the evidence to the senses, that
symptoms, which might be produced by a certain drug,
12 Like curing
like are removed by using the same drug which
might cause the symptoms. This confirms
my theory that faith in the drug is the sole factor in the
15 cure. The effect, which mortal mind produces through
one belief, it removes through an opposite belief, but it
uses the same medicine in both cases.

18 The moral and spiritual facts of health, whispered
into thought, produce very direct and marked effects on
the body. A physical diagnosis of disease — since mor-
21 tal mind must be the cause of disease — tends to induce
disease.

According to both medical testimony and individual
24 experience, a drug may eventually lose its supposed power
and do no more for the patient. Hygienic
Transient
potency
of drugs treatment also loses its efficacy. Quackery
27 likewise fails at length to inspire the credulity
of the sick, and then they cease to improve. These les-
sons are useful. They should naturally and genuinely
30 change our basis from sensation to Christian Science,
from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to dis-

TRUTH Forsaking the mortal sense of things, turning from the lie and gathering the facts of being is “the way”; but this must be ordered. **WORD**
Soul (contd.) This forsaking and gathering is a type of spiritual translation which improves body and determines health. “No healing in sin” (M.H). Christ (contd.)
 Observe in text: ‘the law of cause and effect’—in order to enter upon dominion.

The text now uses homœopathy to illustrate the inversion of the above and to show the contradictory nature of belief acting upon belief: Whereas the moral and spiritual facts of health are positive and marked in their effects, because free from all corporeality.

“Transient potency of drugs” (M.H.)—short in duration and effect, and bound to pass away. Similarly, hygienic treatment and quackery fail for the same reason, postulating corporeality as the substance of man’s being. The over-riding need is for a change of basis.

This enables Spirit and spiritual sense to replace physique and physical sense—a type of scientific translation.

TRUTH
Soul
(contd.)

cover the condition of matter, when in fact all is 1
Mind. The body is the substratum of mortal mind,
and this so-called mind must finally yield 3
to the mandate of immortal Mind. Diagnosis
of matter

WORD
Christ
(contd.)

Disquisitions on disease have a mental effect similar 6
to that produced on children by telling ghost-stories in
the dark. By those uninstructed in Christian Ghost-stories
inducing fear
Science, nothing is really understood of material 9
existence. Mortals are believed to be here without their
consent and to be removed as involuntarily, not knowing
why nor when. As frightened children look everywhere
for the imaginary ghost, so sick humanity sees danger in 12
every direction, and looks for relief in all ways except the
right one. Darkness induces fear. The adult, in bond-
age to his beliefs, no more comprehends his real being 15
than does the child; and the adult must be taken out of
his darkness, before he can get rid of the illusive suffer-
ings which throng the gloaming. The way in divine 18
Science is the only way out of this condition.

I would not transform the infant at once into a 21
man, nor would I keep the suckling a lifelong babe.
No impossible thing do I ask when urging
the claims of Christian Science; but because Mind imparts
purity, health,
and beauty
this teaching is in advance of the age, we 24
should not deny our need of its spiritual unfoldment.
Mankind will improve through Science and Christi-
anity. The necessity for uplifting the race is father to 27
the fact that Mind can do it; for Mind can impart
purity instead of impurity, strength instead of weak-
ness, and health instead of disease. Truth is an altera- 30
tive in the entire system, and can make it "every whit
whole."

TRUTH
Soul
(contd.)

1 Remember, brain is not mind. Matter cannot be sick,
and Mind is immortal. The mortal body is only an erro-
neous mortal belief of mind in matter. What
3 Brain not intelligent you call matter was originally error in solu-
tion, elementary mortal mind, — likened by Milton to
6 “chaos and old night.” One theory about this mortal
mind is, that its sensations can reproduce man, can form
blood, flesh, and bones. The Science of being, in which
9 all is divine Mind, or God and His idea, would be clearer
in this age, but for the belief that matter is the medium
of man, or that man can enter his own embodied thought,
12 bind himself with his own beliefs, and then call his bonds
material and name them divine law.

Principle

When man demonstrates Christian Science absolutely,
15 he will be perfect. He can neither sin, suffer, be subject
to matter, nor disobey the law of God. There-
fore he will be as the angels in heaven. Chris-
18 tian Science and Christianity are one. How, then, in
Christianity any more than in Christian Science, can we
believe in the reality and power of both Truth and error,
21 Spirit and matter, and hope to succeed with contraries?
Matter is not self-sustaining. Its false supports fail one
after another. Matter succeeds for a period only by
24 falsely parading in the vestments of law.

“Whosoever shall deny me before men, him will I also
deny before my Father which is in heaven.” In Chris-
27 Recognition of benefits tian Science, a denial of Truth is fatal, while
a just acknowledgment of Truth and of what
it has done for us is an effectual help. If pride, super-
30 stition, or any error prevents the honest recognition of
benefits received, this will be a hindrance to the recovery
of the sick and the success of the student.

WORD
Christ
(contd.)

Christianity

Science

TRUTH The text now deals with the primitive fear attached to brain as the seat of intelligence. (See M.H.). **WORD**

Soul
(contd.)

When this fear yields to the light of Mind (Truth) and matter as “error in solution” is understood as a subjective condition of “elementary mortal mind”, we may also ask with Milton in the same poem (Paradise Lost) “Is this the region, this the soil . . .

That we must change for Heaven,
This mournful gloom for that celestial light?”

Once this change of stand-point is made, light displaces darkness and man is free from the bondage of believing that he lives in his own embodied thought—centred in brain and nerve.

Christ
(contd.)

Principle This opens the way to demonstrate Christian Science absolutely, to reach co-incident and its order of perfection. As we attain this oneness, love it and demonstrate it, the dualism of contraries commingling is at an end in every domain of being. Christianity and Science are understood increasingly to be “the same in essence . . . multiform in office”. (p. 331). Christianity

“Falsely parading in the vestments of law” is indicative or prophetic of the end of all ecclesiastical or hierarchical authority.

A just acknowledgement of Truth, an honest recognition of benefits received opens the door for further progress; whilst denial—refusal to admit the truth—closes the door. Science

TRUTH
Principle
(contd.)

If we are Christians on all moral questions, but are in 1
darkness as to the physical exemption which Christian-
ity includes, then we must have more faith 3
in God on this subject and be more alive to Disease far
more docile
than iniquity
His promises. It is easier to cure the most
malignant disease than it is to cure sin. The author has 6
raised up the dying, partly because they were willing to
be restored, while she has struggled long, and perhaps in
vain, to lift a student out of a chronic sin. Under all 9
modes of pathological treatment, the sick recover more
rapidly from disease than does the sinner from his sin.
Healing is easier than teaching, if the teaching is faithfully 12
done.

CHRIST
Word

The fear of disease and the love of sin are the sources
of man's enslavement. "The fear of the Lord Love frees
from fear 15
is the beginning of wisdom," but the Scriptures
also declare, through the exalted thought of John, that
"perfect Love casteth out fear." 18

Christ

The fear occasioned by ignorance can be cured; but
to remove the effects of fear produced by sin, you must
rise above both fear and sin. Disease is expressed not 21
so much by the lips as in the functions of the body. Es-
tablish the scientific sense of health, and you relieve the
oppressed organ. The inflammation, decomposition, or 24
deposit will abate, and the disabled organ will resume its
healthy functions.

When the blood rushes madly through the veins or 27
languidly creeps along its frozen channels, we call these
conditions disease. This is a misconception. Mind circu-
lates blood 30
Mortal mind is producing the propulsion or the
languor, and we prove this to be so when by mental means
the circulation is changed, and returns to that standard

TRUTH

“Disease far more docile than iniquity” (M.H.).

CHRISTPrinciple
(contd.)

The Christ heals both disease and sin. Disease as such is rooted mainly in fear, ignorance, heredity, and involuntary belief claiming the authority of law, as in epidemics for example.

Word

Sin in its original meaning is a deviation from the perfection of divine order. By chronic sin is meant habits, conditions or violations which persist in spite of all efforts to alleviate, and so appear to be inveterate. Such claims would rob identity and individuality to the extent of destroying all power of resistance.

Divine Love can break these sources of man’s enslavement—“the fear of disease and the love of sin”.

Christ

Fear occasioned by ignorance is removed through enlightenment; the effects of fear produced by sin can only be removed through handling and destroying “original sin”.

In both cases body responds once the true concept of health obtains, which is a mental and spiritual renewal so searching that there is no going back.

When Mind’s control is adequately understood overaction or underaction, as the case may be, returns to the standard accepted as normal.

TRUTH
Principle
(contd.)

1 which mortal mind has decided upon as essential for
health. Anodynes, counter-irritants, and depletion never
3 reduce inflammation scientifically, but the truth of being,
whispered into the ear of mortal mind, will bring relief.

Hatred and its effects on the body are removed by
6 Love. Because mortal mind seems to be conscious, the
Mind can
destroy all ills
sick say: "How can my mind cause a disease
I never thought of and knew nothing about,
9 until it appeared on my body?" The author has an-
swered this question in her explanation of disease as origi-
nating in human belief before it is consciously apparent
12 on the body, which is in fact the objective state of mortal
mind, though it is called matter. This mortal blindness
and its sharp consequences show our need of divine meta-
15 physics. Through immortal Mind, or Truth, we can
destroy all ills which proceed from mortal mind.

Ignorance of the cause or approach of disease is no
18 argument against the mental origin of disease. You con-
fess to ignorance of the future and incapacity to preserve
your own existence, and this belief helps rather than
21 hinders disease. Such a state of mind induces sickness.
It is like walking in darkness on the edge of a precipice.
You cannot forget the belief of danger, and your steps
24 are less firm because of your fear, and ignorance of mental
cause and effect.

Life

Heat and cold are products of mortal mind. The body,
27 when bereft of mortal mind, at first cools, and after-
wards it is resolved into its primitive mortal
Temperature
is mental
elements. Nothing that lives ever dies, and
30 *vice versa*. Mortal mind produces animal heat, and then
expels it through the abandonment of a belief, or in-
creases it to the point of self-destruction. Hence it is

CHRIST
Christ
(contd.)

Christianity

TRUTH Observe Love and “Mind, or Truth”, are the governing synonyms **CHRIST**
 Principle in this text. Christ
 (contd.) (contd.)

The paragraph explains the mental nature of all disease—how it originates in unconscious belief before it is consciously apparent on body, the objective state of mortal mind. This state of thought is classified as a mortal blindness.

Hence the need for the light of Mind which is Truth going to the bottom of mental action.

The text is still handling *ignorance*: ignorance in its many phases and consequent effects.

Life The mental nature of heat and cold in the human body is now **Christianity**
 examined. Hence, “Temperature is mental” (M.H.). When this is thoroughly understood and brought under control one can enjoy complete freedom with scientific certainty.

TRUTH

Life
(contd.)

mortal mind, not matter, which says, "I die." Heat 1
would pass from the body as painlessly as gas dissipates 2
into the air when it evaporates but for the belief that in- 3
flammation and pain must accompany the separation of
heat from the body.

CHRIST

Chills and heat are often the form in which fever mani- 6
fests itself. Change the mental state, and the chills and
fever disappear. The old-school physician
proves this when his patient says, "I am better," 7
but the patient believes that matter, not mind, Science
versus
hypnotism 9
has helped him. The Christian Scientist demonstrates
that divine Mind heals, while the hypnotist dispossesses 12
the patient of his individuality in order to control him.
No person is benefited by yielding his mentality to any
mental despotism or malpractice. All unscientific mental 15
practice is erroneous and powerless, and should be under-
stood and so rendered fruitless. The genuine Christian
Scientist is adding to his patient's mental and moral power, 18
and is increasing his patient's spirituality while restoring
him physically through divine Love.

Science

Palsy is a belief that matter governs mortals, and can 21
paralyze the body, making certain portions of
it motionless. Destroy the belief, show mortal Cure for
palsy
mind that muscles have no power to be lost, for Mind is 24
supreme, and you cure the palsy.

Consumptive patients always show great hopeful-
ness and courage, even when they are supposed to be in 27
hopeless danger. This state of mind seems
anomalous except to the expert in Christian Latent fear
diagnosed
Science. This mental state is not understood, simply 30
because it is a stage of fear so excessive that it amounts
to fortitude. The belief in consumption presents to mor-

TRUTH Chills and heat are two extremes of one hypnotic condition. **CHRIST**
 Life The text is calmly leading the thought of the reader away from **Science**
 (contd.) the physical concept of body to acceptance of the mental concept;
 and then draws the distinction between the true Mind-healing and
 the spurious hypnotic practice which dispossesses and degenerates
 into mental despotism or malpractice.

Observe this seven-fold analysis:

- (i) The Christian Scientist demonstrates that divine Mind heals,
- (ii) . . . the hypnotist dispossesses the patient . . . in order to control him.
- (iii) No person is benefited by yielding . . . to any mental despotism or malpractice.
- (iv) All unscientific mental practice is erroneous and powerless,
- (v) and should be understood and so rendered fruitless.
- (vi) The genuine Christian Scientist is adding to . . . and is increasing . . .
- (vii) while restoring him physically through divine Love.

Palsy is a hypnotic condition: a form of mental paralysis manifest as inaction and inertia. When thought is quickened into the active desire of letting go and accepting a change of base, the action of Mind takes charge, breaks the chronic mesmerism, energises and restores body.

“Latent fear diagnosed” (M.H.). This is a state or stage of fear so excessive that it amounts to fortitude; that is, it becomes a state of self-deception. A true and fearless self-knowledge is the starting point of emergence from this condition.

TRUTH
Life
(contd.)

1 tal thought a hopeless state, an image more terrifying than
that of most other diseases. The patient turns involun-
3 tarily from the contemplation of it, but though unacknowl-
edged, the latent fear and the despair of recovery remain
in thought.

6 Just so is it with the greatest sin. It is the most subtle,
and does its work almost self-deceived. The diseases

9 ^{Insidious}
^{concepts} deemed dangerous sometimes come from the
most hidden, undefined, and insidious beliefs.

The pallid invalid, whom you declare to be wasting away
with consumption of the blood, should be told that blood
12 never gave life and can never take it away, — that Life is
Spirit, and that there is more life and immortality in one
good motive and act, than in all the blood which ever
15 flowed through mortal veins and simulated a corporeal
sense of life.

If the body is material, it cannot, for that very reason,
18 suffer with a fever. Because the so-called material body

21 ^{Remedy}
^{for fever} is a mental concept and governed by mortal
mind, it manifests only what that so-called
mind expresses. Therefore the efficient remedy is to

24 destroy the patient's false belief by both silently and au-
dibly arguing the true facts in regard to harmonious
being, — representing man as healthy instead of diseased,
and showing that it is impossible for matter to suffer, to
feel pain or heat, to be thirsty or sick. Destroy fear,
27 and you end fever. Some people, mistaught as to Mind-
science, inquire when it will be safe to check a fever.

Know that in Science you cannot check a fever after ad-
30 mitting that it must have its course. To fear and admit
the power of disease, is to paralyze mental and scientific
demonstration.

CHRIST
Science
(contd.)

TRUTH "Insidious concepts" (M.H.). Hidden sin is the subtlest and most **CHRIST**
 Life insidious because it leads to self-deception and the apparent inability Science
 (contd.) to allow or to welcome its uncovering by Truth and the Christ. But (contd.)
 one must watch and pray for the recognition that Life is Spirit in
 whom there is no sin.

When Life is understood as Spirit, and man finds himself
 immaculate as identity or divine embodiment in Soul he is beyond
 being ensnared by such concepts for he knows there are none.

Insidious: Full of plots; watching for an opportunity to
 ensnare; devised so as to entrap; wily; sly;
 treacherous. (Webster).
 Operating secretly or subtly so as not to excite
 suspicion. (Oxford).

From the Latin *Insidiosus*: cunning, deceitful.
Insidiæ: ambush.

When latent and involuntary fear is handled on this basis that
 is the end of fever and the mental paralysis that would accompany it.

TRUTH

Life
(contd.)

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love.

Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated.

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually watched that it may not produce blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease had gone. Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ. You also remove in this way what are termed organic diseases as readily as functional difficulties.

The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. Without this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sick-

CHRIST
Science
(contd.)

CHRIST-
IANITY
Word

TRUTH Whether belief is physical (taking cold for instance) or mental **CHRIST**
Life (such as in grief) it is mesmeric or hypnotic. The consciousness of Science
(contd.) Truth and Life as Spirit breaks the mesmerism and frees thought to (contd.)
 rise with joy to the recognition of all that is imparted by divine Love.

The whole of this page is devoted to handling unseen belief, latent fear which is so often the governing fear and apparent cause of disease.

The consciousness of divine Love as the only Mind and Life of man eliminates all such fear as outlined above and endows man with the intelligence and power that is his true status. "Mind governs body" (M.H.).

When "the leading error or governing fear" is removed no distinction is drawn or comparison made between organic disease and functional difficulties.

Because the apparent cause is mental, no physical condition or circumstance has any inherent power of its own to produce suffering. **CHRISTIANITY**

It is ignorance alone that would associate sickness and outward circumstance as conjoined in terms of cause and effect. Christianity reflecting the **Word** removes all such ignorance.

TRUTH
 Life
 (contd.)

ness with certain circumstances and causes the two to
 appear conjoined, even as poetry and music are repro-
 duced in union by human memory. Disease has no in-
 telligence. Unwittingly you sentence yourself to suffer.
 The understanding of this will enable you to commute this
 self-sentence, and meet every circumstance with truth.
 Disease is less than mind, and Mind can control it.

**CHRIST-
 IANITY**
 Word
 (contd.)

Truth

Without the so-called human mind, there can be no
 inflammatory nor torpid action of the system. Remove
 the error, and you destroy its effects. By
 looking a tiger fearlessly in the eye, Sir Charles
 Napier sent it cowering back into the jungle. An ani-
 mal may infuriate another by looking it in the eye, and
 both will fight for nothing. A man's gaze, fastened
 fearlessly on a ferocious beast, often causes the beast to
 retreat in terror. This latter occurrence represents the
 power of Truth over error, — the might of intelligence
 exercised over mortal beliefs to destroy them; whereas
 hypnotism and hygienic drilling and drugging, adopted
 to cure matter, is represented by two material erroneous
 bases.

Disease is not an intelligence to dispute the empire of
 Mind or to dethrone Mind and take the government into
 its own hands. Sickness is not a God-given,
 nor a self-constituted material power, which
 copes astutely with Mind and finally conquers it. God
 never endowed matter with power to disable Life or to
 chill harmony with a long and cold night of discord.
 Such a power, without the divine permission, is incon-
 ceivable; and if such a power could be divinely directed,
 it would manifest less wisdom than we usually find dis-
 played in human governments.

Christ

TRUTH When this is understood mortals are well on the way to attaining **CHRIST-
IANITY**
 self government with Mind in full control—which is full dominion.
 Life (contd.) Word (contd.)

Truth The human system of itself has no power to induce inflammatory or torpid action. Whereas the former relates to overaction based on fear and heat, the latter is a state of suspended action. Both conditions are equally erroneous. The action of Mind synonymous with the power of Truth is the answer in both cases.

The power, rule, authority and government of Mind are here shown to be absolute and final. Therefore neither sickness nor disease has power to dethrone or over-rule when Mind is supreme in consciousness. Christ

TRUTH

Truth
(contd.)

If disease can attack and control the body without the consent of mortals, sin can do the same, for both are errors, announced as partners in the beginning. The Christian Scientist finds only effects, where the ordinary physician looks for causes. The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind.

Jurisdiction
of Mind

A felon, on whom certain English students experimented, fancied himself bleeding to death, and died because of that belief, when only a stream of warm water was trickling over his arm. Had he known his sense of bleeding was an illusion, he would have risen above the false belief. Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford boys, who caused the death of a man, when not a drop of his blood was shed. Then let her learn the opposite statement of Life as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but is suffering from her belief that blood is destroying her life. The so-called vital current does not affect the invalid's health, but her belief produces the very results she dreads.

Power of
imagination

Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures drawn on the body by a mortal mind. The images, held in this disturbed mind, frighten conscious thought. Unless the fever-picture, drawn by millions of mortals and imaged on the body through the belief that mind is in matter and discord is as real as harmony, is destroyed through

Fevers the
effect of fear

CHRIST-
IANITY

Christ
(contd.)

Christianity

TRUTHTruth
(contd.)

1 Science, it may rest at length on some receptive thought,
 2 and become a fever case, which ends in a belief called
 3 death, which belief must be finally conquered by eternal
 Life. Truth is always the victor. Sickness and sin fall
 by their own weight. Truth is the rock of ages, the head-
 6 stone of the corner, "but on whomsoever it shall fall, it
 will grind him to powder."

Contending for the evidence or indulging the demands
 9 of sin, disease, or death, we virtually contend against
 the control of Mind over body, and deny the
 10 power of Mind to heal. This false method
 12 is as though the defendant should argue for the plaintiff
 in favor of a decision which the defendant knows will
 be turned against himself.

15 The physical effects of fear illustrate its illusion. Gaz-
 ing at a chained lion, crouched for a spring, should not
 terrify a man. The body is affected only with
 18 the belief of disease produced by a so-called
 mind ignorant of the truth which chains disease. Noth-
 ing but the power of Truth can prevent the fear of
 21 error, and prove man's dominion over error.

Many years ago the author made a spiritual discov-
 ery, the scientific evidence of which has accumulated to
 24 prove that the divine Mind produces in man
 health, harmony, and immortality. Gradu-
 ally this evidence will gather momentum and clearness,
 27 until it reaches its culmination of scientific statement and
 proof. Nothing is more disheartening than to believe
 that there is a power opposite to God, or good, and that
 30 God endows this opposing power with strength to be used
 against Himself, against Life, health, harmony.

Every law of matter or the body, supposed to govern

**CHRIST-
IANITY**Christianity
(contd.)

Science

SCIENCE
Word

TRUTHTruth
(contd.)

The belief of death must be faced and overcome here or hereafter. Likewise with sickness and sin—"Truth is always the victor . . . the rock of ages, the headstone of the corner . . ."

CHRISTIANITYChristianity
(contd.)

When through "Misdirected contention" (M.H.) the individual is arguing against himself, this must be pointed out fearlessly in order to reverse the decision.

"Benefits of metaphysics" (M.H.) Note here the significance of "the truth which chains disease", and "the power of truth [which] can prevent the fear of error . . ."

Science

Whereas "truth" is manifestation and secondary; Truth (capitalized) is the synonym denoting the divine origin of power and dominion.

"A higher discovery" (M.H.) This paragraph is prophetic. The author indicates the outcome of her discovery—proof that "the divine Mind produces in man health, harmony, and immortality"—and then looks ahead as follows: "Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof."

SCIENCE
Word

In Unity of Good (p.6: 27) written in 1887 we read: "Wait patiently on the Lord"; and in less than another fifty years His name will be magnified in the apprehension of this new subject . . ."

Today we are witnessing the fulfilment of this. It strikes at the root of the dualism of orthodox theology.

TRUTH

Truth
(contd.)

man, is rendered null and void by the law of Life, God. 1
 Ignorant of our God-given rights, we submit to unjust 2
 decrees, and the bias of education enforces 3
 this slavery. Be no more willing to suffer the Ignorance
 of our rights
 illusion that you are sick or that some disease is develop- 4
 ing in the system, than you are to yield to a sinful temp- 5
 tation on the ground that sin has its necessities. 6

When infringing some supposed law, you say that
 there is danger. This fear is the danger and induces the 7
 physical effects. We cannot in reality suffer 8
 from breaking anything except a moral or No laws
 of matter
 spiritual law. The so-called laws of mortal belief are 9
 destroyed by the understanding that Soul is immortal, 10
 and that mortal mind cannot legislate the times, periods, 11
 and types of disease, with which mortals die. God is the 12
 lawmaker, but He is not the author of barbarous codes. 13
 In infinite Life and Love there is no sickness, sin, nor 14
 death, and the Scriptures declare that we live, move, and 15
 have our being in the infinite God. 16-18

Think less of the enactments of mortal mind, and you
 will sooner grasp man's God-given dominion. You must 19
 understand your way out of human theories 20
 relating to health, or you will never believe God-given
 dominion
 that you are quite free from some ailment. The har- 21
 mony and immortality of man will never be reached 22
 without the understanding that Mind is not in matter. 23
 Let us banish sickness as an outlaw, and abide by the 24
 rule of perpetual harmony, — God's law. It is man's 25
 moral right to annul an unjust sentence, a sentence never 26
 inflicted by divine authority. 27-30

Christ Jesus overruled the error which would impose
 penalties for transgressions of the physical laws of

SCIENCE

Word
(contd.)

Christ

TRUTH The whole of this page is devoted to the operation of *law* in its many diverse offices; and to annul the claims and operation of spurious or false law which is really belief claiming the authority of law we observe the following:—

Truth
(contd.)

SCIENCE
Word
(contd.)

Positively we have:—
 the law of Life . . .
 a moral or spiritual law.
 God is the lawmaker . . .
 No laws of matter (M.H.)
 the rule of perpetual harmony
 —God’s law.
 right to annul an unjust sen-
 tence etc., etc.

Negatively we have:—
 Every law of matter or the body . .
 unjust decrees . . .
 Some supposed law . . .
 so-called laws of mortal belief . . .
 mortal mind cannot legislate . . .
 barbarous codes.
 enactments of mortal mind . . .
 sickness as an outlaw . . .
 penalties for transgression of the
 physical laws of health
 supposed laws of matter . . . etc.

It can be seen now how impersonal is true healing when understood as the operation of divine law *versus* false law to the annulment of the latter.

Ponder this page deeply in order to understand that matter and mortal mind have no inherent law; whereas man has “God-given dominion” which provides the way out of all false theories rooted in matter. “In infinite Life and Love . . .”—here we have reference to Christianity in absolute Christian Science.

It can be appreciated more clearly now why Christian Scientists are enjoined to “be a law to yourselves . . .” (p.442: 30.)

TRUTH
Truth
(contd.)

1 health; he annulled supposed laws of matter, opposed
to the harmonies of Spirit, lacking divine au-
3 **Begin** thority and having only human approval for
rightly their sanction.

If half the attention given to hygiene were given to the
6 study of Christian Science and to the spiritualization of
thought, this alone would usher in the millen-
9 **Hygiene** nium. Constant bathing and rubbing to alter
excessive the secretions or to remove unhealthy exhalations from
the cuticle receive a useful rebuke from Jesus' precept,
"Take no thought . . . for the body." We must beware
12 of making clean merely the outside of the platter.

He, who is ignorant of what is termed hygienic law, is
more receptive of spiritual power and of faith in one
15 **Blissful** God, than is the devotee of supposed hygienic
ignorance law, who comes to teach the so-called igno-
rant one. Must we not then consider the so-called law
18 of matter a canon "more honored in the breach than
the observance"? A patient thoroughly booked in medi-
cal theories is more difficult to heal through Mind than
21 one who is not. This verifies the saying of our Master:
"Whosoever shall not receive the kingdom of God as a
little child, shall in no wise enter therein."

24 One whom I rescued from seeming spiritual oblivion,
in which the senses had engulfed him, wrote to me: "I
should have died, but for the glorious Principle you teach,
27 — supporting the power of Mind over the body and show-
ing me the nothingness of the so-called pleasures and pains
of sense. The treatises I had read and the medicines I
30 had taken only abandoned me to more hopeless suffering
and despair. Adherence to hygiene was useless. Mortal
mind needed to be set right. The ailment was not bodily,

SCIENCE
Christ
(contd.)

TRUTH
Truth
(contd.)

We begin rightly when we follow the example of Christ Jesus (See **SCIENCE**
M.H.): “he annulled supposed laws of matter . . .”
Christ

Spiritualization of thought is most vital and with the acceptance of the supremacy of spiritual law the proper care of the body follows naturally.

Observe the deep significance of the Master’s words relating to the kingdom of God and entry therein.

No condition is ever beyond the reach of the divine Love that is the universal solvent to all false law and false testimony.

TRUTH
Truth
(contd.)

but mental, and I was cured when I learned my way in
Christian Science.”

SCIENCE
Christianity

We need a clean body and a clean mind, — a body
rendered pure by Mind as well as washed by water.
One says: “I take good care of my body.”
To do this, the pure and exalting influence of
the divine Mind on the body is requisite, and the Christian
Scientist takes the best care of his body when he leaves
it most out of his thought, and, like the Apostle Paul, is
“willing rather to be absent from the body, and to be pres-
ent with the Lord.”

A hint may be taken from the emigrant, whose filth
does not affect his happiness, because mind and body
rest on the same basis. To the mind equally gross, dirt
gives no uneasiness. It is the native element of such a
mind, which is symbolized, and not chafed, by its sur-
roundings; but impurity and uncleanness, which do
not trouble the gross, could not be borne by the refined.
This shows that the mind must be clean to keep the body
in proper condition.

The tobacco-user, eating or smoking poison for half a
century, sometimes tells you that the weed preserves
his health, but does this make it so? Does his
assertion prove the use of tobacco to be a salu-
brious habit, and man to be the better for it? Such in-
stances only prove the illusive physical effect of a false
belief, confirming the Scriptural conclusion concerning a
man, “As he thinketh in his heart, so is he.”

The movement-cure — pinching and pounding the poor
body, to make it sensibly well when it ought to be in-
sensibly so — is another medical mistake, resulting from
the common notion that health depends on inert matter

TRUTH Truth (contd.)	"A clean mind and body" (M.H.)—rendered pure by Mind and cleansed by Truth. Admitting and retaining the consciousness of one Mind only, not only takes best care of body, but opens the way for continuous progress.	SCIENCE Christianity
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The same truth is implied inversely by the state of mind found in certain gross types of mortals—the tobacco user, alcoholic, drug-addict and so on.

All these states of thought sooner or later have to come to the truth of being through admission and acceptance of one Mind and its law.

- TRUTH 1 instead of on Mind. Can matter, or what is termed
Love matter, either feel or act without mind?
- 3 We should relieve our minds from the depressing thought
that we have transgressed a material law and must of
6 ^{Corporeal} ^{penalties} necessity pay the penalty. Let us reassure
ourselves with the law of Love. God never
punishes man for doing right, for honest labor, or for
deeds of kindness, though they expose him to fatigue,
9 cold, heat, contagion. If man seems to incur the penalty
through matter, this is but a belief of mortal mind, not
an enactment of wisdom, and man has only to enter his
12 protest against this belief in order to annul it. Through
this action of thought and its results upon the body, the
student will prove to himself, by small beginnings, the
15 grand verities of Christian Science.
- If exposure to a draught of air while in a state of
perspiration is followed by chills, dry cough, influenza,
18 ^{Not matter,} ^{but Mind} congestive symptoms in the lungs, or hints of
inflammatory rheumatism, your Mind-remedy
is safe and sure. If you are a Christian Scientist, such
21 symptoms are not apt to follow exposure; but if you
believe in laws of matter and their fatal effects when
transgressed, you are not fit to conduct your own case or
24 to destroy the bad effects of your belief. When the fear
subsides and the conviction abides that you have broken
no law, neither rheumatism, consumption, nor any other
27 disease will ever result from exposure to the weather. In
Science this is an established fact which all the evidence
before the senses can never overrule.
- 30 Sickness, sin, and death must at length quail before
the divine rights of intelligence, and then the power
of Mind over the entire functions and organs of the

TRUTH When the law of Love takes its rightful place in our affections **SCIENCE**
 Love there are no "Corporeal penalties" (M.H.), and man has full **Christianity**
 dominion over all types of current belief which would penalize if (contd.)
 not annulled.

The enactment of divine wisdom is equal to every possible situation.

Enactment: a law, or decree having the authority of law (Webster).

The Christian Scientist can rightly claim and demonstrate immunity from these common beliefs on the authority of divine law; and rejection of the laws of matter.

"To quail: to sink under trial or prospect of danger. (Webster).
 . . . to fail, break down, come to nothing." (Oxford).

TRUTH
Love
(contd.)

human system will be acknowledged. It is proverbial 1
that Florence Nightingale and other philanthropists en- 2
gaged in humane labors have been able to undergo without 3
sinking fatigues and exposures which ordinary people could not endure. The ex- 4
planation lies in the support which they derived from 5
the divine law, rising above the human. The spiritual 6
demand, quelling the material, supplies energy and en- 7
durance surpassing all other aids, and forestalls the 8
penalty which our beliefs would attach to our best 9
deeds. Let us remember that the eternal law of right, 10
though it can never annul the law which makes sin its 11
own executioner, exempts man from all penalties but 12
those due for wrong-doing.

Benefit of
philanthropy

SCIENCE
Christianity
(contd.)

Constant toil, deprivations, exposures, and all untow- 15
ard conditions, *if without sin*, can be experienced with- 16
out suffering. Whatever it is your duty to do, you can do 17
without harm to yourself. If you sprain the muscles or wound the flesh, your 18
remedy is at hand. Mind decides whether or not the 19
flesh shall be discolored, painful, swollen, and inflamed. 20
21

Honest toil
has no
penalty

Science

You say that you have not slept well or have overeaten.
You are a law unto yourself. Saying this and believing
it, you will suffer in proportion to your belief
and fear. Your sufferings are not the penalty
for having broken a law of matter, for it is a law of mortal
mind which you have disobeyed. You say or think, be- 27
cause you have partaken of salt fish, that you must be
thirsty, and you are thirsty accordingly, while the oppo-
site belief would produce the opposite result. 30

Our sleep
and food

Any supposed information, coming from the body or
from inert matter as if either were intelligent, is an illu-

TRUTH Love (contd.)	“Benefit of philanthropy” (M.H.). Unselfed love always has energy and endurance derived from “the divine law, rising above the human”.	SCIENCE Christianity (contd.)
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Observe the reciprocal nature of this statement: “the eternal law of right . . . can never annul the law which makes sin its own executioner, exempts man from all penalties but those due for wrongdoing”.

“Honest toil has no penalty” (M.H.). . . . <i>if without sin</i> . . . By this is meant that there is no deviation from the divine order, but the fulfilment of it.	Science
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Once more the injunction to be a law unto oneself: this of course in conformity with divine law and its order.

TRUTH

Love
(contd.)

1 sion of mortal mind, — one of its dreams. Realize that
 2 the evidence of the senses is not to be accepted
 3 in the case of sickness, any more than it is in
 the case of sin.

Expose the body to certain temperatures, and belief
 6 says that you may catch cold and have catarrh; but no
 7 such result occurs without mind to demand
 8 it and produce it. So long as mortals declare
 9 that certain states of the atmosphere produce catarrh,
 fever, rheumatism, or consumption, those effects will
 follow, — not because of the climate, but on account of
 12 the belief. The author has in too many instances healed
 disease through the action of Truth on the minds of mor-
 tals, and the corresponding effects of Truth on the body,
 15 not to know that this is so.

LIFE
Mind

A blundering despatch, mistakenly announcing the
 death of a friend, occasions the same grief that the friend's
 18 real death would bring. You think that your
 19 anguish is occasioned by your loss. Another
 despatch, correcting the mistake, heals your grief, and
 21 you learn that your suffering was merely the result of
 your belief. Thus it is with all sorrow, sickness, and
 death. You will learn at length that there is no cause
 24 for grief, and divine wisdom will then be understood.
 Error, not Truth, produces all the suffering on earth.

If a Christian Scientist had said, while you were labor-
 27 ing under the influence of the belief of grief, "Your sor-
 28 row is without cause," you would not have
 29 understood him, although the correctness of
 30 the assertion might afterwards be proved to you. So,
 when our friends pass from our sight and we lament,
 that lamentation is needless and causeless. We shall

SCIENCE

Science
(contd.)WORD
Word

TRUTH Any evidence based on sense-testimony is illusory; deceptive, and quite unacceptable. **SCIENCE**
 Love (contd.) Science (contd.)

Belief produces the effects of belief until Truth removes both fear and its effects on mind and body: "Love is the liberator". (S. & H. p.225: 21)

LIFE There is now a change of tone and subject: Life and the problem of mortality. **WORD**
 Mind Word

As thought becomes more spiritual we are increasingly aware of being comprehended within the divine consciousness wherein there is neither coming nor going; and "lamentation is needless and causeless". (See M.H.).

The Word of Life is both revelation and "divine wisdom".

LIFE perceive this to be true when we grow into the under- 1 **WORD**
 standing of Life, and know that there is no death. **Mind** **Word**
 (contd.) (contd.)

Because mortal mind is kept active, must it pay the 3
 penalty in a softened brain? Who dares to say that actual
 Mind can be overworked? When we reach **Mind heals**
 our limits of mental endurance, we conclude **brain-disease** 6

that intellectual labor has been carried sufficiently far;
 but when we realize that immortal Mind is ever active,
 and that spiritual energies can neither wear out nor can 9
 so-called material law trespass upon God-given powers
 and resources, we are able to rest in Truth, refreshed by
 the assurances of immortality, opposed to mortality. 12

Our thinkers do not die early because they faithfully
 perform the natural functions of being. If printers and
 authors have the shortest span of earthly ex- **Right never** 15
 istence, it is not because they occupy the most **punishable**
 important posts and perform the most vital functions in
 society. That man does not pay the severest penalty 18
 who does the most good. By adhering to the realities of
 eternal existence, — instead of reading disquisitions on
 the inconsistent supposition that death comes in obedience 21
 to the law of life, and that God punishes man for doing
 good, — one cannot suffer as the result of any labor of
 love, but grows stronger because of it. It is a law of so- 24
 called mortal mind, misnamed matter, which causes all
 things discordant.

The history of Christianity furnishes sublime proofs 27 **Christ**
 of the supporting influence and protecting power bestowed
 on man by his heavenly Father, omnipotent **Christian**
 Mind, who gives man faith and understanding **history** 30
 whereby to defend himself, not only from temptation, but
 from bodily suffering.

LIFE The text now turns to the question of brain and the fears associated **WORD**
 with it—such as overwork, mental endurance, intellectual labour, etc. **Mind** **Word**
 (contd.) The answer lies in seeing that our mental and spiritual energies (contd.)
 and resources emanate from Mind alone: we are able to rest in Truth
 free from all fear of brain-disease. (See M.H.)
 The assurances of immortality come from the perception that we
 live in Life—independent of brain and nerve.

Let us recall “The time for thinkers has come” (pref. vii: 13) and there is no penalty for doing good or for any labour of love. Acceptance and understanding of this enables one to be a law unto himself, equipped with power to override any so-called law of mortal mind that would trespass on the rights of man. “Right never punishable” (M.H.).

“Christian history” (M.H.) and its record of “supporting influence **Christ**
 and protecting power” richly illustrates the power of the Christ to
 preserve man in the divine likeness.

LIFE
Mind
(contd.)

1 The Christian martyrs were prophets of Christian
2 Science. Through the uplifting and consecrating power
3 of divine Truth, they obtained a victory over the corpo-
4 real senses, a victory which Science alone can explain.
5 Stolidity, which is a resisting state of mortal mind, suffers
6 less, only because it knows less of material law.

WORD
Christianity

The Apostle John testified to the divine basis of Chris-
7 tian Science, when dire inflictions failed to destroy his
8 body. Idolaters, believing in more than one mind, had
9 "gods many," and thought that they could kill the body
10 with matter, independently of mind.

Spirit

12 Admit the common hypothesis that food is the nutri-
13 ment of life, and there follows the necessity for another
14 admission in the opposite direction, — that
15 ^{Sustenance}
^{spiritual} food has power to destroy Life, God, through
16 a deficiency or an excess, a quality or a quantity. This
17 is a specimen of the ambiguous nature of all material
18 health-theories. They are self-contradictory and self-de-
19 structive, constituting a "kingdom divided against itself,"
20 which is "brought to desolation." If food was prepared
21 by Jesus for his disciples, it cannot destroy life.

Science

The fact is, food does not affect the absolute Life of
22 man, and this becomes self-evident, when we learn that
23 ^{God}
^{sustains man} God is our Life. Because sin and sickness are
24 not qualities of Soul, or Life, we have hope in
25 immortality; but it would be foolish to venture beyond
26 our present understanding, foolish to stop eating until
27 we gain perfection and a clear comprehension of the living
28 Spirit. In that perfect day of understanding, we shall
29 neither eat to live nor live to eat.
30

If mortals think that food disturbs the harmonious
functions of mind and body, either the food or this thought

LIFE This marvellous record of Christian history, prophetic of the dis- **WORD**
 covery of Christian Science, is being further explained by Science **Christianity**
 Mind today.
 (contd.)

Idolatry failed to extinguish the spiritual idea in its impact upon humanity and history.

The Apostle John in spite of "dire inflictions" foresaw and recorded this coming as inevitable.

Spirit The text now turns to the subject of food and nutriment in order **Science**
 to eliminate the fears associated with food and digestion.

The recognition of "Sustenance [as] spiritual" and that "God sustains man" (See M.H.'s) enables the Christian Scientist to pay less attention to bodily needs and to give more thought to the fact that Mind, Spirit, Soul in their respective offices sustain him and are the "absolute Life of man".

The text foreshadows "that perfect day of understanding, [when] we shall neither eat to live nor live to eat".

LIFE must be dispensed with, for the penalty is coupled with 1
 the belief. Which shall it be? If this decision be left 2
 to Christian Science, it will be given in behalf 3
 of the control of Mind over this belief and every 4
 erroneous belief, or material condition. The less we 5
 know or think about hygiene, the less we are predisposed 6
 to sickness. Recollect that it is not the nerves, not mat- 7
 ter, but mortal mind, which reports food as undigested. 8
 Matter does not inform you of bodily derangements; it 9
 is supposed to do so. This pseudo-mental testimony can 10
 be destroyed only by the better results of Mind's oppo- 11
 site evidence. 12

Spirit
(contd.)

Diet and
digestion

WORD
Science
(contd.)

Our dietetic theories first admit that food sustains the 13
 life of man, and then discuss the certainty that food can 14
 kill man. This false reasoning is rebuked in 15
 Scripture by the metaphors about the fount 16
 and stream, the tree and its fruit, and the kingdom di- 17
 vided against itself. If God has, as prevalent theories 18
 maintain, instituted laws that food shall support human 19
 life, He cannot annul these regulations by an opposite 20
 law that food shall be inimical to existence. 21

Scripture
rebukes

CHRIST
Word

Materialists contradict their own statements. Their 22
 belief in material laws and in penalties for their infrac- 23
 tion is the ancient error that there is fraternity 24
 between pain and pleasure, good and evil, God 25
 and Satan. This belief totters to its falling before the 26
 battle-axe of Science. 27

Ancient
confusion

Christ

A case of convulsions, produced by indigestion, came 28
 under my observation. In her belief the woman had 29
 chronic liver-complaint, and was then suffering from a 30
 complication of symptoms connected with this belief. I 31
 cured her in a few minutes. One instant she spoke de- 32

Christianity

LIFE So much time and thought are given by mankind to care of the **WORD**
 Spirit body that the text continues discussion of "Diet and digestion" Science
 (contd.) (M.H.) in order to help mortals translate their whole conception of (contd.)
 food and digestion on to a spiritual basis where life is understood as
 Spirit, and "dietetic theories" no longer hold sway or govern through
 fear.

The paragraph is preparing consciousness for the true assimilation
 wherein the Word becomes Christ to the body.

The whole teaching of Scripture supports this position outlined in **CHRIST**
 the text. (See M.H.) Word

Contradictory statements, material laws and associated penalties for **Christ**
 infraction are all rooted in the ancient error of dualism, and fraternity
 between these opposites—pain and pleasure, good and evil, etc. Christ
 reflecting the Christ uncovers such errors.

This case of convulsions and its healing illustrates the above.

Christianity

LIFE
Spirit
(contd.)

1 sparingly of herself. The next minute she said, "My
2 food is all digested, and I should like something more
3 to eat."

CHRIST

Soul

We cannot deny that Life is self-sustained, and we
should never deny the everlasting harmony of Soul, sim-
6 **Ultimate** ply because, to the mortal senses, there is seem-
 harmony ing discord. It is our ignorance of God, the
7 divine Principle, which produces apparent discord, and
8 the right understanding of Him restores harmony. Truth
9 will at length compel us all to exchange the pleasures and
pains of sense for the joys of Soul.

Science

12 When the first symptoms of disease appear, dispute the
testimony of the material senses with divine Science. Let

**CHRIST-
IANITY**

Word

13 your higher sense of justice destroy the false
14 **Unnecessary** process of mortal opinions which you name
 prostration law, and then you will not be confined to a sick-room nor
laid upon a bed of suffering in payment of the last far-
18 thing, the last penalty demanded by error. "Agree with
thine adversary quickly, whiles thou art in the way with
him." Suffer no claim of sin or of sickness to grow upon
21 the thought. Dismiss it with an abiding conviction that
it is illegitimate, because you know that God is no more
the author of sickness than He is of sin. You have no
24 law of His to support the necessity either of sin or sick-
ness, but you have divine authority for denying that neces-
sity and healing the sick.

27 "Agree to disagree" with approaching symptoms of
chronic or acute disease, whether it is cancer, consump-
tion, or smallpox. Meet the incipient stages
30 **Treatment** of disease with as powerful mental opposi-
 of disease tion as a legislator would employ to defeat the passage of
an inhuman law. Rise in the conscious strength of the

Christ

LIFE Instantaneous healing is to be expected.

CHRIST

Spirit
(contd.)

(contd.)

The reader's attention is drawn to a remarkable characteristic of Mrs. Eddy's presentation and interpretation of the text from this point onwards: that is, the seven-fold development of her facts paragraph by paragraph. This is in order to develop in her readers the idea of orderly unfoldment and development, so that full realization is a complete treatment endowed with the authority of law. Learn to extract the idea from the language.

Soul

It is for this reason I have made little or no comment on her text: it speaks for itself.

The "Ultimate harmony"(M.H.) is to be realized.

- (i) . . . Life is self-sustained . . .
- (ii) . . . never deny the everlasting harmony of Soul . . .
- (iii) . . . because, to the mortal senses, there is seeming discord.
- (iv) It is our ignorance of God, the divine Principle, which produces apparent discord, and
- (v) the right understanding of Him restores harmony.
- (vi) Truth will . . . compel us all to exchange the pleasures and pains of sense
- (vii) for the joys of Soul—(translation fulfilled)

**CHRIST-
IANITY**

Word

The text now turns to practical application and "Unnecessary prostration."(M.H.) Observe the seven-fold nature of this introduction and specific instruction.

- (i) . . . dispute the testimony . . . with divine Science.
- (ii) . . . destroy the false process . . . which you name law . . .
- (iii) . . . then you will not . . . [pay] the last farthing, the last penalty . . .
- (iv) "Agree with thine adversary quickly . . .": (Settle the question with Principle)
- (v) Suffer no claim of sin or of sickness to grow upon the thought.
- (vi) Dismiss it with an abiding conviction that it is illegitimate . . .
- (vii) . . . you have divine authority . . .

Christ

"Treatment of disease"(M.H.)

- (i) "Agree to disagree". . .
- (ii) Meet the incipient stages . . . with as powerful mental opposition as a legislator would employ . . .
- (iii) Rise in the conscious strength of the spirit of Truth . . .

LIFE
Soul
(contd.)

spirit of Truth to overthrow the plea of mortal mind, 1
alias matter, arrayed against the supremacy of Spirit. 1
 Blot out the images of mortal thought and its beliefs in 3
 sickness and sin. Then, when thou art delivered to the
 judgment of Truth, Christ, the judge will say, "Thou
 art whole!" 6

**CHRIST-
IANITY**
Christ
(contd.)

Instead of blind and calm submission to the incipient
 or advanced stages of disease, rise in rebellion against
 them. Banish the belief that you can possi- 9
 bly entertain a single intruding pain which can- Righteous
 not be ruled out by the might of Mind, and in this way rebellion
 you can prevent the development of pain in the body. 12
 No law of God hinders this result. It is error to suffer
 for aught but your own sins. Christ, or Truth, will de-
 stroy all other supposed suffering, and real suffering for 15
 your own sins will cease in proportion as the sin ceases.

Justice is the moral signification of law. Injustice de-
 clares the absence of law. When the body is supposed 18
 to say, "I am sick," never plead guilty. Since Contradict
 matter cannot talk, it must be mortal mind error
 which speaks; therefore meet the intimation with a pro- 21
 test. If you say, "I am sick," you plead guilty. Then
 your adversary will deliver you to the judge (mortal
 mind), and the judge will sentence you. Disease has 24
 no intelligence to declare itself something and announce
 its name. Mortal mind alone sentences itself. Therefore
 make your own terms with sickness, and be just to yourself 27
 and to others.

Mentally contradict every complaint from the body,
 and rise to the true consciousness of Life as 30
 Love, — as all that is pure, and bearing the Sin to be
 fruits of Spirit. Fear is the fountain of sickness, overcome

- LIFE** (iv) Blot out the images of mortal thought . . .
 Soul (v) Then, when thou art delivered to the judgement of Truth,
 (contd.) (vi) Christ the judge will say,
 (vii) "Thou art whole". (Fulfillment realized)

**CHRIST-
IANITY**Christ
(contd.)

The text now turns to "Righteous rebellion" (M.H.).

- (i) . . . rise in rebellion . . .
- (ii) Banish the belief . . .
- (iii) . . . in this way you can prevent . . . pain in the body.
- (iv) No law of God hinders this result.
- (v) . . . error to suffer for aught but your own sins.
- (vi) Christ, or Truth, will destroy all other supposed suffering,
- (vii) . . . real suffering for your own sins will cease . . . as the sin ceases.

The symbol of the law court is used once more.

- (i) Justice is the moral signification of law.
- (ii) Injustice declares the absence of law.
- (iii) . . . "I am sick," never plead guilty.
- (iv) . . . meet the intimation with a protest.
- (v) If . . . you plead guilty . . . your adversary will deliver you to the judge (mortal mind), and the judge will sentence you.
- (vi) Disease has no intelligence to . . . announce its name (to identify itself).
- (vii) Therefore make your own terms . . . and be just to yourself and others.

The problem of sin: "Sin to be overcome" (M.H.).

- (i) Mentally contradict every complaint . . .
- (ii) . . . rise to the true consciousness of Life as Love,— as all that is pure, and bearing the fruits of Spirit.

LIFE
Soul
(contd.)

1 and you master fear and sin through divine Mind; hence
it is through divine Mind that you overcome disease.

3 Only while fear or sin remains can it bring forth death.

To cure a bodily ailment, every broken moral law should
be taken into account and the error be rebuked. Fear,
6 which is an element of all disease, must be cast out to
readjust the balance for God. Casting out evil and fear
enables truth to outweigh error. The only course is to
9 take antagonistic grounds against all that is opposed to
the health, holiness, and harmony of man, God's image.

The physical affirmation of disease should always be
12 met with the mental negation. Whatever benefit is pro-
duced on the body, must be expressed men-
tally, and thought should be held fast to this
15 ideal. If you believe in inflamed and weak nerves, you
are liable to an attack from that source. You will call it
neuralgia, but we call it a belief. If you think that con-
18 sumption is hereditary in your family, you are liable to
the development of that thought in the form of what is
termed pulmonary disease, unless Science shows you
21 otherwise. If you decide that climate or atmosphere is
unhealthy, it will be so to you. Your decisions will mas-
ter you, whichever direction they take.

24 Reverse the case. Stand porter at the door of thought.
Admitting only such conclusions as you wish realized in
bodily results, you will control yourself har-
moniously. When the condition is present
27 which you say induces disease, whether it be air, exercise,
heredity, contagion, or accident, then perform your office
as porter and shut out these unhealthy thoughts and fears.
30 Exclude from mortal mind the offending errors; then the
body cannot suffer from them. The issues of pain or

CHRIST-
IANITY

Christ
(contd.)

Illusions
about nerves

Guarding
the door

LIFE Soul (contd.)	(iii) . . . master fear and sin . . . (elements of mortality) (iv) . . . every broken moral law . . . taken into account and the error . . . rebuked. (v) Fear, . . . must be cast out to readjust the balance for God. (vi) Casting out evil and fear enables truth to outweigh error. (vii) The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.	CHRIST- IANITY Christ (contd.)
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“Illusions about nerves” (M.H.).

- (i) Physical affirmation . . . should . . . be met with the mental negation.
- (ii) Whatever benefit is produced . . . must be expressed mentally . . .
- (iii) . . . thought should be held fast to this ideal.
- (iv) . . . inflamed and weak nerves . . . we call it a belief.
- (v) If you think consumption . . . hereditary . . . you are liable to [its] development . . .
- (vi) If you decide . . . climate or atmosphere . . . unhealthy, it will be so to you.
- (vii) Your decisions will master you, whichever direction they take.

Now follows another seven-fold paragraph with reference to “Guarding the door” (M.H.).

- (i) Reverse the case.
- (ii) Stand porter at the door of thought.
- (iii) Admitting only such conclusions . . . you will control yourself harmoniously.
- (iv) . . . perform your office as porter . . .
- (v) . . . shut out these unhealthy thoughts and fears.
- (vi) Exclude . . . the offending errors;
- (vii) . . . through divine help we can forbid this entrance.

LIFE
Soul
(contd.)

pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance.

The body seems to be self-acting, only because mortal mind is ignorant of itself, of its own actions, and of their results, — ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.

The strength
of Spirit

Principle

Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash or the electric wire which you stretch, were it not for mortal mind.

No pain
in matter

When Jesus declares that "the light of the body is the eye," he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause. It is well to be calm in sickness;

No real
disease

CHRIST-
IANITY
Christianity

- LIFE** "The strength of Spirit" (M.H.) with reference to action of body
 Soul and ignorance of "a law of so-called mortal mind, not of matter."
 (contd.)
- CHRIST-
IANITY**
Christianity
- (i) Mind is the master of the corporeal senses,
 - (ii) and can conquer sickness, sin, and death.
 - (iii) Exercise this God-given authority.
 - (iv) Take possession of your body . . . govern its feeling and action.
 - (v) Rise in the strength of Spirit to resist . . .
 - (vi) God has made man capable of this,
 - (vii) . . . nothing can vitiate the ability and power divinely bestowed on man.

- Principle** "No pain in matter" (M.H.).
- (i) Be firm . . . that the divine Mind governs . . .
 - (ii) . . . in Science man reflects God's government.
 - (iii) Have no fear that matter can ache . . . as the result of a law of any kind,
 - (iv) . . . it is self-evident that matter can have no pain nor inflammation.
 - (v) Your body would [not suffer] . . . were it not for mortal mind.
 - (vi) . . . "the light of the body is the eye" . . . (See Glossary p.586: 3-6)
 - (vii) . . . light depends upon Mind, not upon . . . the visual organism.

"No real disease" (M.H.).

- (i) Man is never sick . . .
- (ii) . . . Mind is not sick and matter cannot be.
- (iii) A false belief is both tempter and tempted . . . sin and the sinner . . . disease and its cause.

LIFE
Principle
(contd.)

1 to be hopeful is still better; but to understand that sick-
ness is not real and that Truth can destroy its seeming
3 reality, is best of all, for this understanding is the uni-
versal and perfect remedy.

**CHRIST-
IANITY**
Christianity
(contd.)

By conceding power to discord, a large majority of
6 doctors depress mental energy, which is the only real
7 recuperative power. Knowledge that we
8 can accomplish the good we hope for, stimu-
9 lates the system to act in the direction which Mind points
out. The admission that any bodily condition is beyond
the control of Mind disarms man, prevents him from
12 helping himself, and enthrones matter through error. To
those struggling with sickness, such admissions are dis-
couraging, — as much so as would be the advice to a man
15 who is down in the world, that he should not try to rise
above his difficulties.

Experience has proved to the author the fallacy of
18 material systems in general, — that their theories are
sometimes pernicious, and that their denials are better
than their affirmations. Will you bid a man let evils
21 overcome him, assuring him that all misfortunes are from
God, against whom mortals should not contend? Will
you tell the sick that their condition is hopeless, unless it
24 can be aided by a drug or climate? Are material means
the only refuge from fatal chances? Is there no divine
permission to conquer discord of every kind with harmony,
27 with Truth and Love?

Science

We should remember that Life is God, and that God
is omnipotent. Not understanding Christian
30 **Arguing** Science, the sick usually have little faith in
wrongly it till they feel its beneficent influence. This shows
that faith is not the healer in such cases. The sick

LIFEPrinciple
(contd.)

- (iv) . . . well to be calm in sickness; (poised in Principle)
- (v) to be hopeful is still better; . . .
- (vi) to understand . . . sickness not real, and that Truth can destroy its seeming reality is best of all, . . .
- (vii) this understanding is the universal and perfect remedy.

CHRISTIANITYChristianity
(contd.)**“Recuperation mental” (M.H.).**

- (i) . . . mental energy . . . is the only real recuperative power.
- (ii) Knowledge that we can accomplish the good . . . stimulates the system
- (iii) to act in the direction which Mind points out.
- (iv) The admission that any bodily condition is beyond the control of Mind disarms man . . .
- (v) prevents him from helping himself, . . .
- (vi) enthrones matter through error.
- (vii) . . . such admissions are discouraging, . . .

} These admissions
iv-vii imply their
positive
opposites.

The lessons learned from experience.

Science

- (i) Experience has proved . . . the fallacy of material systems . . .
- (ii) . . . their theories are sometimes pernicious,
- (iii) . . . their denials are better than their affirmations.
- (iv) Will you bid a man let evils overcome him . . . etc.?
- (v) Will you tell the sick that their condition is hopeless . . .?
- (vi) Are material means the only refuge from fatal chances?
- (vii) Is there no divine permission to conquer discord of every kind with harmony, with Truth and Love?

“Arguing wrongly” (M.H.).

- (i) We should remember that Life is God . . . omnipotent.
- (ii) Not understanding Christian Science, the sick . . . have little faith . . . till they feel its beneficent influence.
- (iii) . . . faith is not the healer . . .

LIFE
Principle
(contd.)

unconsciously argue for suffering, instead of against it. 1
They admit its reality, whereas they should deny it.
They should plead in opposition to the testimony of the 3
deceitful senses, and maintain man's immortality and
eternal likeness to God.

**CHRIST-
IANITY**
Science
(contd.)

Like the great Exemplar, the healer should speak to 6
disease as one having authority over it, leaving Soul to
master the false evidences of the corporeal senses and to assert its claims over mortal-
ity and disease. The same Principle cures both sin and 9
sickness. When divine Science overcomes faith in a car-
nal mind, and faith in God destroys all faith in sin and in 12
material methods of healing, then sin, disease, and death
will disappear.

Divine
authority

Life

Prayers, in which God is not asked to heal but is be- 15
sought to take the patient to Himself, do not benefit the
sick. An ill-tempered, complaining, or deceit-
ful person should not be a nurse. The nurse 18
should be cheerful, orderly, punctual, patient, full of
faith, — receptive to Truth and Love.

Aids in
sickness

It is mental quackery to make disease a reality — to 21
hold it as something seen and felt — and then to attempt
its cure through Mind. It is no less erroneous
to believe in the real existence of a tumor, a 24
cancer, or decayed lungs, while you argue against their
reality, than it is for your patient to feel these ills in
physical belief. Mental practice, which holds disease 27
as a reality, fastens disease on the patient, and it may
appear in a more alarming form.

Mental
quackery

The knowledge that brain-lobes cannot kill a man nor 30
affect the functions of mind would prevent the brain from
becoming diseased, though a moral offence is indeed the

LIFE	(iv) The sick . . . argue for suffering, instead of against it.	CHRIST- IANITY
Principle (contd.)	(v) They admit its reality, whereas they should deny it.	Science (contd.)
	(vi) They should plead in opposition . . .	
	(vii) and maintain man's immortality and eternal likeness to God.	

“Divine authority” (M.H.).

- (i) Like the great Exemplar . . . [the starting point]
- (ii) the healer should speak to disease as one having authority . .
- (iii) . . . leaving Soul to master the false evidences . . . and to assert its claims over mortality and disease.
- (iv) The same Principle cures both sin and sickness.
- (v) When divine Science overcomes faith in a carnal mind,
- (vi) and faith in God destroys all faith in sin . . . etc.
- (vii) . . . then sin, disease, and death will disappear.

Life “Aids in sickness” (M.H.): what the nurse should be, and not be.
Prayer as a negation.

The nurse should be (1) cheerful, (2) orderly, (3) punctual, (4) patient, (5) full of faith,—(6) receptive to Truth and (7) Love.

“Mental quackery” (M.H.).

The nature and characteristics of mental quackery are shown to be erroneous, even dangerous.

. . . a moral offence is indeed the worst of diseases.

LIFE
Life
(contd.)

CHRIST-
IANITY
Science
(contd.)

1 worst of diseases. One should never hold in mind
the thought of disease, but should efface from
3 Effacing
images of
disease thought all forms and types of disease, both for
one's own sake and for that of the patient.

Avoid talking illness to the patient. Make no unne-
6 cessary inquiries relative to feelings or disease. Never
startle with a discouraging remark about re-
9 Avoid talking
disease covery, nor draw attention to certain symp-
toms as unfavorable, avoid speaking aloud the name of
the disease. Never say beforehand how much you have
to contend with in a case, nor encourage in the patient's
12 thought the expectation of growing worse before a crisis
is passed.

The refutation of the testimony of material sense is
15 not a difficult task in view of the conceded falsity of this
False testimony
refuted testimony. The refutation becomes arduous,
not because the testimony of sin or disease is
18 true, but solely on account of the tenacity of belief in its
truth, due to the force of education and the overwhelm-
ing weight of opinions on the wrong side, — all teaching
21 that the body suffers, as if matter could have sensation.

At the right time explain to the sick the power which
their beliefs exercise over their bodies. Give them divine
24 Healthful
explanation and wholesome understanding, with which to
combat their erroneous sense, and so efface the
images of sickness from mortal mind. Keep distinctly in
27 thought that man is the offspring of God, not of man;
that man is spiritual, not material; that Soul is Spirit,
outside of matter, never in it, never giving the body life
30 and sensation. It breaks the dream of disease to under-
stand that sickness is formed by the human mind, not by
matter nor by the divine Mind.

LIFE Life (contd.)	“Effacing images of disease” (M.H.). All forms and types of disease, and their mental images should be effaced—allowed no identity or definition.	CHRIST- IANITY Science (contd.)
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“Avoid talking disease” (M.H.) “False testimony refuted” (M.H.)	} The text in these two paragraphs uncovers further errors to be avoided
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“Healthful explanation” (M.H.).

- (i) . . . explain . . . the power which their beliefs exercise over their bodies.
- (ii) Give them divine and wholesome understanding . . .
- (iii) . . . efface the images of sickness from mortal mind.
- (iv) Keep distinctly in thought that man is the offspring of God . . .
- (v) . . . that man is spiritual, not material;
- (vi) that Soul is Spirit, outside of matter . . . never giving the body life and sensation.
- (vii) It breaks the dream of disease to understand that sickness is formed by the human mind, not by matter nor by the divine Mind.

LIFE
Life
(contd.)

By not perceiving vital metaphysical points, not seeing how mortal mind affects the body, — acting beneficially or injuriously on the health, as well as on the morals and the happiness of mortals, — we are misled in our conclusions and methods. We throw the mental influence on the wrong side, thereby actually injuring those whom we mean to bless.

Misleading
methods

**CHRIST-
IANITY**
Science
(contd.)

Suffering is no less a mental condition than is enjoyment. You cause bodily sufferings and increase them by admitting their reality and continuance, as directly as you enhance your joys by believing them to be real and continuous. When an accident happens, you think or exclaim, “I am hurt!” Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real.

Remedy for
accidents

Now reverse the process. Declare that you are not hurt and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to divine metaphysics, confidence in God as All, which the Scriptures declare Him to be.

Truth

To heal the sick, one must be familiar with the great verities of being. Mortals are no more material in their waking hours than when they act, walk, see, hear, enjoy, or suffer in dreams. We can never treat mortal mind and matter separately, because they combine as one. Give up the belief that mind is, even temporarily, compressed within the skull, and you will quickly become more manly or womanly. You will understand yourself and your Maker better than before.

Independent
mentality

- LIFE** "Misleading methods" (M.H.). The negation is uncovered.
- Life
(contd.)
- (i) By not perceiving vital metaphysical points,
 - (ii) not seeing how mortal mind affects the body,—
 - (iii) acting beneficially or injuriously on the health,
 - (iv) as well as on the morals and the happiness of mortals,—
 - (v) we are misled in our conclusions and methods.
 - (vi) We throw the mental influence on the wrong side,
 - (vii) thereby actually injuring those whom we mean to bless.

**CHRIST-
IANITY**

Science
(contd.)

"Remedy for accidents" (M.H.).

"When an accident happens . . ." Both *accident* and *happen* are associated with chance. (See Webster) Both terms imply a deviation from order, or the breaking of rule(s).

The remedy is in reversing the process: this leads to a restoration of law, order, and rule in their respective offices.

- Truth** "Independent mentality" (M.H.).
- (i) . . . one must be familiar with the great verities of being.
 - (ii) . . . waking hours . . . dreams . . . (equally material)
 - (iii) We can never treat mortal mind and matter separately . . .
 - (iv) . . . they combine as one.
 - (v) Give up the belief that mind is . . . compressed within the skull . . .
 - (vi) . . . you will quickly become more manly or womanly.
 - (vii) You will understand yourself and your Maker better than before.

LIFE

Truth
(contd.)

1 Sometimes Jesus called a disease by name, as when he
 said to the epileptic boy, "Thou dumb and deaf spirit, I
 3 charge thee, come out of him, and enter no
 more into him." It is added that "the spirit
 [error] cried, and rent him sore and came out of him, and
 6 he was as one dead," — clear evidence that the malady
 was not material. These instances show the concessions
 which Jesus was willing to make to the popular ignorance
 9 of spiritual Life-laws. Often he gave no name to the
 distemper he cured. To the synagogue ruler's daughter,
 whom they called dead but of whom he said, "she is not
 12 dead, but sleepeth," he simply said, "Damsel, I say unto
 thee, arise!" To the sufferer with the withered hand
 he said, "Stretch forth thine hand," and it "was restored
 15 whole, like as the other."

Homœopathic remedies, sometimes not containing a
 particle of medicine, are known to relieve the symptoms
 18 of disease. What produces the change? It is
 the faith of the doctor and the patient, which
 reduces self-inflicted sufferings and produces a new effect
 21 upon the body. In like manner destroy the illusion of
 pleasure in intoxication, and the desire for strong drink
 is gone. Appetite and disease reside in mortal mind, not
 24 in matter.

So also faith, cooperating with a belief in the healing
 effects of time and medication, will soothe fear and change
 27 the belief of disease to a belief of health. Even a blind
 faith removes bodily ailments for a season, but hypnotism
 changes such ills into new and more difficult forms of dis-
 30 ease. The Science of Mind must come to the rescue,
 to work a radical cure. Then we understand the process.
 The great fact remains that evil is not mind. Evil has

CHRIST-
IANITYScience
(contd.)

LIFE "Naming maladies" (M.H.)Truth
(contd.)**CHRIST-
IANITY**Science
(contd.)

The text clearly indicates that disease has no identity of itself, nor any power of attachment when true identity is seen and understood. Jesus demonstrated this—whether he named disease or not, according to circumstance.

- (i) Sometimes Jesus called a disease by name, as when he said . . .
- (ii) "the spirit [error] cried and rent him sore and came out of him,
- (iii) and he was as one dead,"—clear evidence that the malady was not material.
- (iv) . . . concessions . . . to the popular ignorance of spiritual Life-laws.
- (v) Often he gave no name to the distemper . . .
- (vi) . . . he simply said, "Damsel, I say unto thee, arise!"
- (vii) [or] "Stretch forth thine hand", and it "was restored whole, like as the other".

"The action of faith" (M.H.).

Change of this kind is rooted in a change of faith or a change of belief; whether concerning disease, suffering, intoxication or other appetite.

Scientific and spiritual understanding alone is permanent and irreversible.

Hypnotism or hypnotic treatment always should be avoided.

"The great fact remains that evil is not mind.

. . . for God is good, and therefore good is infinite, is All."

LIFE
Truth
(contd.)

no power, no intelligence, for God is good, and therefore 1
good is infinite, is All.

CHRIST-
IANITY
Science
(contd.)

You say that certain material combinations produce 3
disease; but if the material body causes disease, can
matter cure what matter has caused? Mortal Corporeal
mind prescribes the drug, and administers it. combinations 6
Mortal mind plans the exercise, and puts the body through
certain motions. No gastric gas accumulates, not a se-
cretion nor combination can operate, apart from the 9
action of mortal thought, *alias* mortal mind.

So-called mortal mind sends its despatches over its 12
body, but this so-called mind is both the service and
message of this telegraphy. Nerves are un- Automatic
able to talk, and matter can return no an- mechanism
swer to immortal Mind. If Mind is the only actor, how 15
can mechanism be automatic? Mortal mind perpetuates
its own thought. It constructs a machine, manages it,
and then calls it material. A mill at work or the action 18
of a water-wheel is but a derivative from, and continua-
tion of, the primitive mortal mind. Without this force
the body is devoid of action, and this deadness shows 21
that so-called mortal life is mortal mind, not matter.

SCIENCE
Word

Scientifically speaking, there is no mortal mind out of
which to make material beliefs, springing from illusion. 24
This misnamed mind is not an entity. It is Mental
only a false sense of matter, since matter is not strength
sensible. The one Mind, God, contains no mortal opin- 27
ions. All that is real is included in this immortal Mind.

Our Master asked: "How can one enter into a strong
man's house and spoil his goods, except he first Confirmation 30
bind the strong man?" In other words: How in a parable
can I heal the body, without beginning with so-called

LIFE The text now considers another aspect: "Corporeal combinations" **CHRIST-**
 Truth (M.H.) It shows that every action, change or combination of circum- **IANITY**
 (contd.) stance in the body is dependent on the action of mortal thought Science
 unless or until the divine Mind is demonstrated as being in charge— (contd.)
 and then action is within the jurisdiction of Mind alone.

Likewise with nerve and its mode of communication. What is **SCIENCE**
 commonly termed "Automatic mechanism" (M.H.) whether in the **Word**
 brain or nervous system of the human body (or the electronics of
 radio and telephone) is shown to be "a derivative from, and continua-
 tion of, the primitive mortal mind".

This primitive *force* is that which underlies the whole physical
 concept of man and the universe. (See S. & H. p.450: 29-7; Unity
 of Good p.35: 13—36: 20).

It was power over this elemental force that Jesus demonstrated
 with such authority when, for example, he silenced the storm.

The lightning strike, nuclear power whether by fission or by
 fusion, electro-magnetic radiation from the sun are basically all varia-
 tions of this one primitive *force*: the counterfeit of Spirit and all that
 the term includes.

The text now defines this *force* subjectively, that is, wholly within
 itself and its counterfeit phenomena, i.e. as "material beliefs, spring-
 ing from illusion". It has no inherent entity. "It is only a false sense
 of matter . . ." A true sense of matter (except as nothing) is
 impossible. This is the source of "Mental strength" (M.H.) and
 spiritual power, which alone can "enter into a strong man's house . . .
 spoil his goods . . . [and] bind the strong man". Jesus' lifework
 exemplified this.

Christian Science shows how to begin with causation rather than
 toil with effects only. When mortal mind is handled at source control
 is regained, disease is destroyed, and fear gone beyond return.

LIFE
Truth
(contd.)

1 mortal mind, which directly controls the body? When
disease is once destroyed in this so-called mind, the fear
3 of disease is gone, and therefore the disease is thor-
oughly cured. Mortal mind is “the strong man,” which
must be held in subjection before its influence upon health
6 and morals can be removed. This error conquered, we
can despoil “the strong man” of his goods, — namely, of
sin and disease.

9 Mortals obtain the harmony of health, only as they
forsake discord, acknowledge the supremacy of divine
Mind, and abandon their material beliefs.

12 **Eradicate**
error from
thought
Eradicate the image of disease from the per-
turbed thought before it has taken tangible
shape in conscious thought, *alias* the body, and you pre-
15 vent the development of disease. This task becomes easy,
if you understand that every disease is an error, and has
no character nor type, except what mortal mind assigns to
18 it. By lifting thought above error, or disease, and con-
tending persistently for truth, you destroy error.

When we remove disease by addressing the disturbed
21 mind, giving no heed to the body, we prove that thought
alone creates the suffering. Mortal mind
Mortal mind
controlled
rules all that is mortal. We see in the body
24 the images of this mind, even as in optics we see painted
on the retina the image which becomes visible to the
senses. The action of so-called mortal mind must be
27 destroyed by the divine Mind to bring out the harmony
of being. Without divine control there is discord, mani-
fest as sin, sickness, and death.

30 The Scriptures plainly declare the baneful influence of
sinful thought on the body. Even our Master felt this.
It is recorded that in certain localities he did not many

SCIENCE
Word
(contd.)

Christ

LIFETruth
(contd.)**SCIENCE**Word
(contd.)

“Eradicate error from thought” (M.H.).

- (i) . . . forsake discord,
- (ii) acknowledge the supremacy of divine Mind . . .
- (iii) . . . abandon . . . material beliefs.
- (iv) Eradicate the image of disease . . . before it has taken tangible shape . . .
- (v) and you prevent the development of disease . . .
- (vi) . . . understand that every disease is an error . . . no character . . . nor type . . .
- (vii) By lifting thought above error . . . contending persistently for truth, you destroy error.

“Mortal mind controlled” (M.H.)

- (i) . . . we remove disease by addressing the disturbed mind,
- (ii) giving no heed to the body,
- (iii) we prove that thought alone creates the suffering.
- (iv) Mortal mind rules all that is mortal.
- (v) We see in the body the images of this mind . . .
- (vi) The action of so-called mortal mind must be destroyed . . .
- (vii) Without divine control there is discord, manifest as sin, sickness, and death.

LIFE
Truth
(contd.)

mighty works “because of their unbelief” in Truth. Any human error is its own enemy, and works against itself; it does nothing in the right direction and much in the wrong. If so-called mind is cherishing evil passions and malicious purposes, it is not a healer, but it engenders disease and death.

Mortal mind
not a healer

If faith in the truth of being, which you impart mentally while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because the truth of being must transform the error to the end of producing a higher manifestation. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid, since matter has no sensation and mortal mind only feels and sees materially.

Effect of
opposites

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain or body by applying the drug to either? Would the drug remove paralysis, affect organization, or restore will and action to cerebrum and cerebellum?

Medicine
and brain

Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation.

Skilful
surgery

SCIENCE
Christ
(contd.)

- LIFE** “Mortal mind not a healer” (M.H.) **SCIENCE**
Truth (i) The Scriptures . . . declare the baneful influence of sinful **Christ**
(contd.) thought on the body.
(ii) Even our Master felt this.
(iii) . . . he did not many mighty works “because of their unbelief”
in Truth.
(iv) . . . human error is its own enemy, and works against itself;
(v) it does nothing in the right direction and much in the wrong.
(vi) If . . . cherishing evil passions and malicious purposes, it is not
a healer . . .
(vii) . . . it engenders disease and death.

- “Effect of opposites” (M.H.).
(i) If faith in the truth of being . . . causes chemicalization . . .
(ii) . . . the truth of being must transform the error
(iii) to the end of producing a higher manifestation.
(iv) This fermentation should not aggravate the disease,
(v) but should be as painless to man as to a fluid
(vi) since matter has no sensation
(vii) . . . mortal mind only sees and feels materially.

Chemicalization defined. ll. 16-20

- “Medicine and brain” (M.H.).
(i) The only effect produced by medicine is dependent upon
mental action.
(ii) If mind were parted from the body, could you produce any
effect upon brain
(iii) or body by applying the drug to either?
(iv) Would the drug remove paralysis,
(v) affect organization,
(vi) or restore will
(vii) and action to cerebrum and cerebellum?

“Skilful surgery” (M.H.)
Wisdom and right method both essential.

LIFE
 Truth
 (contd.)

SCIENCE
 Christ
 (contd.)

1 Christian Science is always the most skilful surgeon, but
 2 surgery is the branch of its healing which will be last
 3 acknowledged. However, it is but just to say that the
 4 author has already in her possession well-authenticated
 5 records of the cure, by herself and her students through
 6 mental surgery alone, of broken bones, dislocated joints,
 7 and spinal vertebræ.

8 The time approaches when mortal mind will forsake
 9 its corporeal, structural, and material basis, when im-
 mortal Mind and its formations will be appre-
 10 hended in Science, and material beliefs will
 11 not interfere with spiritual facts. Man is indestructible
 12 and eternal. Sometime it will be learned that mortal
 13 mind constructs the mortal body with this mind's own
 14 mortal materials. In Science, no breakage nor dislocation
 15 can really occur. You say that accidents, injuries, and
 16 disease kill man, but this is not true. The life of man is
 17 Mind. The material body manifests only what mortal
 18 mind believes, whether it be a broken bone, disease, or sin.

19 We say that one human mind can influence another and
 20 in this way affect the body, but we rarely remember that
 21 we govern our own bodies. The error, mes-
 22 merism — or hypnotism, to use the recent term
 23 — illustrates the fact just stated. The operator would
 24 make his subjects believe that they cannot act voluntarily
 25 and handle themselves as they should do. If they yield
 26 to this influence, it is because their belief is not better
 27 instructed by spiritual understanding. Hence the proof
 28 that hypnotism is not scientific; Science cannot produce
 29 both disorder and order. The involuntary pleasure or
 30 pain of the person under hypnotic control is proved to be
 a belief without a real cause.

LIFE

Truth
(contd.)

SCIENCE

Christ
(contd.)

“Indestructible life of man” (M.H.).

The text now becomes prophetic.

- (i) The time approaches when mortal mind will forsake . . .
- (ii) . . . when immortal Mind and its formations will be apprehended in Science,
- (iii) and material beliefs will not interfere with spiritual facts.
- (iv) Man is indestructible and eternal.
- (v) . . . mortal mind constructs the mortal body . . .
- (vi) In Science, no breakage nor dislocation can really occur.
- (vii) The life of man is Mind . . . (stated here positively and negatively).

“The evil of mesmerism” (M.H.). Mesmerism uncovered.

- (i) . . . we rarely remember that we govern our own bodies.
- (ii) The error, mesmerism—or hypnotism (feared or indulged) illustrates the fact . . .
- (iii) *The operator (or mesmerist) would impose loss of voluntary action and self-government.*
- (iv) *This evil influence cancelled by enlightened spiritual understanding.*
- (v) Hence the proof that hypnotism is not scientific.
- (vi) Science cannot produce both disorder and order.
- (vii) . . . hypnotic control is proved to be . . . without a real cause.

} My
phrasing

It may be affirmed that mesmerism or hypnotism depends upon fear, ignorance, or sin.

LIFE
Truth
(contd.)

SCIENCE
Christ
(contd.)

So the sick through their beliefs have induced their own 1
diseased conditions. The great difference between vol-
untary and involuntary mesmerism is that vol- 2
untary mesmerism is induced consciously and 3
should and does cause the perpetrator to suffer, while self-
mesmerism is induced unconsciously and by his mistake 6
a man is often instructed. In the first instance it is under-
stood that the difficulty is a mental illusion, while in the 6
second it is believed that the misfortune is a material effect. 9
The human mind is employed to remove the illusion in
one case, but matter is appealed to in the other. In real-
ity, both have their origin in the human mind, and can be 12
healed only by the divine Mind.

Wrong-doer
should suffer

You command the situation if you understand that
mortal existence is a state of self-deception and not the 15
truth of being. Mortal mind is constantly 16
producing on mortal body the results of false 17
opinions; and it will continue to do so, until mortal 18
error is deprived of its imaginary powers by Truth,
which sweeps away the gossamer web of mortal illusion.
The most Christian state is one of rectitude and spir- 21
itual understanding, and this is best adapted for heal-
ing the sick. Never conjure up some new discovery from
dark forebodings regarding disease and then acquaint 24
your patient with it.

Error's power
imaginary

Christianity

The mortal so-called mind produces all that is unlike
the immortal Mind. The human mind determines the 27
nature of a case, and the practitioner improves 28
or injures the case in proportion to the truth 29
or error which influences his conclusions. The mental 30
conception and development of disease are not under-
stood by the patient, but the physician should be familiar

Disease-
production

- | | | |
|-------------------|---|--------------------|
| LIFE | “Wrong-doer should suffer” (M.H.). | SCIENCE |
| Truth
(contd.) | <ul style="list-style-type: none"> (i) . . . the sick . . . have induced their own diseased conditions. (ii) The great difference between voluntary and involuntary mesmerism . . . (iii) In the first instance . . . the difficulty is a mental illusion . . . (iv) . . . in the second it is believed . . . the misfortune is a material effect. (v) The human mind is employed to remove the illusion in one case . . . (vi) . . . matter is appealed to in the other. (vii) In reality, both have their origin in the human mind, and can be healed only by the divine Mind. | Christ
(contd.) |

“Error’s power imaginary” (M.H.).

- (i) You command the situation if you understand . . .
- (ii) mortal mind is constantly producing on mortal body the results of false opinions
- (iii) . . . it will continue to do so, until . . . deprived . . . by Truth,
- (iv) which sweeps away the gossamer web of mortal illusion.
- (v) The most Christian state is one of rectitude and spiritual understanding . . .
- (vi) . . . this is best adapted for healing the sick.
- (vii) Never conjure up some new discovery from dark forebodings . . .
(Foreboding: A presage or presentiment of coming evil. Webster)

Christianity

“Disease-production” (M.H.). (Observe hyphen.)

- (i) The mortal . . . mind produces all that is unlike the immortal Mind.
- (ii) The human mind determines the nature of a case . . .
- (iii) the practitioner improves or injures the case in proportion to . . .
- (iv) The mental conception and development of disease are not understood . . .
- (v) . . . the physician should be familiar with mental action
- (vi) and its effect,
- (vii) in order to judge the case according to Christian Science.

LIFE 1 with mental action and its effect in order to judge the case
 according to Christian Science.

Truth
 (contd.)

SCIENCE
Christianity
 (contd.)

3 If a man is an inebriate, a slave to tobacco, or the special
 servant of any one of the myriad forms of sin, meet and
 6 ^{Appetites to} destroy these errors with the truth of being, —
 be abandoned by exhibiting to the wrong-doer the suffering
 which his submission to such habits brings, and by con-
 9 vincing him that there is no real pleasure in false appe-
 tites. A corrupt mind is manifested in a corrupt body.
 Lust, malice, and all sorts of evil are diseased beliefs, and
 you can destroy them only by destroying the wicked
 12 motives which produce them. If the evil is over in the
 repentant mortal mind, while its effects still remain on the
 individual, you can remove this disorder as God's law is
 15 fulfilled and reformation cancels the crime. The healthy
 sinner is the hardened sinner.

The temperance reform, felt all over our land, results
 18 from metaphysical healing, which cuts down every tree
 that brings not forth good fruit. This con-
 21 ^{Temperance} ^{reform} conviction, that there is no real pleasure in sin,
 is one of the most important points in the theology of
 Christian Science. Arouse the sinner to this new and
 true view of sin, show him that sin confers no pleasure,
 24 and this knowledge strengthens his moral courage and
 increases his ability to master evil and to love good.

Healing the sick and reforming the sinner are one and
 27 the same thing in Christian Science. Both cures require
 the same method and are inseparable in Truth.
 Hatred, envy, dishonesty, fear, and so forth,
 30 ^{Sin or fear} ^{the root of} ^{sickness} make a man sick, and neither material medi-
 cine nor Mind can help him permanently, even in body,
 unless it makes him better mentally, and so delivers him

LIFE
Truth
(contd.)

There is now a change of subject.

“Appetites to be abandoned” (M.H.).

- (i) . . . meet and destroy these errors with the truth of being,—
- (ii) by exhibiting . . . the suffering which his submission . . . brings . . .
- (iii) . . . convincing him that there is no real pleasure in false appetites.
- (iv) A corrupt mind is manifested in a corrupt body.
- (v) Lust, malice . . . are diseased beliefs . . .
- (vi) . . . you can destroy them only by destroying the wicked motives which produce them.
- (vii) If the evil is over . . . while its effects still remain . . . you can remove this disorder as God’s law is fulfilled and reformation cancels the crime.

SCIENCE
Christianity
(contd.)

“Temperance reform” (M.H.).

- (i) The temperance reform . . . results from metaphysical healing,
- (ii) which cuts down every tree that brings not forth good fruit.
- (iii) This conviction, that there is no real pleasure in sin . . .
- (iv) Arouse the sinner to this new and true view of sin . . .
- (v) . . . show him that sin confers no pleasure . . .
- (vi) . . . this knowledge strengthens his moral courage . . .
- (vii) increases his ability to master evil and to love good.

“Sin or fear the root of sickness” (M.H.).

- (i) Healing the sick . . . reforming the sinner are one and the same thing . . .
- (ii) Both cures require the same method and are inseparable in Truth.
- (iii) Hatred, envy, dishonesty, fear, . . . make a man sick . . .
- (iv) . . . neither material medicine nor Mind can help him permanently . . .
- (v) . . . unless it makes him better mentally, and so delivers him . . .

LIFE
Truth
(contd.)

from his destroyers. The basic error is mortal mind. 1
Hatred inflames the brutal propensities. The indulgence
of evil motives and aims makes any man, who is above the 3
lowest type of manhood, a hopeless sufferer.

SCIENCE
Christianity
(contd.)

Christian Science commands man to master the pro-
pensities, — to hold hatred in abeyance with kindness, 6
to conquer lust with chastity, revenge with
charity, and to overcome deceit with hon- **Mental**
conspirators
esty. Choke these errors in their early stages, if you 9
would not cherish an army of conspirators against
health, happiness, and success. They will deliver you
to the judge, the arbiter of truth against error. The 12
judge will deliver you to justice, and the sentence of
the moral law will be executed upon mortal mind and
body. Both will be manacled until the last farthing 15
is paid, — until you have balanced your account with
God. “Whatsoever a man soweth, that shall he also
reap.” The good man finally can overcome his fear of 18
sin. This is sin’s necessity, — to destroy itself. Im-
mortal man demonstrates the government of God, good,
in which is no power to sin. 21

It were better to be exposed to every plague on earth
than to endure the cumulative effects of a guilty con-
science. The abiding consciousness of wrong- **Cumulative** 24
doing tends to destroy the ability to do right. **repentance**
If sin is not regretted and is not lessening, then it is
hastening on to physical and moral doom. You are con- 27
quered by the moral penalties you incur and the ills they
bring. The pains of sinful sense are less harmful than its
pleasures. Belief in material suffering causes mortals to 30
retreat from their error, to flee from body to Spirit, and
to appeal to divine sources outside of themselves.

LIFE
Truth
(contd.)

“Sin or fear the root of sickness” (M.H.). Contd.

- (vi) The basic error is mortal mind. Hatred inflames . . .
- (vii) The indulgence of evil motives and aims makes any man . . . a hopeless sufferer.

SCIENCE
Christianity
(contd.)

“Mental conspirators” (M.H.).

- (i) Christian Science commands man to master the propensities,—hatred . . . lust . . . revenge . . . deceit . . . See notes.
- (ii) Choke these errors in their early stages . . .
- (iii) They (the propensities, the conspirators) will deliver you to the judge . . .
- (iv) The judge will deliver you to justice . . .
- (v) . . . the sentence of the moral law will be executed upon mortal mind and body.
- (vi) Both will be manacled . . . until you have balanced your account with God.
- (vii) (a) The good man finally can overcome his fear of sin . . .
(b) . . . sin’s necessity,—to destroy itself.
(c) Immortal man demonstrates the government of God, good, in which is *no power to sin*.
(Three aspects of one fact.)

“Cumulative repentance” (M.H.).

- (i) . . . better to be exposed to every plague on earth than to endure the cumulative effects of a guilty conscience.
- (ii) . . . abiding consciousness of wrong-doing . . . destroy(s) ability to do right.
- (iii) If sin is not regretted . . . it is hastening on to physical and moral doom.
- (iv) You are conquered by the moral penalties you incur . . .
- (v) The pains of sinful sense are less harmful than its pleasures.
- (vi) Belief in material suffering causes mortals to retreat from their error,
- (vii) to flee from body to Spirit, and to appeal to divine sources outside of themselves.

LIFE
Truth
(contd.)

1 The Bible contains the recipe for all healing. "The
leaves of the tree were for the healing of the nations."
3 Sin and sickness are both healed by the same
Principle. The tree is typical of man's divine
Principle, which is equal to every emergency, offering
6 full salvation from sin, sickness, and death. Sin will
submit to Christian Science when, in place of modes and
forms, the power of God is understood and demonstrated
9 in the healing of mortals, both mind and body. "Per-
fect Love casteth out fear."

The Science of being unveils the errors of sense, and
12 spiritual perception, aided by Science, reaches Truth.

Then error disappears. Sin and sickness will
14 sickness will abate abate and seem less real as we approach the
scientific period, in which mortal sense is subdued and
all that is unlike the true likeness disappears. The moral
man has no fear that he will commit a murder, and he
18 should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from
you. Error is opposed to Life. We can, and ultimately
21 Resist to shall, so rise as to avail ourselves in every direc-
the end tion of the supremacy of Truth over error, Life
over death, and good over evil, and this growth will go
24 on until we arrive at the fulness of God's idea, and no
more fear that we shall be sick and die. Inharmony of
any kind involves weakness and suffering, — a loss of
27 control over the body.

The depraved appetite for alcoholic drinks, tobacco,
tea, coffee, opium, is destroyed only by Mind's mastery
30 Morbid of the body. This normal control is gained
cravings through divine strength and understanding.
There is no enjoyment in getting drunk, in becoming a

SCIENCE
Christianity
(contd.)

- | | | |
|---|---|---|
| <p>LIFE
Truth
(contd.)</p> | <p>“The leaves of healing” (M.H.).</p> <ul style="list-style-type: none"> (i) The Bible contains the recipe for all healing. (ii) “The leaves of the tree were for the healing of the nations.” (iii) Sin and sickness . . . both healed by the same Principle. (iv) The tree . . . man’s divine Principle . . . equal to every emergency, (v) offering full salvation from sin, sickness, and death. (vi) Sin will submit . . . when . . . the power of God is understood and demonstrated . . . (vii) “Perfect Love casteth out fear.” | <p>SCIENCE
Christianity
(contd.)</p> |
|---|---|---|

“Sickness will abate” (M.H.).

- (i) The Science of being unveils the errors of sense . . .
- (ii) . . . spiritual perception, aided by Science, reaches Truth.
- (iii) Then error disappears.
- (iv) Sin and sickness will abate . . . seem less real as we approach the scientific period,
- (v) in which mortal sense is subdued
- (vi) and all that is unlike the true likeness disappears.
- (vii) The moral man . . . should be . . . fearless on the question of disease.

“Resist to the end” (M.H.).

- (i) Resist evil—error of every sort—and it will flee from you.
- (ii) Error is opposed to Life.
- (iii) We can, and ultimately shall, so rise as to avail ourselves . . . of the supremacy of Truth over error, Life over death, and good over evil . . .
- (iv) . . . this growth will go on until we arrive
- (v) at the fulness of God’s idea, (the ideal man)
- (vi) and no more fear that we shall be sick and die.
- (vii) Inharmony of any kind involves . . . a loss of control.

Now a change of subject: “Morbid cravings” (M.H.).

LIFE
Truth
(contd.)

fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting.

SCIENCE
Christianity
(contd.)

Man's enslavement to the most relentless masters — passion, selfishness, envy, hatred, and revenge — is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe.

Universal
panacea

If man is not victorious over the passions, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind, — strength from the immortal and omnipotent Mind, — and lifting humanity above itself into purer desires, even into spiritual power and good-will to man.

Let the slave of wrong desire learn the lessons of Christian Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and existence.

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness.

Immortal
memory

There are many species of insanity. All sin is insanity in different degrees. Sin is spared from this classification, only because its method of madness is in consonance with common mortal belief.

Sin a form
of insanity

LIFE Truth (contd.)	"Morbid cravings" (M.H.). (i) Depraved appetite . . . is destroyed only by Mind's mastery of the body (ii) . . . normal control is gained through divine strength . . . (iii) . . . no enjoyment in getting drunk . . . (The understanding of Mind, Spirit, Soul destroys these appetites.)	SCIENCE Christianity (contd.)
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"Universal panacea" (M.H.).

- (i) Man's enslavement . . . is conquered only by a mighty struggle.
- (ii) Every hour of delay makes the struggle more severe.
- (iii) If man is not victorious over the passions, they crush out . . . health . . .
- (iv) Christian Science is the sovereign panacea,
- (v) giving strength to the weakness of mortal mind . . .
- (vi) and lifting humanity above itself into purer desires,
- (vii) even into spiritual power and good-will to man.

"Immortal memory" (M.H.).

- (i) If delusion says, "I have lost my memory", contradict it.
- (ii) No faculty of Mind is lost.
- (iii) In Science, all being is eternal, spiritual, perfect, harmonious . . .
- (iv) Let the perfect model be present in your thoughts . . .
- (v) This spiritualization of thought let in the light,
- (vi) and brings the divine Mind,
- (vii) Life not death, into your consciousness.

LIFE
Truth
(contd.)

SCIENCE
Christianity
(contd.)

1 Every sort of sickness is error, — that is, sickness is
2 loss of harmony. This view is not altered by the fact
3 that sin is worse than sickness, and sickness is not ac-
4 knowledged nor discovered to be error by many who are
5 sick.

6 There is a universal insanity of so-called health, which
7 mistakes fable for fact throughout the entire round of the
8 material senses, but this general craze cannot, in a scien-
9 tific diagnosis, shield the individual case from the special
10 name of insanity. Those unfortunate people who are
11 committed to insane asylums are only so many distinctly
12 defined instances of the baneful effects of illusion on mortal
13 minds and bodies.

14 The supposition that we can correct insanity by the use
15 of purgatives and narcotics is in itself a mild species of
16 insanity. Can drugs go of their own accord
17 Drugs and brain-lobes to the brain and destroy the so-called inflam-
18 mation of disordered functions, thus reaching mortal
19 mind through matter? Drugs do not affect a corpse, and
20 Truth does not distribute drugs through the blood, and
21 from them derive a supposed effect on intelligence and sen-
22 timent. A dislocation of the tarsal joint would produce
23 insanity as perceptibly as would congestion of the brain,
24 were it not that mortal mind thinks that the tarsal joint is
25 less intimately connected with the mind than is the brain.
26 Reverse the belief, and the results would be perceptibly
27 different.

28 The unconscious thought in the corporeal substratum
29 of brain produces no effect, and that condition of
30 Matter and animate error the body which we call sensation in matter
31 is unreal. Mortal mind is ignorant of itself,
32 — ignorant of the errors it includes and of their

LIFE	“Sin a form of insanity” (M.H.).	SCIENCE
Truth (contd.)	<ul style="list-style-type: none"> (i) . . . All sin is insanity in different degrees . . . (ii) . . . its method of madness is in consonance with common mortal belief. (iii) Every sort of sickness is error . . . loss of harmony. (iv) . . . sin is worse than sickness . . . (v) There is a universal insanity of so-called health . . . (vi) . . . this general craze cannot, in a scientific diagnosis, shield the individual case from the special name of insanity. (vii) Those unfortunate people who are committed . . . are only so many distinctly defined instances of the baneful effects of illusion on mortal minds and bodies. 	Christianity (contd.)

“Drugs and brain-lobes” (M.H.).

- (i) The supposition that we can correct insanity by the use of purgatives . . . is in itself a mild species of insanity.
- (ii) Can drugs go of their own accord to the brain . . . ?
- (iii) Drugs do not affect a corpse . . .
- (iv) Truth does not distribute drugs through the blood
- (v) and . . . derive a supposed effect on intelligence and sentiment.
- (vi) A dislocation of the tarsal joint would produce insanity . . . were it not that mortal mind thinks . . .
- (vii) Reverse the belief, and the results would be perceptibly different.

“Matter and animate error” (M.H.).

- (i) The unconscious thought . . . produces no effect . . .
- (ii) . . . sensation in matter is unreal.
- (iii) Mortal mind is ignorant of itself . . .

LIFE
Truth
(contd.)

effects. Intelligent matter is an impossibility. You 1
may say: "But if disease obtains in matter, why do 2
you insist that disease is formed by mortal mind and 3
not by matter?" *Mortal mind* and body combine as
one, and the nearer matter approaches its final state- 4
ment, — animate error called nerves, brain, mind, — the 5
more prolific it is likely to become in sin and disease- 6
beliefs.

Unconscious mortal mind — *alias* matter, brain — can- 7
not dictate terms to consciousness nor say, "I am sick." 8
The belief, that the unconscious substratum Dictation
of mortal mind, termed the body, suffers and of error 12
reports disease independently of this so-called conscious
mind, is the error which prevents mortals from knowing
how to govern their bodies. 15

The so-called conscious mortal mind is believed to be
superior to its unconscious substratum, matter, and
the stronger never yields to the weaker, ex- So-called
cept through fear or choice. The animate superiority 18
should be governed by God alone. The real man is
spiritual and immortal, but the mortal and imperfect 21
so-called "children of men" are counterfeits from the
beginning, to be laid aside for the pure reality. This
mortal is put off, and the new man or real man is put 24
on, in proportion as mortals realize the Science of man
and seek the true model.

Love

We have no right to say that life depends on matter 27
now, but will not depend on it after death. We cannot
spend our days here in ignorance of the Science
of Life, and expect to find beyond the grave Death no
a reward for this ignorance. Death will not make us benefactor 30
harmonious and immortal as a recompense for ignorance.

SCIENCE
Christianity
(contd.)

Science

LIFE

“Matter and inanimate error” (M.H.). Contd.

- (iv) Intelligent matter is an impossibility.
- (v) . . . disease is formed by mortal mind and not by matter.
- (vi) *Mortal mind* and body combine as one, . . .
- (vii) . . . the nearer matter approaches its final statement . . . the more prolific . . . in sin and disease beliefs.

SCIENCE

Christianity
(contd.)

Unconscious and conscious mortal mind.

“Dictation of error” (M.H.). “So-called superiority” (M.H.).

- (i) Unconscious mortal mind . . . cannot dictate terms . . .
 - (ii) The belief, that the unconscious substratum . . . suffers and reports disease independently . . . is the error which prevents mortals from knowing how to govern their bodies.
 - (iii) The so-called conscious mortal mind . . . superior to its unconscious substratum, matter, . . . (false identity)
 - (iv) The animate should be governed by God alone.
 - (v) The real man is spiritual and immortal . . .
 - (vi) . . . the mortal and imperfect . . . “children of men” are counterfeits from the beginning, to be laid aside for the pure reality.
 - (vii) This mortal is put off, and the new man . . . is put on, in proportion as mortals realize the Science of man . . .
- (The above i-vii are very important to understand.)

Love

“Death no benefactor” (M.H.).

- (i) We have no right to say that life depends upon matter now,
- (ii) but will not depend on it after death.
- (iii) We cannot spend our days here in ignorance of the Science of Life,
- (iv) and expect to find beyond the grave a reward for this ignorance.
- (v) Death will not make us harmonious and immortal as a recompense . . .
- (vi) If here we give no heed to Christian Science . . .
- (vii) . . . we shall not be ready for spiritual Life hereafter.

Science

LIFE

Love
(contd.)

- 1 If here we give no heed to Christian Science, which is
 spiritual and eternal, we shall not be ready for spiritual
 3 Life hereafter.

“This is life eternal,” says Jesus, — *is*, not *shall be*;
 and then he defines everlasting life as a present knowledge

- 6 Life eternal
and present of his Father and of himself, — the knowledge
 of Love, Truth, and Life. “This is life eter-
 9 Jesus Christ, whom Thou hast sent.” The Scriptures
 say, “Man shall not live by bread *alone*, but by every
 12 ing that Truth is the actual life of man; but mankind
 objects to making this teaching practical.

Every trial of our faith in God makes us stronger.

- 15 The more difficult seems the material condition to be
Love casteth
out fear overcome by Spirit, the stronger should be our
 faith and the purer our love. The Apostle
 18 John says: “There is no fear in Love, but perfect Love
 casteth out fear. . . . He that feareth is not made per-
 21 tion of Christian Science.

SCIENCE

Science
(contd.)

LIFE

Love
(contd.)

SCIENCE

Science
(contd.)

“Life eternal and present” (M.H.).

- (i) “This is life eternal”, says Jesus,—*is*, not *shall be*;
- (ii) . . . everlasting life as a present knowledge of his Father and of himself,—
- (iii) the knowledge of Love, Truth, and Life.¹
- (iv) “This is life eternal, that they might know Thee, . . .”
- (v) “Man shall not live by bread *alone* . . .
- (vi) but by every word that proceedeth out of the mouth of God”,
- (vii) showing that Truth is the actual life of man;

“Love casteth out fear” (M.H.).

- (i) Every trial of our faith in God makes us stronger.
- (ii) The more difficult seems the material condition to be overcome by Spirit
- (iii) the stronger should be our faith and the purer our love . . .
- (iv) “There is no fear in Love,
- (v) but perfect Love casteth out fear . . .
- (vi) . . . He that feareth is not made perfect in Love”.
- (vii) Here is a definite and inspired proclamation of Christian Science.

1 (Note reverse order with reference to design of the whole text pp. 362-410)

PART II

MENTAL TREATMENT ILLUSTRATED

A perusal of Part II of this chapter reveals also several outstanding characteristics. For example:—fear and the handling of it, law and its operation in recovery and the maintenance of health, the preparation of human consciousness towards the overcoming of death through the understanding of Life.

This second part of the chapter is therefore mostly concerned with the specific needs of the individual and if he obeys the precepts elucidated therein, the textbook shows him how Truth becomes the great physician to meet his pressing need; and Love the liberator for time and eternity.

The seven-fold development within each paragraph continues as an outstanding characteristic of the text.

The chapter closes with the allegory based on the practice of the law to illustrate that true practice is wholly impersonal and proceeds from divine Principle with the authority of law.

MENTAL TREATMENT ILLUSTRATED

LOVE
Mind

The Science of mental practice is susceptible of no
24 misuse. Selfishness does not appear in the practice of
Be not
afraid Truth or Christian Science. If mental prac-
27 tice is abused or is used in any way except to
promote right thinking and doing, the power to heal
mentally will diminish, until the practitioner's healing
ability is wholly lost. Christian scientific practice be-
30 gins with Christ's keynote of harmony, "Be not afraid!"

WORD
Word

- | | | |
|-------------|--|-------------|
| LOVE | “Be not afraid” (M.H.). | WORD |
| Mind | <ul style="list-style-type: none"> (i) The Science of mental practice is susceptible of no misuse. (ii) Selfishness does not appear in the practice of Truth or Christian Science. (iii) If mental practice is abused . . . (malpractice) (iv) . . . the power to heal mentally will diminish, (v) until the practitioner’s healing ability is wholly lost. (vi) Christian scientific practice begins with Christ’s keynote of harmony, “Be not afraid!”. (vii) Said Job: “The thing which I greatly feared is come upon me”. | Word |

No. (vii) shows that unless (i-vi) are accepted and obeyed one’s fruitage is in danger of being lost.

LOVE Said Job: "The thing which I greatly feared is come 1 WORD
 Spirit upon me." Christ

My first discovery in the student's practice was this: 3
 If the student silently called the disease by name, when
 he argued against it, as a general rule the body Naming
 would respond more quickly, — just as a per- diseases 6
 son replies more readily when his name is spoken; but
 this was because the student was not perfectly attuned to
 divine Science, and needed the arguments of truth for 9
 reminders. If Spirit or the power of divine Love bear
 witness to the truth, this is the ultimatum, the scientific
 way, and the healing is instantaneous. 12

Soul It is recorded that once Jesus asked the name of a dis- Christianity
 ease, — a disease which moderns would call *dementia*.
 The demon, or evil, replied that his name was Evils cast 15
 Legion. Thereupon Jesus cast out out
 and the insane man was changed and straightway be-
 came whole. The Scripture seems to import that Jesus 18
 caused the evil to be self-seen and so destroyed.

Principle The procuring cause and foundation of all sickness is Science
 fear, ignorance, or sin. Disease is always induced by a 21
 false sense mentally entertained, not destroyed. Fear as the
 Disease is an image of thought externalized. foundation
 The mental state is called a material state. Whatever 24
 is cherished in mortal mind as the physical condition is
 imaged forth on the body.

Always begin your treatment by allaying the fear 27 CHRIST
 of patients. Silently reassure them as to their exemp- Word
 tion from disease and danger. Watch the re-
 sult of this simple rule of Christian Science, Unspoken 30
 pleading
 and you will find that it alleviates the symptoms of every
 disease. If you succeed in wholly removing the fear,

- LOVE** "Naming diseases" (M.H.). (No identity.) **WORD**
- Spirit** (i) My first discovery . . . If the student silently called the disease **Christ**
by name,
(ii) when he argued against it . . .
(iii) . . . the body would respond more quickly,—
(iv) just as a person replies more readily when his name is spoken;
(v) . . . this was because the student was not perfectly attuned . . .
(vi) . . . needed the arguments of truth for reminders.
(vii) If Spirit or the power of divine Love bear witness . . . this is
the ultimatum, the scientific way, and the healing instantaneous.
- Soul** "Evils cast out" (M.H.). **Christianity**
- (i) . . . once Jesus asked the name of a disease . . . *dementia*.
(ii) The demon . . . replied that his name was Legion.
(iii) Thereupon Jesus cast out the evil,
(iv) . . . the insane man was changed
(v) and straightway became whole.
(vi) . . . Jesus caused the evil to be self-seen
(vii) and so destroyed.
- Principle** "Fear as the foundation" (M.H.). **Science**
- (i & ii) . . . procuring cause and foundation . . . is fear, ignorance,
or sin.
(iii) . . . always induced by a false sense mentally entertained,
(iv) not destroyed.
(v) Disease is an image of thought externalized.
(vi) The mental state is called a material state.
(vii) Whatever is cherished . . . is imaged forth on the body.
- Unspoken pleading** (M.H.) **CHRIST**
(Allegory of law court to follow p. 430). **Word**
- (i) Always begin . . . by allaying the fear of patients.
(ii) Silently reassure them as to their exemption from disease and
danger.
(iii) Watch the result of this simple rule . . .
(iv) . . . it alleviates the symptoms of every disease.

LOVE
Principle

1 your patient is healed. The great fact that God lovingly
governs all, never punishing aught but sin, is your stand-
3 point, from which to advance and destroy the human fear
of sickness. Mentally and silently plead the case scien-
tifically for Truth. You may vary the arguments to meet
6 the peculiar or general symptoms of the case you treat,
but be thoroughly persuaded in your own mind concern-
ing the truth which you think or speak, and you will be
9 the victor.

CHRIST
Word
(contd.)

You may call the disease by name when you mentally
deny it; but by naming it audibly, you are liable under
12 **Eloquent** some circumstances to impress it upon the
silence thought. The power of Christian Science and
divine Love is omnipotent. It is indeed adequate to un-
15 clasp the hold and to destroy disease, sin, and death.

Christ

To prevent disease or to cure it, the power of Truth,
of divine Spirit, must break the dream of the material
18 **Insistence** senses. To heal by argument, find the type
requisite of the ailment, get its name, and array your
mental plea against the physical. Argue at first men-
21 tally, not audibly, that the patient has no disease, and
conform the argument so as to destroy the evidence of
disease. Mentally insist that harmony is the fact, and
24 that sickness is a temporal dream. Realize the presence
of health and the fact of harmonious being, until the
body corresponds with the normal conditions of health
27 and harmony.

Christianity

Mind

If the case is that of a young child or an infant, it needs
to be met mainly through the parent's thought, silently
30 **The cure** or audibly on the aforesaid basis of Christian
of infants Science. The Scientist knows that there can
be no hereditary disease, since matter is not intelligent

Science

LOVE Unspoken pleading (M.H.). (contd.)

CHRIST

Principle (Allegory of law court to follow p. 430).

Word (contd.)

- (v) The great fact that God lovingly governs all . . . is your standpoint . . .
- (vi) Mentally and silently plead the case scientifically for Truth.
- (vii) You may vary the arguments . . . but be thoroughly persuaded . . . and you will be the victor.

“Eloquent silence” (M.H.).

Christ

- (i) You may call the disease by name
- (ii) when you mentally deny it;
- (iii) . . . by naming it audibly, you are liable . . . to impress it . . .
- (iv) The power of Christian Science
- (v) and divine Love is omnipotent.
- (vi) It is indeed adequate to unclasp the hold
- (vii) and to destroy disease, sin, and death.

“Insistence requisite” (M.H.). (Symbol of the law-court.)

Christianity

- (i) To prevent . . . or to cure . . . the power of Truth, of divine Spirit, must break the dream . . .
- (ii) To heal by argument, find the type . . . get its name . . . array your mental plea . . .
- (iii) Argue at first mentally, not audibly . . . conform the argument . . .
- (iv) Mentally insist . . . harmony is the fact . . . sickness is a temporal dream.
- (v) Realize the presence of health
- (vi) and the fact of harmonious being,
- (vii) until the body corresponds with the normal conditions of health and harmony.

A change of subject: The care of infants. (overleaf)

LOVE
Mind

and cannot transmit good or evil intelligence to man, and 1
 God, the only Mind, does not produce pain in matter. 2
 The act of yielding one's thoughts to the undue contem- 3
 plation of physical wants or conditions induces those very
 conditions. A single requirement, beyond what is neces-
 sary to meet the simplest needs of the babe is harmful. 6
 Mind regulates the condition of the stomach, bowels, and
 food, the temperature of children and of men, and matter
 does not. The wise or unwise views of parents and other 9
 persons on these subjects produce good or bad effects on
 the health of children.

CHRIST
Science
(contd.)

Spirit

The daily ablutions of an infant are no more natural 12
 nor necessary than would be the process of taking a fish
 out of water every day and covering it with dirt in order 13
 in order to make it thrive more vigorously in its own element. "Cleanliness is next to godliness," but 15
 washing should be only for the purpose of keeping the
 body clean, and this can be effected without scrubbing the 18
 whole surface daily. Water is not the natural habitat of
 humanity. I insist on bodily cleanliness within and with-
 out. I am not patient with a speck of dirt; but in caring 21
 for an infant one need not wash his little body all over each
 day in order to keep it sweet as the new-blown flower.

CHRIST-
IANITY
Word

Giving drugs to infants, noticing every symptom of 24
 flatulency, and constantly directing the mind to such
 signs, — that mind being laden with illusions about disease, health-laws, and death, — these 27
 actions convey mental images to children's budding
 thoughts, and often stamp them there, making it probable
 at any time that such ills may be reproduced in the very 30
 ailments feared. A child may have worms, if you say so,
 or any other malady, timorously held in the beliefs con-

Christ

- LOVE** "The cure of infants" (M.H.) **CHRIST**
- Mind** (i) If the case is that of a young child . . . it needs to be met **Science**
mainly through the parent's thought . . .
- (ii) . . . there can be no hereditary disease . . . matter not intelligent,
and cannot transmit . . .
- (iii) God, the only Mind, does not produce pain in matter.
- (iv) The act of yielding one's thoughts . . . induces those very
conditions.
- (v) A single requirement, beyond what is necessary . . . is harmful.
- (vi) Mind regulates . . . and matter does not.
- (vii) The wise or unwise views of parents . . . produce good or bad
effects on the health of children.

- Spirit** "Ablutions for cleanliness" (M.H.) **CHRIST-
IANITY**
- (i) The daily ablutions . . . are no more natural nor necessary . . . **Word**
- (ii) "Cleanliness is next to godliness."
- (iii) . . . washing should be only for the purpose of keeping the
body clean . . .
- (iv) Water is not the natural habitat of humanity.
- (v) I insist on bodily cleanliness within and without.
- (vi) I am not patient with a speck of dirt;
- (vii) . . . his little body . . . keep it sweet as the new-blown flower.

- "Juvenile ailments" (M.H.). [Mishandling uncovered] **Christ**
- (i) Giving drugs . . .
- (ii) . . . noticing every symptom . . .
- (iii) constantly directing the mind to such signs . . .
- (iv) . . . these actions convey mental images . . .
- (v) . . . and often stamp them there . . .
- (vi) . . . such ills may be reproduced in the very ailments feared.
- (vii) Thus are laid the foundations of the belief in disease and
death, and . . . children educated into discord.

LOVE
Spirit

cerning his body. Thus are laid the foundations of the belief in disease and death, and thus are children educated into discord.

CHRISTIANITY

The treatment of insanity is especially interesting. However obstinate the case, it yields more readily than

Christiani

do most diseases to the salutary action of truth, which counteracts error. The arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility that matter, brain, can control or derange mind, can suffer or cause suffering; also the fact that truth and love will establish a healthy state, guide and govern mortal mind or the thought of the patient, and destroy all error, whether it is called dementia, hatred, or any other discord.

Soul

To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon, — not until your patients are prepared for the explanation, — lest you array the sick against their own interests by troubling and perplexing their thought. The Christian Scientist's argument rests on the Christianly scientific basis of being. The Scripture declares, "The Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.

Science

Matter cannot be inflamed. Inflammation is fear, an

SCIENCE

- LOVE “Cure of insanity” (M.H.) CHRIST-
 Spirit (i) However obstinate . . . it yields . . . to the salutary action of IANITY
 (contd.) truth . . . Christianity
- (ii) arguments . . . used . . . the impossibility that matter, brain
 can control or derange . . .
- (iii) can suffer or cause suffering;
- (iv) the fact that truth and love will establish a healthy state,
- (v) guide and govern mortal mind . . .
- (vi) destroy all error
- (vii) whether . . . dementia, hatred, or any other discord.
 (No matter what form it may assume; all sin is insanity in degree)

- “Cure of insanity” (M.H.). Continued
- Soul (i) To fix truth steadfastly . . . explain Christian Science . . . but Science
 not too soon . . .
- (ii) The Christian Scientist’s argument rests on the Christianly
 scientific basis of being.
- (iii) The Scripture declares, “The Lord He is God [good]; there
 is none else beside Him”.
- (iv) Even so, harmony is universal, and discord is unreal.
- (v) Christian Science declares that Mind is substance, also that
 matter neither feels, suffers, nor enjoys.
- (vi) Hold these points strongly in view . . . that man is the image
 and likeness of God . . .
- (vii) Remember that man’s perfection is real and unimpeachable,
 . . . imperfection is blameworthy, unreal, . . . not brought
 about by divine Love.

LOVE
Soul

excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation. They quiet the thought by inducing stupefaction and by resorting to matter instead of to Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

Matter is
not inflamed

1 SCIENCE
Word
(contd.)

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or flushed cheek. In the same way thought increases or diminishes the secretions, the action of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

Truth calms
the thought

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Indeed, the whole frame will sink from sight along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate

Effects of
etherization

3

6

9

12

15

18

21

24

27

30

LOVE

“Matter is not inflamed” (M.H.).

Soul
(contd.)

- (i) Immortal Mind is the only cause; . . . disease is neither a cause nor an effect.
- (ii) Mind in every case is the eternal God, good.
- (iii) Sin, disease, and death have no foundations in Truth.

SCIENCE

Word
(contd.)

The text now deals at length with inflammation as fear in its diverse manifestations, and then goes on to explain the action of opiates in quelling fear through stupefaction or unconsciousness.

Opiates (including morphine) are derivatives from opium. The mesmeric law to be broken is the universal belief that they induce exhilaration, excitement followed by stupefaction until their use becomes involuntary and cannot be resisted.

- (iv) Likewise thought determines the nature of circulation, secretions, the action of lungs, bowels and heart; in fact all the organs of the human system, including brain and viscera. When these are disordered they only manifest the underlying, though not visible, state of disordered mind or consciousness. To restore order and harmony, ‘you must calm and instruct mortal mind with immortal Truth’.

“Effects of etherization” (M.H.).

- (v) This paragraph relates to the medical use of ether (or one of its derivatives) in order to quell pain; and the text describes the operation of its use upon mind and body.

The pain will return in due course, “unless the mental image

- LOVE** 1 bodily member. At last the agony also vanishes. This
 Soul 3 process shows the pain to be in the mind, for the inflam-
 3 mation is not suppressed; and the belief of pain will
 presently return, unless the mental image occasioning
 the pain be removed by recognizing the truth of being.
- 6 A hypodermic injection of morphine is administered
 to a patient, and in twenty minutes the sufferer is qui-
 9 etly asleep. To him there is no longer any
 Sedatives
 valueless
 9 pain. Yet any physician — allopathic, homœo-
 pathic, botanic, eclectic — will tell you that the trouble-
 some material cause is unremoved, and that when the
 12 soporific influence of the opium is exhausted, the pa-
 tient will find himself in the same pain, unless the belief
 which occasions the pain has meanwhile been changed.
- Principle** 15 Where is the pain while the patient sleeps?
 The material body, which you call *me*, is mortal mind,
 and this mind is material in sensation, even as the body,
 18 which has originated from this material sense
 The so-called
 physical ego
 18 and been developed according to it, is mate-
 rial. This materialism of parent and child is only in
 21 mortal mind, as the dead body proves; for when the
 mortal has resigned his body to dust, the body is no
 longer the parent, even in appearance.
- Life** 24 The sick know nothing of the mental process by
 which they are depleted, and next to nothing of the
 Evil thought
 depletes
 27 metaphysical method by which they can be
 healed. If they ask about their disease, tell
 them only what is best for them to know. Assure them
 that they think too much about their ailments, and
 30 have already heard too much on that subject. Turn
 their thoughts away from their bodies to higher ob-
 jects. Teach them that their being is sustained by

SCIENCE

Word
(contd.)

Christ

Christianity

LOVE occasioning the pain be removed by recognizing the truth of SCIENCE
 Soul being". Word
 (contd.) (contd.)

“Sedatives valueless” (M.H.).

- (vi) Similarly with the use of morphine: the pain will return “unless the belief which occasions the pain has meanwhile been changed”.
- (vii) The first need is to break the mesmerism and fear that constitutes the pain, through enabling the patient to realize that divinely and scientifically he is a law to himself; the truth of being then causes the physical condition to be self-eliminating.
 (No. vii is my comment)

Principle “The so-called physical ego” (M.H.). (The inversion.) Christ

- (i) The material body . . . *me* . . . is mortal mind,
- (ii) this mind is material in sensation,
- (iii) even as the body . . . is material.
- (iv) This materialism of parent and child is only in mortal mind,
- (v) as the dead body proves . . .
- (vi) . . . when the mortal has resigned his body to dust,
- (vii) the body is no longer the parent . . .

(The possession of the child by the parent is responsible for so much discord with particular reference to lack of development.)

Life “Evil thought depletes” (M.H.). Christianity

- (i) The sick know nothing of the mental process by which they are depleted . . .
- (ii) . . . next to nothing of the metaphysical method by which they can be healed.
- (iii) . . . tell them only what is best for them to know.
- (iv) Assure them that they think too much about their ailments . . .
- (v) Turn their thoughts away from their bodies to higher objects.
- (vi) Teach them that their being is sustained by Spirit . . .
- (vii) . . . that they find health, peace, and harmony in God, divine Love.

LOVE Spirit, not by matter, and that they find health, peace, 1 **SCIENCE**
Truth and harmony in God, divine Love. **Christianity**
 (contd.)

Give sick people credit for sometimes knowing more 3
 than their doctors. Always support their trust in the
 power of Mind to sustain the body. Never **Helpful en-**
 tell the sick that they have more courage **couragement** 6
 than strength. Tell them rather, that their strength
 is in proportion to their courage. If you make the sick
 realize this great truism, there will be no reaction from 9
 over-exertion or from excited conditions. Maintain
 the facts of Christian Science, — that Spirit is God, and
 therefore cannot be sick; that what is termed matter 12
 cannot be sick; that all causation is Mind, acting
 through spiritual law. Then hold your ground with
 the unshaken understanding of Truth and Love, and 15
 you will win. When you silence the witness against your
 plea, you destroy the evidence, for the disease disap-
 pears. The evidence before the corporeal senses is not 18
 the Science of immortal man.

Love To the Christian Science healer, sickness is a dream **Science**
 from which the patient needs to be awakened. Dis- 21
 ease should not appear real to the physician, **Disease to be**
 since it is demonstrable that the way to **made unreal**
 cure the patient is to make disease unreal to him. To 24
 do this, the physician must understand the unreality
 of disease in Science.

TRUTH Explain audibly to your patients, as soon as they can 27 **WORD**
Mind bear it, the complete control which Mind holds over the **Word**
 body. Show them how mortal mind seems to induce
 disease by certain fears and false conclusions, and how 30
 divine Mind can cure by opposite thoughts. Give your
 patients an underlying understanding to support them

LOVE "Helpful encouragement" (M.H.).

- Truth
- (i) Give sick people credit . . . Always support their trust in the power of Mind . . .
 - (ii) Tell them . . . their strength is in proportion to their courage . . .
 - (iii) If . . . the sick realize this great truism, there will be no reaction . . .
 - (iv) Maintain the facts of Christian Science,—
that Spirit is God, and therefore cannot be sick;
that what is termed matter cannot be sick;
that all causation is Mind, acting through spiritual law.
 - (v) Then hold your ground . . . and you will win.
 - (vi) When you silence the witness . . . you destroy the evidence, for the disease disappears.
 - (vii) The evidence before the corporeal senses is not the Science of immortal man.

SCIENCE
Christianity
(contd.)

Love "Disease to be made unreal" (M.H.).

- (i) . . . sickness is a dream
- (ii) from which the patient needs to be awakened.
- (iii) Disease should not appear real to the physician, . . .
- (iv) . . . it is demonstrable that the way to cure the patient
- (v) is to make disease unreal to him.
- (vi) To do this,
- (vii) the physician must understand the unreality of disease in Science.

Science

TRUTH

Mind

- (i) Explain audibly . . . the complete control which Mind holds over the body.
- (ii) Show them how mortal mind seems to induce disease . . .
- (iii) . . . how divine Mind can cure by opposite thoughts.
- (iv) Give . . . an underlying understanding to support them
- (v) and to shield them from the baneful effects of their own conclusions.

WORD
Word

- TRUTH** 1 and to shield them from the baneful effects of their own **WORD**
 Mind 2 conclusions. Show them that the conquest over sickness, **Word**
 (contd.) 3 as well as over sin, depends on mentally destroying all
 belief in material pleasure or pain.
- Spirit** 4 Stick to the truth of being in contradistinction to the **Christ**
 6 error that life, substance, or intelligence can be in matter.
- Christian** 7 Plead with an honest conviction of truth and **pleading**
 9 ing, and certain effect of divine Science. Then, if your
 fidelity is half equal to the truth of your plea, you will
 heal the sick.
- 12 It must be clear to you that sickness is no more **Christianity**
 the reality of being than is sin. This mortal dream
 of sickness, sin, and death should cease
 15 **Truthful** through Christian Science. Then one dis-
 arguments ease would be as readily destroyed as another. What-
 ever the belief is, if arguments are used to destroy it,
 18 the belief must be repudiated, and the negation must ex-
 tend to the supposed disease and to whatever decides its
 type and symptoms. Truth is affirmative, and confers
 21 harmony. All metaphysical logic is inspired by this sim-
 ple rule of Truth, which governs all reality. By the
 truthful arguments you employ, and especially by the
 24 spirit of Truth and Love which you entertain, you will
 heal the sick.
- Soul** 25 Include moral as well as physical belief in your efforts **Science**
 27 to destroy error. Cast out all manner of evil. "Preach
 the gospel to every creature." Speak the
Morality truth to every form of error. Tumors, ulcers,
 required 30 tubercles, inflammation, pain, deformed joints, are wak-
 ing dream-shadows, dark images of mortal thought, which
 flee before the light of Truth.

TRUTH (vi) } . . . the conquest over sickness, as well as over sin, depends on WORD
 Mind (vii) } mentally destroying all belief in material pleasure or pain. Word
 (contd.) (contd.)

Spirit "Christian pleading" (M.H.) Christ
 (i) Stick to the truth of being
 (ii) in contradistinction to the error that life . . . can be in matter.
 (iii) Plead with an honest conviction of truth
 (iv) and a clear perception of the unchanging, unerring, and certain effect of divine Science.
 (v) . . . if your fidelity is half equal
 (vi) to the truth of your plea,
 (vii) you will heal the sick.

"Truthful arguments" (M.H.) Christianity
 (i) . . . sickness is no more the reality of being than is sin.
 (ii) This mortal dream . . . should cease through Christian Science.
 (iii) Whatever the belief is, if arguments are used . . . the belief must be repudiated . . .
 (iv) . . . the negation must extend to the supposed disease and to whatever decides its type and symptoms (i.e. to both cause and effect).
 (v) Truth is affirmative, and confers harmony.
 (vi) All metaphysical logic is inspired by this simple rule of Truth . . .
 (vii) By the truthful arguments you employ, and . . . by the spirit of Truth and Love which you entertain, you will heal the sick.

Soul "Morality required" (M.H.) Science
 (i) Include *moral* as well as
 (ii) *physical* belief in your efforts to destroy error. (My italics).
 (iii) Cast out all manner of evil.
 (iv) "Preach the gospel to every creature".
 (v) Speak the truth to every form of error.
 (vi) Tumors . . . etc. are waking dream-shadows, dark images of mortal thought,
 (vii) which flee before the light of Truth.

TRUTH
Soul
(contd.)

A moral question may hinder the recovery of the sick. 1
Lurking error, lust, envy, revenge, malice, or hate will 2
perpetuate or even create the belief in disease. Errors 3
of all sorts tend in this direction. Your true course is 4
to destroy the foe, and leave the field to God, Life, Truth, 5
and Love, remembering that God and His ideas alone 6
are real and harmonious.

CHRIST
Word

If your patient from any cause suffers a relapse, meet 9
the cause mentally and courageously, knowing that 9
there can be no reaction in Truth. Neither 10
disease itself, sin, nor fear has the power to 11
cause disease or a relapse. Disease has no intelligence 12
with which to move itself about or to change itself from 13
one form to another. If disease moves, mind, not mat- 14
ter, moves it; therefore be sure that you move it off. 15
Meet every adverse circumstance as its master. Ob- 16
serve mind instead of body, lest aught unfit for develop- 17
ment enter thought. Think less of material conditions 18
and more of spiritual.

Christ

Mind produces all action. If the action proceeds from 19
Truth, from immortal Mind, there is harmony; but mor- 20
tal mind is liable to any phase of belief. A 21
relapse cannot in reality occur in mortals or 22
so-called mortal minds, for there is but one 23
Mind, one God. Never fear the mental malpractitioner,
the mental assassin, who, in attempting to rule mankind,
tramples upon the divine Principle of metaphysics, for God 27
is the only power. To succeed in healing, you must con-
quer your own fears as well as those of your patients, and
rise into higher and holier consciousness. 30

Christianity

Principle

If it is found necessary to treat against relapse, know 31
that disease or its symptoms cannot change forms, nor

Relapse
unnecessary

24

30

Science

TRUTH
Soul
(contd.)

“Morality required” (M.H.) continued.

CHRIST

Word

- (i) A moral question may hinder the recovery of the sick.
- (ii) Lurking error, lust etc. . . . will perpetuate (belief in disease)
- (iii) . . . even *create* the belief in disease. (My italics).
- (iv) Errors of all sorts tend in this direction.
- (v) . . . true course is to destroy the foe, and leave the field to God,
- (vi) Life, Truth, and Love
- (vii) remembering that God and His ideas alone are real and harmonious.

“Relapse unnecessary” (M.H.).

Christ

- (i) . . . *relapse* . . . meet the case mentally and courageously, knowing that there can be no reaction in Truth.
- (ii) Neither disease . . . sin, nor fear has power to cause disease or a relapse.
- (iii) Disease has no intelligence . . . to move . . . or to change itself . . .
- (iv) If disease moves . . . be sure that you move it off.
- (v) Meet every adverse circumstance as its master.
- (vi) Observe mind instead of body . . .
- (vii) Think less of material conditions and more of spiritual.

“Conquer beliefs and fears” (M.H.).

Christianity

- (i) Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony . . .
- (ii) A relapse cannot in reality occur . . . for there is but one Mind, one God.
- (iii) Never fear the mental malpractitioner, the mental assassin . . . attempting to rule . . .
- (iv) tramples upon the divine Principle of metaphysics,
- (v) for God is the only power.
- (vi) To succeed in healing, you must conquer your own fears . . .
- (vii) and rise into higher and holier consciousness.

TRUTH
Principle
(contd.)

1 go from one part to another, for Truth destroys disease. Science
 2 There is no metastasis, no stoppage of harmonious
 3 True government action, no paralysis. Truth not error, Love
 of man not hate, Spirit not matter, governs man. If
 4 students do not readily heal themselves, they should
 5 early call an experienced Christian Scientist to aid
 6 them. If they are unwilling to do this for themselves,
 7 they need only to know that error cannot produce this
 8 unnatural reluctance.

Instruct the sick that they are not helpless victims,
 for if they will only accept Truth, they can resist disease
 12 Positive and ward it off, as positively as they can the
 reassurance temptation to sin. This fact of Christian Sci-
 13 ence should be explained to invalids when they are in a
 14 fit mood to receive it, — when they will not array them-
 15 selves against it, but are ready to become receptive to the
 16 new idea. The fact that Truth overcomes both disease
 17 and sin reassures depressed hope. It imparts a healthy
 18 stimulus to the body, and regulates the system. It in-
 19 creases or diminishes the action, as the case may require,
 20 better than any drug, alterative, or tonic.

Life Mind is the natural stimulus of the body, but erro-
 neous belief, taken at its best, is not promotive of health
 24 Proper or happiness. Tell the sick that they can
 stimulus meet disease fearlessly, if they only realize
 25 that divine Love gives them all power over every physical
 26 action and condition.

If it becomes necessary to startle mortal mind to break
 its dream of suffering, vehemently tell your patient that
 30 Awaken the he must awake. Turn his gaze from the false
 patient evidence of the senses to the harmonious facts
 of Soul and immortal being. Tell him that he suffers

- TRUTH** "True government of man" (M.H.) Science
- Principle**
- (i) . . . to treat against relapse . . . know that disease cannot change forms . . .
 - (ii) . . . for Truth destroys disease.
 - (iii) There is no metastasis, no stoppage of harmonious action . . .
 - (iv) Truth not error, Love not hate, Spirit not matter, governs man.
 - (v) If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them.
 - (vi) If unwilling to do this for themselves . . .
 - (vii) they need only to know error cannot produce this unnatural reluctance.

- "Positive reassurance" (M.H.) **CHRIST-
IANITY**
- (i) Instruct the sick that they are not helpless victims . . . Word
 - (ii) . . . they can resist disease and ward it off . . .
 - (iii) as positively as they can the temptation to sin.
 - (iv) This fact should be explained . . .
 - (v) The fact that Truth overcomes . . . reassures depressed hope.
 - (vi) It imparts a healthy stimulus . . . and regulates the system.
 - (vii) It increases or diminishes the action . . . better than any drug . . .

- Life** "Proper stimulus" (M.H.) Christ
- (i) Mind is the natural stimulus of the body . . .
Tell the sick that they can meet disease fearlessly . . . divine.
Love gives them all power over every physical action and condition.

- "Awaken the patient" (M.H.) Christianity
- (ii) If it becomes necessary to startle . . . vehemently tell your patient that he must awake.
 - (iii) Turn his gaze from the false evidence of the senses to the harmonious facts of Soul and immortal being.

TRUTH

Life
(contd.)

only as the insane suffer, from false beliefs. The only 1
 difference is, that insanity implies belief in a diseased 2
 brain, while physical ailments (so-called) arise from the 3
 belief that other portions of the body are deranged. De-
 rangement, or *disarrangement*, is a word which conveys
 the true definition of all human belief in ill-health, or dis- 6
 turbed harmony. Should you thus startle mortal mind
 in order to remove its beliefs, afterwards make known
 to the patient your motive for this shock, showing him 9
 that it was to facilitate recovery.

CHRIST-
 IANITY
 Christianity
 (contd.)

If a crisis occurs in your treatment, you must treat
 the patient less for the disease and more for the mental 12
 disturbance or fermentation, and subdue the
 symptoms by removing the belief that this ^{How to} _{treat a crisis}
 chemicalization produces pain or disease. Insist vehe- 15
 mently on the great fact which covers the whole ground,
 that God, Spirit, is all, and that there is none beside
 Him. There is *no disease*. When the supposed suffer- 18
 ing is gone from mortal mind, there can be no pain; and
 when the fear is destroyed, the inflammation will sub-
 side. Calm the excitement sometimes induced by chemi- 21
 calization, which is the alterative effect produced by
 Truth upon error, and sometimes explain the symptoms
 and their cause to the patient. 24

Science

It is no more Christianly scientific to see disease than
 it is to experience it. If you would destroy the sense
 of disease, you should not build it up by
 wishing to see the forms it assumes or by ^{No} _{perversion of}
 employing a single material application for _{Mind-science} 27
 its relief. The perversion of Mind-science is like as- 30
 serting that the products of eight multiplied by five, and
 of seven by ten, are both forty, and that their combined

SCIENCE
 Word

TRUTH

Life
(contd.)

- “Awaken the patient” (M.H.) continued.
- (iv) Tell him that he suffers . . . only . . . from false beliefs. . . . physical ailments . . . arise from the belief that other portions . . . are deranged.
 - (v) Derangement, or *disarrangement* . . . conveys the true definition . . .
 - (vi) Should you thus startle mortal mind in order to remove its beliefs,
 - (vii) afterwards make known . . . your motive . . . to facilitate recovery.

CHRIST-
IANITYChristianity
(contd.)

“How to treat a crisis” (M.H.)

Science

- (i) . . . you must treat the patient less for the disease and more for the mental disturbance or fermentation . . .
- (ii) . . . subdue the symptoms by removing the belief that this chemicalization produces pain or disease.
- (iii) Insist vehemently on the great fact which covers the whole ground,
- (iv) that God, Spirit, is all . . . there is none beside Him. There is *no disease*.
- (v) When the supposed suffering is gone from mortal mind, there can be no pain;
- (vi) . . . when the fear is destroyed, the inflammation will subside.
- (vii) Calm the excitement . . . induced by chemicalization, which is the alternative effect produced by Truth upon error . . . (to end of para).

“No perversion of Mind-science” (M.H.).

SCIENCE

- (i) . . . no more Christianly scientific to see disease than . . . to experience it.
- (ii) . . . you should not build it up by wishing to see the forms it assumes
- (iii) or by employing a single material application for its relief.
- (iv) The perversion of Mind-science is like . . . (mathematical errors)
- (v) . . . and then calling the process mathematics.
- (vi) Wiser than his persecutors, Jesus said: “If I by Beelzebub cast out devils,
- (vii) by whom do your children cast them out?”

Word

TRUTH
Life
(contd.)

1 sum is fifty, and then calling the process mathematics.
2 Wiser than his persecutors, Jesus said: "If I by Beelze-
3 bub cast out devils, by whom do your children cast them
out?"

SCIENCE

4 If the reader of this book observes a great stir through-
5 out his whole system, and certain moral and physical
6 symptoms seem aggravated, these indications
7 are favorable. Continue to read, and the book
8 will become the physician, allaying the tremor which
9 Truth often brings to error when destroying it.

Christ

10 Patients, unfamiliar with the cause of this commotion
11 and ignorant that it is a favorable omen, may be alarmed.

12 Effect of
this book If such be the case, explain to them the law
13 of this action. As when an acid and alkali
14 meet and bring out a third quality, so mental and moral
15 chemistry changes the material base of thought, giving
16 more spirituality to consciousness and causing it to depend
17 less on material evidence. These changes which go on
18 in mortal mind serve to reconstruct the body. Thus
19 Christian Science, by the alchemy of Spirit, destroys sin
20 and death.

21 Let us suppose two parallel cases of bone-disease, both
22 similarly produced and attended by the same symptoms.
23 Bone-healing
by surgery A surgeon is employed in one case, and a
24 Christian Scientist in the other. The sur-
25 geon, holding that matter forms its own conditions and
26 renders them fatal at certain points, entertains fears and
27 doubts as to the ultimate outcome of the injury. Not
28 holding the reins of government in his own hands, he
29 believes that something stronger than Mind — namely,
30 matter — governs the case. His treatment is therefore
tentative. This mental state invites defeat. The belief

TRUTH

Life
(contd.)

SCIENCE

Christ

“Effect of this book” (M.H.).

- (i) If the reader observes a great stir throughout his whole system . . .
- (ii) . . . certain *moral* and *physical* symptoms seem aggravated,
- (iii) }
- (iv) . . . these indications are favourable.
- (v) Continue to read . . .
- (vi) . . . the book will become the physician,
- (vii) allaying the tremor which Truth often brings to error when destroying it. (This paragraph is parallel with Recapitulation in the overall design of the text book).

“Disease neutralized” (M.H.).

- (i) Patients, unfamiliar with the cause . . . may be alarmed.
- (ii) . . . explain to them the law of this action.
- (iii) . . . so mental and moral chemistry changes the material base . . .
- (iv) . . . giving more spirituality to consciousness . . .
- (v) . . . causing it to depend less on material evidence
- (vi) These changes . . . serve to reconstruct the body.
- (vii) Thus Christian Science, by the alchemy of Spirit, destroys sin and death.

“Bone-healing by surgery” (M.H.).

- . . . two parallel cases of bone-disease . . .
- (i) The surgeon . . . entertains fears and doubts as to the ultimate outcome . . .
- (ii) . . . he believes that . . . matter . . . governs the case.
- (iii) His treatment is therefore tentative. This mental state invites defeat.

TRUTH

Life
(contd.)

that he has met his master in matter and may not be able to mend the bone, increases his fear; yet this belief should not be communicated to the patient, either verbally or otherwise, for this fear greatly diminishes the tendency towards a favorable result. Remember that the unexpressed belief oftentimes affects a sensitive patient more strongly than the expressed thought.

The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches "the joints and marrow," and it restores the harmony of man.

The matter-physician deals with matter as both his foe and his remedy. He regards the ailment as weakened or strengthened according to the evidence which matter presents. The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy.

Ossification or any abnormal condition or derangement of the body is as directly the action of mortal mind as is dementia or insanity. Bones have only the substance of thought which forms them. They are only phenomena of the mind of mortals. The so-called substance of bone is formed first

SCIENCE
Christ
(contd.)

Scientific
corrective

Coping with
difficulties

Formation
from thought

TRUTH Life (contd.)	“Bone-healing by surgery” (M.H.) continued. (iv) The belief that he has met his master . . . increases his fear; (v) . . . this belief should not be communicated to the patient . . . (vi) . . . this fear greatly diminishes . . . a favourable result. (vii) . . . the unexpressed belief oftentimes affects . . . more strongly than the expressed thought.	SCIENCE Christ (contd.)
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“Scientific corrective” (M.H.). (The opposite approach and treatment).

- (i) The Christian Scientist . . . commences with mental causation . . .
- (ii) This corrective is an alternative, reaching to every part of the . . . system.
- (iii) . . . it searches “the joints and marrow”, and it restores the harmony of man.

“Coping with difficulties” (M.H.).

- (iv) The metaphysician making Mind his basis of operation . . . has rendered himself strong . . .
- (v) . . . he . . . strengthens his patient with . . . courage and conscious power.
- (vi) Both Science and consciousness are now at work in the economy of being according to the law of Mind,
- (vii) which ultimately asserts its absolute supremacy.

“Formation from thought” (M.H.).

- (i) Ossification . . . is as directly the action of mortal mind as is dementia or insanity.
- (ii) Bones have only the substance of thought which forms them.
- (iii) They are only phenomena of the mind of mortals.
- (iv) The . . . substance of bone is formed first . . . through self-division.
- (v) . . . the child becomes a separate, individualized mortal mind,
- (vi) which takes possession of itself
- (vii) and [of] its own thoughts of bones.

TRUTH
Life
(contd.)

1 by the parent's mind, through self-division. Soon the
child becomes a separate, individualized mortal mind,
3 which takes possession of itself and its own thoughts of
bones.

6 Accidents are unknown to God, or immortal Mind,
and we must leave the mortal basis of belief
and unite with the one Mind, in order to
change the notion of chance to the proper sense
9 of God's unerring direction and thus bring out harmony.

Under divine Providence there can be no accidents,
since there is no room for imperfection in perfection.

12 In medical practice objections would be raised if one
doctor should administer a drug to counteract the work-
ing of a remedy prescribed by another doctor.

15 Opposing mentality It is equally important in metaphysical practice that the *minds* which surround your patient should not act against your influence by continually expressing
18 such opinions as may alarm or discourage, — either by giving antagonistic advice or through unspoken thoughts resting on your patient. While it is certain that the
21 divine Mind can remove any obstacle, still you need the ear of your auditor. It is not more difficult to make yourself heard mentally while others are thinking about your
24 patients or conversing with them, if you understand Christian Science — the oneness and the allness of divine Love; but it is well to be alone with God and the sick
27 when treating disease.

To prevent or to cure scrofula and other so-called hereditary diseases, you must destroy the belief in these ills
30 Mind removes scrofula and the faith in the possibility of their transmission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His

SCIENCE

Christ
(contd.)

Christianity

- TRUTH** "Accidents unknown to God" (M.H.).
- Life
(contd.)
- (i) Accidents . . . unknown to God, . . . immortal Mind,
 - (ii) . . . we must leave the mortal basis of belief . . .
 - (iii) . . . unite with the one Mind,
 - (iv) . . . change the notion of chance
 - (v) to the proper sense of God's unerring direction,
 - (vi) and thus bring out harmony.
 - (vii) Under divine Providence . . . no accidents . . . no room for imperfection in perfection.

SCIENCE

Christ
(contd.)

- "Opposing mentality" (M.H.).
- Christianity
- (i) . . . equally important . . . that the *minds* which surround your patient should not act against your influence . . .
 - (ii) . . . either by . . . antagonistic advice or through unspoken thoughts . . .
 - (iii) . . . the divine Mind can remove any obstacle . . .
 - (iv) . . . you need the ear of your auditor.
 - (v) It is not more difficult to make yourself heard mentally . . .
 - (vi) . . . if you understand Christian Science—the oneness and allness of divine Love;
 - (vii) . . . it is well to be alone with God and the sick when treating disease.

"Mind removes scrofula" (M.H.).

Scrofula: a tubercular complaint

Scrofulous diathesis: a tendency towards this complaint

"Mortal mind, not matter, induces this conclusion and its results".

} Webster

TRUTH parents or some of his progenitors farther back have so 1
Life believed. Mortal mind, not matter, induces this con- 2
 clusion and its results. You will have humors, just so 3
 long as you believe them to be safety-valves or to be 4
 ineradicable. 5

SCIENCE
 Christianity
 (contd.)

If the case to be mentally treated is consumption, take 6
 up the leading points included (according to belief) in 7
 this disease. Show that it is not inherited; Nothing to
 that inflammation, tubercles, hemorrhage, and consume 9
 decomposition are beliefs, images of mortal thought su-
 perimposed upon the body; that they are not the truth
 of man; that they should be treated as error and put out 12
 of thought. Then these ills will disappear.

Truth If the body is diseased, this is but one of the beliefs of 13
 mortal mind. Mortal man will be less mortal, when he 15
 learns that matter never sustained existence The lungs
 and can never destroy God, who is man's Life. re-formed
 When this is understood, mankind will be more spiritual 18
 and know that there is nothing to consume, since Spirit,
 God, is All-in-all. What if the belief is consumption?
 God is more to a man than his belief, and the less we ac- 21
 knowledge matter or its laws, the more immortality we
 possess. Consciousness constructs a better body when
 faith in matter has been conquered. Correct material 24
 belief by spiritual understanding, and Spirit will form
 you anew. You will never fear again except to offend
 God, and you will never believe that heart or any por- 27
 tion of the body can destroy you.

If you have sound and capacious lungs and want
 them to remain so, be always ready with the Soundness 30
 mental protest against the opposite belief in maintained
 heredity. Discard all notions about lungs, tubercles, in-

TRUTH	“Nothing to consume” (M.H.).	SCIENCE
Life (contd.)	<ul style="list-style-type: none"> (i) . . . take up the leading points . . . (ii) Show that it is not inherited; (iii) . . . inflammation, etc. are beliefs, images of mortal thought superimposed . . . (iv) . . . they are not the truth of man; (v) . . . they should be treated as error (vi) . . . and put out of thought. (vii) Then these ills will disappear. 	Christianity (contd.)

“The lungs reformed” (M.H.).

- (i) Mortal man . . . less mortal, when he learns that matter never sustained existence and can never destroy God, who is man’s Life.
- (ii) When this is understood, mankind . . . more spiritual . . . nothing to consume, . . . Spirit, God, is All-in-all.
- (iii) . . . less we acknowledge matter or its laws, the more immortality we possess.
- (iv) Consciousness constructs a better body when . . .
- (v) Correct material belief by spiritual understanding, and Spirit will form you anew.
- (vi) You will never fear again except to offend God, . . .
- (vii) . . . you will never believe that heart or any portion of the body can destroy you.

Truth

Soundness maintained (M.H.). (This is preventive).

- (i) If you have sound . . . lungs and want them to remain so,
- (ii) be always ready with the mental protest against . . . belief in heredity.
- (iii) Discard all notions about lungs . . . inherited consumption etc.
- (iv) . . . you will find that mortal mind, when instructed by Truth
- (v) yields to the divine power,
- (vi) which steers the body into health.

TRUTH 1 herited consumption, or disease arising from any circumstance, and you will find that mortal mind, when
3 instructed by Truth, yields to divine power, which steers the body into health. **SCIENCE**

Love 6 The discoverer of Christian Science finds the path less difficult when she has the high goal always before her
8 thoughts, than when she counts her footsteps
10 Our footsteps heavenward in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one. If the belief in death
12 were obliterated, and the understanding obtained that there is no death, this would be a "tree of life," known by its fruits. Man should renew his energies and en-
15 deavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation. When it is learned that disease cannot destroy life, and that
18 mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will
21 master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence. **Science**
(i)
(ii)
(iii)
(iv)
(v)
(vi)
(vii)

LIFE 24 The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health
26 Christian standard and morals far beyond its present elevation, and would enable us to hold the banner of
27 Christianity aloft with unflinching faith in God, in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and
30 the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed. **WORD**
Word

- TRUTH** "Our footsteps heavenward" (M.H.) **SCIENCE**
 Love (i) . . . the path less difficult when . . . the high goal always Science
 before [one].
 (ii) When the destination is desirable, expectation speeds our
 progress.
 (iii) The struggle for Truth makes one strong . . .
 (iv) If . . . understanding obtained . . . there is no death . . .
 this . . . a "tree of life" . . .
 (v) Man should renew his energies . . . folly of hypocrisy . . . work-
 ing out his own salvation.
 (vi) When it is learned that disease cannot destroy life . . . mortals
 . . . not saved . . . by death, this understanding will quicken
 into newness of life.
 (vii) It will master . . . desire to die . . . dread of the grave . . . and
 . . . destroy the great fear that besets mortal existence.

From p.426:23-430:12 the author discusses mortality and im-
 mortality, and points out the advancing steps to be taken here and
 now.

- LIFE** "Christian standard" (M.H.) **WORD**
 Mind (i) The relinquishment of all faith in death
 (ii) and also of the fear of its sting **Word**
 (iii) would raise the standard of health and morals . . .
 (iv) . . . would enable us to hold the banner of Christianity aloft
 with unflinching faith in God, in Life eternal.
 (v) Sin brought death, and death will disappear with . . . dis-
 appearance of sin.
 (vi) Man is immortal, and the body [identity] cannot die, . . .
 matter has no life to surrender.
 (vii) The human concepts named matter, death, disease, sickness,
 and sin are all that can be destroyed.

LIFE If it is true that man lives, this fact can never change 1 **WORD**
Soul in Science to the opposite belief that man dies. Life is 2 **Christ**
the law of Soul, even the law of the spirit of 3
Truth, and Soul is never without its represent- *Life not*
ative. Man's individual being can no more *contingent*
die nor disappear in unconsciousness than can Soul, for 6 *on matter*
both are immortal. If man believes in death now, he
must disbelieve in it when learning that there is no reality 9
in death, since the truth of being is deathless. The be-
lief that existence is contingent on matter must be met
and mastered by Science, before Life can be understood
and harmony obtained. 12

Spirit Death is but another phase of the dream that exist- **Christianity**
ence can be material. Nothing can interfere with the
harmony of being nor end the existence of 15
man in Science. Man is the same after as *Mortality*
before a bone is broken or the body guillotined. If man *vanquished*
is never to overcome death, why do the Scriptures say, 18
"The last enemy that shall be destroyed is death"? The
tenor of the Word shows that we shall obtain the victory
over death in proportion as we overcome sin. The great 21
difficulty lies in ignorance of what God is. God, Life,
Truth, and Love make man undying. Immortal Mind,
governing all, must be acknowledged as supreme in the 24
physical realm, so-called, as well as in the spiritual.

Principle Called to the bed of death, what material remedy has **Science**
man when all such remedies have failed? Spirit is his 27
last resort, but it should have been his first *No death*
and only resort. The dream of death must *nor inaction*
be mastered by Mind here or hereafter. Thought 30
will waken from its own material declaration, "I am
dead," to catch this trumpet-word of Truth, "There

- LIFE** "Life not contingent on matter" (M.H.) **WORD**
- Soul** (i) . . . this fact can never change in Science to the opposite belief **Christ**
that man dies.
- (ii) Life is the law of Soul . . . and Soul is never without its representative.
- (iii) Man's individual being can no more die nor disappear . . . than can Soul . . .
- (iv) If man believes in death now, he must disbelieve in it . . .
- (v) . . . since the truth of being is deathless.
- (vi) The belief that existence is contingent on matter must be met and mastered by Science,
- (vii) before Life can be understood and harmony obtained.
- Spirit** "Mortality vanquished" (M.H.) **Christianity**
- (i) Death is but another phase of the dream . . .
- (ii) Nothing can interfere with the harmony of being nor end the existence of man in Science.
- (iii) Man . . . the same after as before . . .
- (iv) . . . why do the Scriptures say, "The last enemy . . . is death"?
- (v) The tenor of the Word shows . . . victory over death in proportion as we overcome sin.¹
- (vi) The great difficulty lies in ignorance of what God is.
- (vii) {God, Life, Truth, and Love make man undying.
}Immortal Mind, governing all . . . supreme in the physical realm, so called, as well as in the spiritual.
- Principle** "No death nor inaction" (M.H.) **Science**
- (i) . . . what material remedy has man when all such remedies have failed?
- (ii) Spirit is his last resort . . . it should have been his first and only . . .
- (iii) The dream of death must be mastered by Mind here
- (iv) or hereafter.
- (v) Thought will waken from . . . "I am dead",
- (vi) to catch this trumpet-word of Truth,
- (vii) "There is no death, no inaction, diseased action, overaction, nor reaction".

¹ Consider this in the context of pp. 362-367.

- LIFE** 1 is no death, no inaction, diseased action, overaction, nor **CHRIST**
Life reaction.” **Word**
- 3 Life is real, and death is the illusion. A demonstra-
tion of the facts of Soul in Jesus' way resolves the dark
visions of material sense into harmony and
6 **Vision** immortality. Man's privilege at this supreme
opening moment is to prove the words of our Master: "If a man
keep my saying, he shall never see death." To divest
9 thought of false trusts and material evidences in order
that the spiritual facts of being may appear, — this is
the great attainment by means of which we shall sweep
12 away the false and give place to the true. Thus we may
establish in truth the temple, or body, "whose builder
and maker is God."
- 15 We should consecrate existence, not "to the unknown **Christ**
God" whom we "ignorantly worship," but to the eternal
builder, the everlasting Father, to the Life
18 **Intelligent** which mortal sense cannot impair nor mortal
consecration belief destroy. We must realize the ability of mental
might to offset human misconceptions and to replace them
21 with the life which is spiritual, not material.
- Truth** The great spiritual fact must be brought out that man **Christianity**
is, not *shall be*, perfect and immortal. We must hold
24 **The present** forever the consciousness of existence, and
immortality sooner or later, through Christ and Christian
Science, we must master sin and death. The evidence
27 of man's immortality will become more apparent, as ma-
terial beliefs are given up and the immortal facts of being
are admitted.
- 30 The author has healed hopeless organic disease, and **Science**
raised the dying to life and health through the under-
standing of God as the only Life. It is a sin to believe

- LIFE** "Vision opening" (M.H.) **CHRIST**
 Life (i) Life is real, and death is the illusion. Word
 (ii) A demonstration of the facts of Soul . . . resolves . . . (translates)
 (iii) Man's privilege at this supreme moment is to prove the words of our Master: "If a man keep my saying . . ."
 (iv) To divest thought of false trusts . . . this is the great attainment . . .
 (v) . . . we shall sweep away the false and give place to the true.
 (vi) Thus we may establish in truth the temple, or body,
 (vii) "whose builder and maker is God".

"Intelligent consecration" (M.H.) Christ

- (i) We should consecrate existence,
 (ii) not "to the unknown God" whom we "ignorantly worship",
 (iii) but to the eternal builder,
 (iv) the everlasting Father,
 (v) to the Life which mortal sense cannot impair nor mortal belief destroy.
 (vi) We must realize the ability of mental might to offset . . .
 (vii) and to replace them with the life which is spiritual, not material.

- Truth** "The present immortality" (M.H.) Christianity
 (i) The great spiritual fact . . . man *is*, not *shall be*, perfect and immortal.
 (ii) We must hold forever the consciousness of existence . . .
 (iii) . . . through Christ and Christian Science,
 (iv) we must master sin and death.
 (v) The evidence of man's immortality will become more apparent,
 (vi) as material beliefs are given up
 (vii) and the immortal facts of being are admitted.

LIFE
Truth
(contd.)

that aught can overpower omnipotent and eternal Life, 1
and this Life must be brought to light by the understand-
ing that there is no death, as well as by other 3
graces of Spirit. We must begin, however, Careful
guidance
with the more simple demonstrations of control, and
the sooner we begin the better. The final demonstration 6
takes time for its accomplishment. When walking, we
are guided by the eye. We look before our feet, and if
we are wise, we look beyond a single step in the line of 9
spiritual advancement.

CHRIST
Science

The corpse, deserted by thought, is cold and decays,
but it never suffers. Science declares that man is sub- 12
ject to Mind. Mortal mind affirms that mind
is subordinate to the body, that the body is Clay
replying to
the potter
dying, that it must be buried and decomposed 15
into dust; but mortal mind's affirmation is not true.
Mortals waken from the dream of death with bodies un-
seen by those who think that they bury the body. 18

**CHRIST-
IANITY**
Word

If man did not exist before the material organization
began, he could not exist after the body is disintegrated.
If we live after death and are immortal, we Continuity
of existence 21
must have lived before birth, for if Life ever
had any beginning, it must also have an ending, even ac-
cording to the calculations of natural science. Do you 24
believe this? No! Do you understand it? No! This
is why you doubt the statement and do not demonstrate
the facts it involves. We must have faith in all the say- 27
ings of our Master, though they are not included in the
teachings of the schools, and are not understood gener-
ally by our ethical instructors. 30

Christ

Love

Jesus said (John viii. 51), "If a man keep my saying,
he shall never see death." That statement is not con-

Christianity

LIFE

“Careful guidance” (M.H.).

CHRISTTruth
(contd.)

Science

- (i) The author has healed . . . raised the dying to life and health through the understanding of God as the only Life.
- (ii) It is a sin to believe that aught can overpower omnipotent and eternal Life, . . .
- (iii) . . . this Life must be brought to light by the understanding . . . no death . . .
- (iv) We must begin . . . with the more simple demonstrations of control . . .
- (v) The final demonstration takes time for its accomplishment.
- (vi) When walking, we are guided by the eye. We look before our feet, . . .
- (vii) . . . if we are wise, we look beyond a single step in the line of spiritual advancement.

“Clay replying to the potter” (M.H.).

**CHRIST-
IANITY**

Word

- (i) Science declares that man is subject to Mind.
- (ii) Mortal mind affirms that mind is subordinate to the body,
- (iii) that the body is dying,
- (iv) that it must be buried and decomposed into dust;
- (v) . . . mortal mind’s affirmation is not true.
- (vi) Mortals waken from the dream of death.
- (vii) with bodies unseen by those who think that they bury the body.

“Continuity of existence” (M.H.).

Christ

- (i) If man did not exist before . . . he could not exist after . . .
- (ii) If we live after death and are immortal, we must have lived before birth . . .
- (iii) . . . if Life ever had any beginning, it must also have an ending . . .
- (iv) Do you believe this? No! Do you understand it? No!
- (v) This is why you doubt the statement
- (vi) and do not demonstrate the facts it involves.
- (vii) We must have faith in all the sayings of our Master . . .

LIFE 1 fined to spiritual life, but includes all the phenomena of **CHRIST-
IANITY**
Love 2 existence. Jesus demonstrated this, healing the dying **Christianity**
3 and raising the dead. Mortal mind must part (contd.)
4 with error, must put off itself with its deeds,
5 and immortal manhood, the Christ ideal, will appear.
6 Faith should enlarge its borders and strengthen its base
7 by resting upon Spirit instead of matter. When man
8 gives up his belief in death, he will advance more rapidly
9 towards God, Life, and Love. Belief in sickness and
10 death, as certainly as belief in sin, tends to shut out the
11 true sense of Life and health. When will mankind wake
12 to this great fact in Science? **Science**

I here present to my readers an allegory illustrative of the law of divine Mind and of the supposed laws of matter and hygiene, an allegory in which the plea of Christian Science heals the sick.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. False Belief is the attorney for Personal Sense. Mortal Minds, Materia Medica, Anatomy, Physiology, Hypnotism, Envy, Greed and Ingratitude, constitute the jury. The courtroom is filled with interested spectators, and Judge Medicine is on the bench.

The evidence for the prosecution being called for, a witness testifies thus: —

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that

I must remain silent until called for at this trial, when I 1
would be allowed to testify in the case. Notwithstanding
my rules to the contrary, the prisoner watched with the sick 3
every night in the week. When the sick mortal was thirsty,
the prisoner gave him drink. During all this time the pris- 6
oner attended to his daily labors, partaking of food at ir-
regular intervals, sometimes going to sleep immediately
after a heavy meal. At last he committed liver-complaint,
which I considered criminal, inasmuch as this offence is 9
deemed punishable with death. Therefore I arrested Mor-
tal Man in behalf of the state (namely, the body) and cast
him into prison. 12

At the time of the arrest the prisoner summoned Physi-
ology, Materia Medica, and Hypnotism to prevent his pun-
ishment. The struggle on their part was long. Materia 15
Medica held out the longest, but at length all these assist-
ants resigned to me, Health-laws, and I succeeded in get-
ting Mortal Man into close confinement until I should 18
release him.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, 21
placed on me the night of the liver-attack. Morbid Secre-
tion hypnotized the prisoner and took control of his mind,
making him despondent. 24

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot, and chilled by
turns since the night of the liver-attack. I have lost my 27
healthy hue and become unsightly, although nothing on my
part has occasioned this change. I practise daily ablutions
and perform my functions as usual, but I am robbed of my 30
good looks.

The leading points to observe in this allegory are that there are six witnesses for the prosecution with their six types of evidence, namely:

CHRIST-
IANITY
Science
(contd.)

Health laws
Coated tongue
Sallow skin
Nerve
Mortality
Death

In this Court of Error the charge is "having committed liver-complaint".

Personal sense is the plaintiff
Mortal Man is the defendant
False Belief is Attorney for Personal sense

The Jury: Mortal minds, Materia Medica, Anatomy, Physiology,
Hypnotism, Envy, Greed, Ingratitude.
Judge Medicine is on the bench

Observe in this procedure, the Prosecution alone is given a hearing.
Health-laws: The nature of this evidence is that observing the second and great commandment—loving one's neighbour as oneself—is personal abuse of health laws; and this resulted in arrest, and being cast into prison without trial.

Three members of the jury struggled to help the prisoner, but finally gave way and this resulted in 'close confinement'.

Coated Tongue: This evidence is simply an effect: "Morbid Secretion hypnotized the prisoner and took control of his mind . . ."

(A false sense of Mind)

Sallow skin: This evidence likewise merely an effect.

(A false sense of Spirit)

(The above illustrates the nature of mental poison and its effect).

1 The next witness testifies: —

I am Nerve, the State Commissioner for Mortal Man.
 3 I am intimately acquainted with the plaintiff, Personal
 Sense, and know him to be truthful and upright, whereas
 Mortal Man, the prisoner at the bar, is capable of false-
 6 hood. I was witness to the crime of liver-complaint. I
 knew the prisoner would commit it, for I convey messages
 from my residence in matter, *alias* brain, to body.

9 Another witness is called for by the Court of Error
 and says: —

I am Mortality, Governor of the Province of Body, in
 12 which Mortal Man resides. In this province there is a stat-
 ute regarding disease, — namely, that he upon whose per-
 son disease is found shall be treated as a criminal and
 15 punished with death.

The Judge asks if by doing good to his neighbor, it is
 possible for man to become diseased, transgress the laws,
 18 and merit punishment, and Governor Mortality replies in
 the affirmative.

Another witness takes the stand and testifies: —

21 I am Death. I was called for, shortly after the report of
 the crime, by the officer of the Board of Health, who pro-
 tested that the prisoner had abused him, and that my pres-
 24 ence was required to confirm his testimony. One of the
 prisoner's friends, *Materia Medica*, was present when I
 arrived, endeavoring to assist the prisoner to escape from
 27 the hands of justice, *alias* nature's so-called law; but my
 appearance with a message from the Board of Health
 changed the purpose of *Materia Medica*, and he decided at
 30 once that the prisoner should die.

Nerve, the State Commissioner for Mortal Man: This evidence comprises both lie and liar,—and is dealt with later in the case for the defence.

CHRIST
IANITY
Science
(contd.)

(A false sense of Soul)

Mortality, Governor of the Province of Body: The Governors' evidence claims to interpret the law (of false belief) and its penalty for infraction.

(A false sense of Principle)

The Judge intercedes to ask a question: “if by doing good to his neighbour, it is possible . . . to . . . merit punishment?” Governor Mortality replies in the affirmative.

Death: This evidence elucidates and interprets the nature and operation of false law, first through *Materia Medica* (subjectively) and second upon the patient, (objectively)

(A false sense of Life)

The testimony for the plaintiff, Personal Sense, being 1
 closed, Judge Medicine arises, and with great solemnity
 addresses the jury of Mortal Minds. He an- 3
 alyzes the offence, reviews the testimony, and Judge Medi-
 cine charges
 the jury
 explains the law relating to liver-complaint.
 His conclusion is, that laws of nature render disease 6
 homicidal. In compliance with a stern duty, his Honor,
 Judge Medicine, urges the jury not to allow their judg-
 ment to be warped by the irrational, unchristian sugges- 9
 tions of Christian Science. The jury must regard in such
 cases only the evidence of Personal Sense against Mortal
 Man. 12

As the Judge proceeds, the prisoner grows restless. His
 sallow face blanches with fear, and a look of despair and
 death settles upon it. The case is given to the jury. A 15
 brief consultation ensues, and the jury returns a verdict
 of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the solemn 18
 sentence of death upon the prisoner. Because he has
 loved his neighbor as himself, Mortal Man has Mortal Man
 sentenced 21
 been guilty of benevolence in the first degree,
 and this has led him into the commission of the second
 crime, liver-complaint, which material laws condemn as
 homicide. For this crime Mortal Man is sentenced to 24
 be tortured until he is dead. "May God have mercy on
 your soul," is the Judge's solemn peroration.

The prisoner is then remanded to his cell (sick-bed), 27
 and Scholastic Theology is sent for to prepare the fright-
 ened sense of Life, God, — which sense must be immortal,
 — for *death*. 30

Divine Law—
 The law of
 Mind—
 Spirit, Soul,
 Life, Truth,
 Love.

Ah! but Christ, Truth, the spirit of Life and the
 friend of Mortal Man, can open wide those prison doors

SCIENCE
 Word

“Judge Medicine charges the jury” (M.H.).

- (i) Judge Medicine arises, and . . . addresses the jury of Mortal Minds.
- (ii) He analyses the offence, . . . and explains the law . . .
- (iii) His conclusion . . . laws of nature render disease homicidal.
- (iv) . . . his Honour . . . urges the jury not to allow their judgement to be warped by the irrational, unchristian suggestion of Christian Science.
- (v) The jury must regard . . . only the evidence of Personal Sense . . .
- (vi) . . . the prisoner grows restless . . . blanches with fear, . . . look of despair and death settles upon (him) . . .
- (vii) . . . the jury returns a verdict . . . “Guilty of liver-complaint in the first degree”.

**CHRIST-
IANITY**

Science
(contd.)

(A false sense of Truth)

“Mortal man sentenced” (M.H.).

- (i) Judge medicine . . . proceeds to pronounce . . . solemn sentence of death . . .
- (ii) Because he has loved his neighbour as himself . . . Mortal man (found) guilty of benevolence in the first degree
- (iii) (guilty) of second crime, . . . which material laws condemn as homicide.
- (iv) Mortal Man . . . sentenced . . .
- (v) “May God have mercy on your soul” is the Judge’s peroration
- (vi) . . . Prisoner . . . remanded to his cell (sick-bed,)
- (vii) Scholastic Theology sent for to prepare . . . for *death*.

(A false sense of Love)

(The foregoing uncovers and analyses the nature of belief and its procedure—individually and collectively)

A complete change and reversal of procedure!

SCIENCE

Word

1 and set the captive free. Swift on the wings of divine
 Love, there comes a despatch: "Delay the execution;
 3 the prisoner is not guilty." Consternation fills
 the prison-yard. Some exclaim, "It is con-
 6 "The law of Christ supersedes *our* laws; let us follow
 Christ."

After much debate and opposition, permission is ob-
 9 tained for a trial in the Court of Spirit, where Christian
 Science is allowed to appear as counsel for
 the unfortunate prisoner. Witnesses, judges,
 12 and jurors, who were at the previous Court of Error,
 are now summoned to appear before the bar of Justice
 and eternal Truth.

15 When the case for Mortal Man *versus* Personal Sense
 is opened, Mortal Man's counsel regards the prisoner
 with the utmost tenderness. The counsel's earnest,
 18 solemn eyes, kindling with hope and triumph, look up-
 ward. Then Christian Science turns suddenly to the
 supreme tribunal, and opens the argument for the
 21 defence: —

The prisoner at the bar has been unjustly sentenced.
 His trial was a tragedy, and is morally illegal. Mortal
 24 Man has had no proper counsel in the case. All the testi-
 mony has been on the side of Personal Sense, and we shall
 unearth this foul conspiracy against the liberty and life of
 27 Man. The only valid testimony in the case shows the
 alleged crime never to have been committed. The pris-
 oner is not proved "worthy of death, or of bonds."
 30 Your Honor, the lower court has sentenced Mortal Man
 to die, but God made Man immortal and amenable to
 Spirit only. Denying justice to the body, that court com-

“Appeal to a higher tribunal” (M.H.).

SCIENCE

“Counsel for defence” (M.H.).

Word
(contd.)

This change and reversal of procedure is from the Court of Error to the Court of Spirit. Observe also the change over from medical belief and medical law to the law of Christ, Truth. In this second hearing, the Prosecution in the first hearing (witnesses, judges and jurors) is now summoned to appear before the bar of Justice and eternal Truth.

The case is now Mortal Man *versus* Personal Sense.

Christian Science now appears as counsel for the prisoner, and opens the argument for the defence.

Observe: counsel regards the prisoner with the utmost tenderness, (his) earnest solemn eyes, kindling with hope and triumph, look upward. (Away from body).

The Defence:

(i) lines 22-29: The defence argument reverses false law and injustice, through the law of Mind.

The defence begins “to unearth this foul conspiracy against the liberty and life of Man”; and to show “the alleged crime never to have been committed”.

(ii) lines 30-10: The defence argument submits Man is immortal and “amenable to Spirit only”.

mended man's immortal Spirit to heavenly mercy, — Spirit 1
 which is God Himself and Man's only lawgiver! Who or 1
 what has sinned? Has the body or has Mortal Mind 3
 committed a criminal deed? Counsellor False Belief has
 argued that the body should die, while Reverend Theology
 would console conscious Mortal Mind, which alone is capa- 6
 ble of sin and suffering. The body committed no offence.
 Mortal Man, in obedience to higher law, helped his fellow-
 man, an act which should result in good to himself as well 9
 as to others.

SCIENCE

Word
(contd.)

The law of our Supreme Court decrees that whosoever
sinneth shall die; but good deeds are immortal, bringing 12
 joy instead of grief, pleasure instead of pain, and life
 instead of death. If liver-complaint was committed by
 trampling on Laws of Health, this was a good deed, for the 15
 agent of those laws is an outlaw, a destroyer of Mortal
 Man's liberty and rights. Laws of Health should be sen-
 tenced to die. 18

Watching beside the couch of pain in the exercise of a
 love that "is the fulfilling of the law," — doing "unto
 others as ye would that they should do unto you," — this 21
 is no infringement of law, for no demand, human or divine,
 renders it just to punish a man for acting justly. If mor-
 tals sin, our Supreme Judge in equity decides what penalty 24
 is due for the sin, and Mortal Man can suffer only for his
 sin. For naught else can he be punished, according to the
 law of Spirit, God. 27

Then what jurisdiction had his Honor, Judge Medicine,
 in this case? To him I might say, in Bible language, "Sit-
 test thou to judge . . . after the law, and commandest . . . 30
 to be smitten contrary to the law?" The only jurisdiction
 to which the prisoner can submit is that of Truth, Life, and
 Love. If they condemn him not, neither shall Judge Medi- 33
 cine condemn him; and I ask that the prisoner be restored
 to the liberty of which he has been unjustly deprived.

Spirit, Man's only lawgiver: "This *me* is Spirit" (p. 467:4).

"Mortal man, in obedience to higher law, helped his fellow
man . . ."

SCIENCE

Word
(contd.)

- (iii) lines 11-35: The defence argument handles and reverses all beliefs that fall within the term *sin*: the office of Soul.

"Mortal Man can suffer only for his sin". But he has fulfilled the law—not broken it.

"The only jurisdiction . . . is that of Truth, Life, and Love".

1 The principal witness (the officer of the Health-laws)
 2 deposed that he was an eye-witness to the good deeds for
 3 which Mortal Man is under sentence of death. After be-
 4 traying him into the hands of your law, the Health-agent
 5 disappeared, to reappear however at the trial as a witness
 6 against Mortal Man and in the interest of Personal Sense,
 7 a murderer. Your Supreme Court must find the pris-
 8 oner on the night of the alleged offence to have been acting
 9 within the limits of the divine law, and in obedience
 10 thereto. Upon this statute hangs all the law and testimony.
 11 Giving a cup of cold water in Christ's name, is a Christian
 12 service. Laying down his life for a good deed, Mortal Man
 13 should find it again. Such acts bear their own justifica-
 14 tion, and are under the protection of the Most High.

15 Prior to the night of his arrest, the prisoner summoned
 16 two professed friends, Materia Medica and Physiology, to
 17 prevent his committing liver-complaint, and thus save him
 18 from arrest. But they brought with them Fear, the sheriff,
 19 to precipitate the result which they were called to prevent.
 20 It was Fear who handcuffed Mortal Man and would now
 21 punish him. You have left Mortal Man no alternative.
 22 He must obey your law, fear its consequences, and be pun-
 23 ished for his fear. His friends struggled hard to rescue the
 24 prisoner from the penalty they considered justly due, but
 25 they were compelled to let him be taken into custody, tried,
 26 and condemned. Thereupon Judge Medicine sat in judg-
 27 ment on the case, and substantially charged the jury, twelve
 28 Mortal Minds, to find the prisoner guilty. His Honor sen-
 29 tenced Mortal Man to die for the very deeds which the di-
 30 vine law compels man to commit. Thus the Court of Error
 31 construed obedience to the law of divine Love as disobedi-
 32 ence to the law of Life. Claiming to protect Mortal Man
 33 in right-doing, that court pronounced a sentence of death
 for doing right.

One of the principal witnesses, Nerve, testified that he

- (iv) pp. 436:1-437:31 The defence argument now submits Personal sense a murderer.

SCIENCE
Word
(contd.)

Observe the collusion between Health-laws and Personal sense; and how this is uncovered.

The Defence recounts how the victimization took place which led up to the spurious trial and judgement, resulting in a sentence of death for doing right.

The whole picture is the uncovering of that which is the inversion of divine Principle and its operation.

was a ruler of Body, in which province Mortal Man resides. 1
 He also testified that he was on intimate terms with the
 plaintiff, and knew Personal Sense to be truthful; that he 3
 knew Man, and that Man was made in the image of God,
 but was a criminal. This is a foul aspersion on man's
 Maker. It blots the fair escutcheon of omnipotence. It indi- 6
 cates malice aforethought, a determination to condemn
 Man in the interest of Personal Sense. At the bar of Truth,
 in the presence of divine Justice, before the Judge of our 9
 higher tribunal, the Supreme Court of Spirit, and before
 its jurors, the Spiritual Senses, I proclaim this witness,
 Nerve, to be destitute of intelligence and truth and to be 12
 a false witness.

Man self-destroyed; the testimony of matter respected;
 Spirit not allowed a hearing; Soul a criminal though 15
 recommended to mercy; the helpless innocent body tor-
 tured, — these are the terrible records of your Court of
 Error, and I ask that the Supreme Court of Spirit reverse 18
 this decision.

Here the opposing counsel, False Belief, called Chris-
 tian Science to order for contempt of court. Various 21
 notables — Materia Medica, Anatomy, Physiology, Scho-
 lastic Theology, and Jurisprudence — rose to the ques-
 tion of expelling Christian Science from the bar, for such 24
 high-handed illegality. They declared that Christian Sci-
 ence was overthrowing the judicial proceedings of a regu-
 larly constituted court. 27

But Judge Justice of the Supreme Court of Spirit over-
 ruled their motions on the ground that unjust usages
 were not allowed at the bar of Truth, which ranks above 30
 the lower Court of Error.

The attorney, Christian Science, then read from the
 supreme statute-book, the Bible, certain extracts on the 33

- (contd.) (iv) The defence submits that the evidence of Nerve is a foul **SCIENCE** aspersion,—a calumny.

Word
(contd.)

The uncovering of “the terrible records of your Court of Error” causes chemicalization (lines 14-27).

These are overruled in the Supreme Court of Spirit (437: 28-31).

- (v) The defence attorney read from the supreme statute-book,—the Bible (437: 31-7).

1 Rights of Man, remarking that the Bible was better au-
 2 thority than Blackstone: —

SCIENCE
 Word
 (contd.)

3 Let us make man in our image, after our likeness; and
 4 let them have dominion.

Behold, I give unto you power . . . over all the power
 6 of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to
 9 be a perjurer. Instead of being a ruler in the Province
 of Body, in which Mortal Man was reported to reside,
 Nerve was an insubordinate citizen, putting in false
 12 claims to office and bearing false witness against Man.
 Turning suddenly to Personal Sense, by this time silent,
 Christian Science continued: —

15 I ask your arrest in the name of Almighty God on three
 distinct charges of crime, to wit: perjury, treason, and con-
 spiracy against the rights and life of man.

18 Then Christian Science continued: —

Another witness, equally inadequate, said that on the
 night of the crime a garment of foul fur was spread over
 21 him by Morbid Secretion, while the facts in the case show
 that this fur is a foreign substance, imported by False Be-
 lief, the attorney for Personal Sense, who is in partnership
 24 with Error and smuggles Error's goods into market with-
 out the inspection of Soul's government officers. When
 the Court of Truth summoned Furred Tongue for examina-
 27 tion, he disappeared and was never heard of more.

Morbid Secretion is not an importer or dealer in fur, but
 we have heard Materia Medica explain how this fur is
 30 manufactured, and we know Morbid Secretion to be on
 friendly terms with the firm of Personal Sense, Error, &

(contd.) (v) The status and rights of man as found in the Bible.

SCIENCE

Word
(contd.)

The defence proves the witness, Nerve, to be a perjurer . . .
“bearing false witness against Man.”

lines 13-17: The defence calls for the arrest of Personal Sense “on three distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and life of man”.

438:18 The evidence of Morbid Secretion (poison) is now examined.

Co., receiving pay from them and introducing their goods 1 **SCIENCE**
 into the market. Also, be it known that False Belief, the **Word**
 counsel for the plaintiff, Personal Sense, is a buyer for this 3 **(contd.)**
 firm. He manufactures for it, keeps a furnishing store,
 and advertises largely for his employers.

Death testified that he was absent from the Province of 6
 Body, when a message came from False Belief, command-
 ing him to take part in the homicide. At this request
 Death repaired to the spot where the liver-complaint was 9
 in process, frightening away Materia Medica, who was then
 manacled the prisoner in the attempt to save him. True,
 Materia Medica was a misguided participant in the misdeed 12
 for which the Health-officer had Mortal Man in custody,
 though Mortal Man was innocent.

Christian Science turned from the abashed witnesses, 15
 his words flashing as lightning in the perturbed faces
 of these worthies, Scholastic Theology, Materia Medica,
 Physiology, the blind Hypnotism, and the masked Per- 18
 sonal Sense, and said: —

God will smite you, O whited walls, for injuring in your
 ignorance the unfortunate Mortal Man who sought your 21
 aid in his struggles against liver-complaint and Death.
 You came to his rescue, only to fasten upon him an offence
 of which he was innocent. You aided and abetted Fear 24
 and Health-laws. You betrayed Mortal Man, meanwhile
 declaring Disease to be God's servant and the righteous
 executor of His laws. Our higher statutes declare you all, 27
 witnesses, jurors, and judges, to be offenders, awaiting the
 sentence which General Progress and Divine Love will
 pronounce. 30

We send our best detectives to whatever locality is re-
 ported to be haunted by Disease, but on visiting the spot,
 they learn that Disease was never there, for he could not 33

439:6 The uncovering of Death:—

Death testified that . . . a message came from False Belief, commanding him to take part in the homicide.

(The inversion of Life)

- (vi) The defence, Christian Science, now turns from “the abashed witnesses” and sums up; his words “flashing as lightning” . . .

“Our higher statutes declare you all, witnesses, jurors, and judges, to be offenders, awaiting the sentence which General Progress and Divine Love will pronounce”.

1 possibly elude their search. Your Material Court of Errors,
 when it condemned Mortal Man on the ground of hygienic
 3 disobedience, was manipulated by the oleaginous machina-
 tions of the counsel, False Belief, whom Truth arraigns
 before the supreme bar of Spirit to answer for his crime.
 6 Morbid Secretion is taught how to make sleep befool reason
 before sacrificing mortals to their false gods.

Mortal Minds were deceived by your attorney, False Be-
 9 lief, and were influenced to give a verdict delivering Mortal
 Man to Death. Good deeds are transformed into crimes,
 to which you attach penalties; but no warping of justice
 12 can render disobedience to the so-called laws of Matter
 disobedience to God, or an act of homicide. Even penal
 law holds homicide, under stress of circumstances, to be
 15 justifiable. Now what greater justification can any deed
 have, than that it is for the good of one's neighbor? Where-
 fore, then, in the name of outraged justice, do you sentence
 18 Mortal Man for ministering to the wants of his fellow-man
 in obedience to divine law? You cannot trample upon the
 decree of the Supreme Bench. Mortal Man has his appeal
 21 to Spirit, God, who sentences only for sin.

The false and unjust beliefs of your human mental legis-
 lators compel them to enact wicked laws of sickness and so
 24 forth, and then render obedience to these laws punishable
 as crime. In the presence of the Supreme Lawgiver, stand-
 ing at the bar of Truth, and in accordance with the divine
 27 statutes, I repudiate the false testimony of Personal Sense.
 I ask that he be forbidden to enter against Mortal Man
 any more suits to be tried at the Court of Material Error.
 30 I appeal to the just and equitable decisions of divine Spirit
 to restore to Mortal Man the rights of which he has been
 deprived.

33 Here the counsel for the defence closed, and the Chief
 Justice of the Supreme Court, with benign and imposing

p. 440:1-32 Observe how the summing-up continues:—

“Your Material Court of Errors . . . was manipulated by the oleaginous machinations of the counsel, False Belief, whom Truth arraigns before the supreme bar of Spirit to answer for his crime . . .”

SCIENCE

Word
(contd.)

A terrible indictment!

Oleaginous: oily; unctuous. (Webster)

Unctuous: gushing; characterized by a smugly or ingratiatingly sentimental pretense of spirituality in speech or attitude. (Webster)

“Wherefore, then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man in obedience to divine law? . . . Mortal man has his appeal to Spirit, God, who sentences only for sin”.

And finally observe how the case for the defence closes: “I appeal to the just and equitable decisions of divine Spirit to restore to Mortal Man the rights of which he has been deprived”.

(The “Charge of the Chief Justice” (M.H.) overleaf)

presence, comprehending and defining all law and evi- 1
 dence, explained from his statute-book, the Bible, that any so-called law, which under- 2
 takes to punish aught but sin, is null and void. Charge of the Chief Justice 3

He also decided that the plaintiff, Personal Sense, be 4
 not permitted to enter any suits at the bar of Soul, but 5
 be enjoined to keep perpetual silence, and in case of 6
 temptation, to give heavy bonds for good behavior. He 7
 concluded his charge thus: — 8 9

The plea of False Belief we deem unworthy of a hearing. 10
 Let what False Belief utters, now and forever, fall into 11
 oblivion, “unknelled, uncoffined, and unknown.” Accord- 12
 ing to our statute, Material Law is a liar who cannot bear 13
 witness against Mortal Man, neither can Fear arrest Mortal 14
 Man nor can Disease cast him into prison. Our law refuses 15
 to recognize Man as sick or dying, but holds him to be for- 16
 ever in the image and likeness of his Maker. Reversing the 17
 testimony of Personal Sense and the decrees of the Court of 18
 Error in favor of Matter, Spirit decides in favor of Man 19
 and against Matter. We further recommend that Materia 20
 Medica adopt Christian Science and that Health-laws, 21
 Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric 22
 Magic be publicly executed at the hands of our sheriff, 23
 Progress. 24

The Supreme Bench decides in favor of intelligence, that 25
 no law outside of divine Mind can punish or reward Mortal 26
 Man. Your personal jurors in the Court of Error are 27
 myths. Your attorney, False Belief, is an impostor, per- 28
 suading Mortal Minds to return a verdict contrary to law 29
 and gospel. The plaintiff, Personal Sense, is recorded in 30
 our Book of books as a liar. Our great Teacher of mental 31
 jurisprudence speaks of him also as “a murderer from the 32
 beginning.” We have no trials for sickness before the tri- 33

(vii) "Charge of the Chief Justice" (M.H.).

". . . the Chief Justice . . . comprehending and defining all law and evidence, explained from his statute-book, the Bible . . ."

SCIENCE

Word

In the light of divine law:—

Personal Sense is not to enter any suits at the bar of Soul;
is enjoined to keep perpetual silence;
to give heavy bonds for good behaviour.

False Belief . . . unworthy of a hearing.

Material law, a liar who cannot bear witness against Mortal Man.

Fear cannot arrest Mortal Man

Disease cannot cast him into prison.

Reversing the previous testimony and decrees of the Court of Error, "Spirit decides in favour of Man and against Matter." Further recommended "that Materia Medica adopt Christian Science and that "Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress."

"The Supreme Bench decides in favour of intelligence, that no law outside of divine Mind can punish or reward Mortal Man."

Christ

Personal jurors in the Court of Error are myths.

False Belief an imposter.

Personal Sense a liar.

"Our great Teacher of mental jurisprudence (Jesus) speaks of him (Plaintiff) also as 'a murderer from the beginning'".

1 bunal of divine Spirit. There, Man is adjudged innocent SCIENCE
 of transgressing physical laws, because there are no such Christ
 3 laws. Our statute is spiritual, our Government is divine. (contd.)
 "Shall not the Judge of all the earth do right?"

The Jury of Spiritual Senses agreed at once upon a Christianity
 6 verdict, and there resounded throughout the vast audience-
 chamber of Spirit the cry, Not guilty. Then
 Divine the prisoner rose up regenerated, strong, free.
 verdict
 9 We noticed, as he shook hands with his counsel, Chris-
 tian Science, that all sallowness and debility had dis-
 appeared. His form was erect and commanding, his
 12 countenance beaming with health and happiness. Divine
 Love had cast out fear. Mortal Man, no longer sick
 and in prison, walked forth, his feet "beautiful upon the
 15 mountains," as of one "that bringeth good tidings."

Neither animal magnetism nor hypnotism enters into Science
 the practice of Christian Science, in which truth cannot
 18 be reversed, but the reverse of error is true.
 Christ An improved belief cannot retrograde. When
 the great physician
 Christ changes a belief of sin or of sickness into
 21 a better belief, then belief melts into spiritual understand-
 ing, and sin, disease, and death disappear. Christ, Truth,
 gives mortals temporary food and clothing until the ma-
 24 terial, transformed with the ideal, disappears, and man
 is clothed and fed spiritually. St. Paul says, "Work
 out your own salvation with fear and trembling;" Jesus
 27 said, "Fear not, little flock; for it is your Father's good
 pleasure to give you the kingdom." This truth is
 Christian Science.

30 Christian Scientists, be a law to yourselves that mental
 malpractice cannot harm you either when asleep or when
 awake.

The "Divine verdict" (M.H.).

- (i) The Jury of Spiritual Senses agreed at once upon a verdict, **SCIENCE**
- (ii) throughout the vast audience chamber of Spirit the cry, Not **Christianity** guilty.
- (iii) . . . the prisoner rose up regenerated, strong, free.
- (iv) . . . as he shook hands . . . all sallowness and debility had disappeared.
- (v) His form was erect and commanding,
- (vi) his countenance beaming with health and happiness.
- (vii) "Divine Love had cast out fear", . . . (to end of paragraph).

"Christ the great physician" (M.H.).

Science

- (i) Neither animal magnetism nor hypnotism enters into the practice of Christian Science, . . .
- (ii) An improved belief cannot retrograde.
- (iii) When Christ changes a belief . . . then belief melts into spiritual understanding . . .
- (iv) Christ, Truth, gives mortals temporary food and clothing . . .
- (v) until . . . transformed with the ideal . . . man is clothed and fed spiritually.
- (vi) St. Paul says, "Work out your own salvation . . ."
- (vii) Jesus said . . . "it is your Father's good pleasure to give you the Kingdom".

The final injunction: . . . be a law to yourselves . . .

Christianity reflecting Science is the Science of all relationship: it is the interpretation of divine law and its operation reduced to the human understanding, and thereby made available to all men—individually, collectively, universally.

Since Christian Science Practice is the operation of divine law, it is wholly impersonal and qualified to uncover and annihilate the involuntary errors which victimize mankind.

One outstanding characteristic of the whole text is the frequent reference made to law and its operation to illustrate the reduction of divine law to rules of practice. This is not a theoretical reduction, but a practical one that identifies and makes available the operation of divine Principle under every circumstance. This is so important that the following references are given in full:—"The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. (S. & H. p.111: 11-14). "God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle." (S. & H. p.112: 32-3.)

Another characteristic is the author's sevenfold manner of presentation to illustrate further this reduction to practice. As one extracts the essential facts from the flow of her text this sevenfold development is revealed in paragraph after paragraph.

When read from the operational standpoint the matrix design is readily discernible.

There are three classes of error to be resolved:—sin, disease, and death; and these are dealt with respectively by Love, Truth, Life understood and demonstrated. (See p.410: 6-7).

Part I closes with the absolute necessity of facing honestly and fearlessly the problem of mortality and thereby proving man's immortality as the fact and reality of his being forever comprehended within the Divine Being.

In both parts of the Chapter there are three main subjects—sin, disease, death—handled by Love, Truth, Life respectively: that is, the consciousness of Love, Truth, Life in human experience eliminates these errors progressively right up to the point of their final disappearance. (The detail of the text is classified under each synonymous term, and under each operational term according to the standpoint of the reader).

Hence the answer to question 12 in Recapitulation ‘What is error?’ is of deep significance. The answer in part is indicated by the M.H.: ‘Evanescent materiality’.

Evanescent: 1. Tending to vanish or pass away like vapour. (Webster).

1. In Mathematics, said of a diminishing quantity: That is, at the instant of becoming zero. (Oxford).

It is the office of Christianity reflecting Science, as in this Chapter, to cause material sense-testimony to vanish in this manner—to the point of zero and beyond possibility of return.

It is thus we can attain to scientific certainty.

THE SEVEN-FOLD NATURE OF LOVE TRUTH LIFE

LOVE (362: 1-367: 29)

- (i) 362: 1-363: 23
- (ii) 363: 24-364: 15
- (iii) 364: 16-365: 14
- (iv) 365: 15-366: 2
- (v) 366: 3-366: 29
- (vi) 366: 30-367: 23
- (vii) 367: 24-367: 29

TRUTH (367:30-386:15)

- (i) 367: 30-369: 4
- (ii) 369: 5-369: 29
- (iii) 369: 30-372: 13
- (iv) 372: 14-374: 25
- (v) 374: 26-378: 7
- (vi) 378: 8-384: 2
- (vii) 384: 3-386: 15

LIFE (386: 16-410: 21)

- (i) 386: 16-388: 11
- (ii) 388: 12-390: 3
- (iii) 390: 4-393: 15
- (iv) 393: 16-395: 14
- (v) 395: 15-397: 22
- (vi) 397: 23-409: 26
- (vii) 409: 27-410: 21

(Observe Love, Truth, Life at p.410:7)

(362-410)

THE FOUR-FOLD OPERATIONAL CONCEPT

(THE MATRIX CONCEPT)

LOVE

2: 1-367:29

	WORD	CHRIST	CHRISTI- ANITY	SCIENCE
WORD CHRIST CHRISTI- ANITY SCIENCE	362: 1-363: 7	364:16-364:24	365:25-366: 2	366:30-367: 9
	363: 8-363:23	364:25-364:31	366: 3-366:11	367:10-367:16
	363:24-364: 7	364:32-365:14	366:12-366:21	367:17-367:23
	364: 8-364:15	365:15-365:24	366:22-366:29	367:24-367:29

TRUTH

7:30-368:15

	WORD	CHRIST	CHRISTI- ANITY	SCIENCE
WORD CHRIST CHRISTI- ANITY SCIENCE	367:30-369: 4	373: 1-373:13	377:26-378:21	380:22-381:30
	369: 5-372:13	373:14-374:25	378:22-379:24	381:31-383: 2
	372:14-372:24	374:26-375: 5	379:25-380:14	383: 3-385:14
	372:25-372:32	375: 6-377:25	380:15-380:21	385:15-386:15

LIFE

:16-410:21

	WORD	CHRIST	CHRISTI- ANITY	SCIENCE
WORD CHRIST CHRISTI- ANITY SCIENCE	386:16-387:26	389:13-389:21	390:12-391: 2	399:11-400:29
	387:27-387:32	389:22-389:27	391: 3-393: 3	400:30-403:25
	388: 1-388:11	389:28-390: 3	393: 4-394:16	403:26-409:26
	388:12-389:12	390: 4-390:11	394:17-399:10	409:27-410:21

THE SEVEN-FOLD NATURE OF LOVE TRUTH LIFE

LOVE (410: 23-417: 26)

Introduction {	(i) 410: 23-411: 2
	(ii) 411: 3-411: 12
	(iii) 411: 13-411: 19
	(iv) 411: 20-412: 27
	(i) 412: 28-413: 11
	(ii) 413: 12-414: 14
	(iii) 414: 15-416: 15
	(iv) 416: 16-416: 23
	(v) 416: 24-417: 2
	(vi) 417: 3-417: 19
	(vii) 417: 20-417: 26

TRUTH (417: 27-426: 22)

(i) 417: 27-418: 4
(ii) 420: 28-421: 10
(iii) 421: 11-421: 24
(iv) 419: 31-420: 21
(i) 420: 22-420: 27
(ii) 420: 28-421: 10
(iii) 421: 11-421: 24
(iv) 421: 25-422: 21
(v) 422: 22-425: 13
(vi) 425: 14-426: 4
(vii) 426: 5-426: 22

LIFE (426: 23-430: 12)

(i) 426: 23-426: 32
(ii) 427: 1-427: 12
(iii) 427: 13-427: 25
(iv) 427: 26-428: 2
(v) 428: 3-428: 21
(vi) 428: 22-429: 30
(vii) 429: 31-430: 12

THE ALLEGORY

The allegory is designed to illustrate the operation of the false laws of matter and hygiene, as human belief and their over-ruling by the operation of divine law.

430: 13-433: 30	The operation of false law
433: 31-442: 32	The operation of divine law through Christ, Truth
433: 31-441: 24	Science reflecting the Word
441: 25-442: 4	Science reflecting the Christ
442: 5-442: 15	Science reflecting Christianity
442: 16-442: 32	Science reflecting Science

MENTAL TREATMENT ILLUSTRATED

(410-430)

THE MATRIX CONCEPT

LOVE

	WORD	CHRIST	CHRISTI- ANITY	SCIENCE
WORD CHRIST CHRISTI- ANITY SCIENCE	410:23-411: 2	411:27-412: 9	413:12-413:23	414:32-416:15
	411: 3-411:12	412:10-412:15	413:24-414: 3	416:16-416:23
	411:13-411:19	412:16-412:27	414: 4-414:14	416:24-417:19
	411:20-411:26	412:28-413:11	414:15-414:31	417:20-417:26

TRUTH

	WORD	CHRIST	CHRISTI- ANITY	SCIENCE
WORD CHRIST CHRISTI- ANITY SCIENCE	417:27-418: 4	419: 1-419: 7	420:10-420:21	421:25-422: 4
	418: 5-418:11	419: 8-419:19	420:22-420:27	422: 5-424:11
	418:12-418:25	419:20-419:30	420:28-421:10	424:12-426: 3
	418:26-418:32	419:31-420: 9	421:11-421:24	426: 5-426:22

LIFE

	WORD	CHRIST	CHRISTI- ANITY	SCIENCE
WORD CHRIST CHRISTI- ANITY SCIENCE	426:23-426:32	428: 3-428:14	429:11-429:18	433:31-441:24
	427: 1-427:12	428:15-428:21	429:19-429:30	441:25-442: 4
	427:13-427:25	428:22-428:29	449:31-430:12	442: 5-442:15
	427:26-428: 2	428:30-429:10	430:13-433:30	442:16-442:32