



Mary Baker Eddy's

References to

LIFE

Contained in

**Science and Health
With Key to the Scriptures**

REFERENCES TO L I F E

from

SCIENCE & HEALTH

by

MARY BAKER EDDY

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SCIENCE AND HEALTH

WITH

KEY TO THE SCRIPTURES

BY

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vii PREFACE

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

Before writing this work, SCIENCE AND HEALTH, she
27 made copious notes of Scriptural exposition, which
have never been published. This was during the years
1867 and 1868. These efforts show her comparative
30 ignorance of the stupendous Life-problem up to that
time, and the degrees by which she came at length
to its solution; but she values them as a parent
1 may treasure the memorials of a child's growth, and
she would not have them changed.

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x

KEY to combinations:

- Li, Tr, & Lo.
- △ Tr, Li, & Lo.
- ♡ Li. & Lo.
- ◻ Tr. & Lo
- ≡ d. Pr., Lo.

SCIENCE AND HEALTH

CHAPTER I

PRAYER

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him.
— CHRIST JESUS.

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3

27 If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from
1 divine Truth and Love, we cannot conceal the ingratitude of barren lives.

4

Prayer is not to be used as a confessional to cancel sin. Such an error would impede true religion. Sin is forgiven

5

24 Cancellation of human sin * only as it is destroyed by Christ, — Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying,
27 prayer is an evil. He grows worse who continues in sin because he fancies himself forgiven.

9

Dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"?

Practical religion This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master,
24 and material sense and human will have no place.

10

Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the divine Life.

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1 If we are sensibly with the body and regard omnipo-
 2 tence as a corporeal, material person, whose ear we
 3 ^{Bodily} _{presence} would gain, we are not "absent from the
 4 body" and "present with the Lord" in the
 5 demonstration of Spirit. We cannot "serve two mas-
 6 ters." To be "present with the Lord" is to have, not
 7 mere emotional ecstasy or faith, but the actual demon-
 8 stration and understanding of Life as revealed in
 9 Christian Science. To be "with the Lord" is to be in
 10 obedience to the law of God, to be absolutely governed
 11 by divine Love, — by Spirit, not by matter.

14 O

12 Become conscious for a single moment that Life and
 13 intelligence are purely spiritual, — neither in nor of
 14 ^{Spiritualized} _{consciousness} matter, — and the body will then utter no
 15 complaints. If suffering from a belief in
 16 sickness, you will find yourself suddenly well. Sorrow
 17 is turned into joy when the body is controlled by spir-
 18 itual Life, Truth, and Love. Hence the hope of the
 19 promise Jesus bestows: "He that believeth on me,
 20 the works that I do shall he do also; . . . because I
 21 go unto my Father," — [because the Ego is absent from
 22 the body, and present with Truth and Love.] The
 23 Lord's Prayer is the prayer of Soul, not of material
 24 sense.

14

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

△

15

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

17

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

17 O

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

CHAPTER II

ATONEMENT AND EUCHARIST

And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

1 **A**TONEMENT is the exemplification of man's unity
2 with God, whereby man reflects divine Truth, Life,
3 and Love. Jesus of Nazareth taught and demonstrated
4 man's oneness with the Father, and for this we owe him
5 endless homage. His mission was both in-
6 ^{Divine} ^{oneness}dividual and collective. He did life's work
7 aright not only in justice to himself, but in mercy to
8 mortals, — to show them how to do theirs, but not to do
9 it for them nor to relieve them of a single responsibility.
10 Jesus acted boldly, against the accredited evidence of the
11 senses, against Pharisaical creeds and practices, and he
12 refuted all opponents with his healing power.

Jesus urged the commandment, "Thou shalt have no
30 ^{Jesus' sin-} ^{less career} other gods before me," which may be ren-
1 dered: Thou shalt have no belief of Life as
2 mortal; thou shalt not know evil, for there is one Life —
3 even God, good. He rendered "unto Cæsar the things
4 which are Cæsar's; and unto God the things that are
5 God's." He at last paid no homage to forms of doctrine
6 or to theories of man, but acted and spake as he was moved,
7 not by spirits but by Spirit.

"Work out your own salvation," is the demand of
112 Life and Love. for to this end God worketh with you.
13 ^{Wait for} ^{reward}"Occupy till I come!" Wait for your re-
14 ward, and "be not weary in well doing." If
15 your endeavors are beset by fearful odds, and you receive
no present reward, go not back to error, nor become a
sluggard in the race.

18

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18

19

20



22

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3 The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than
6 ^{True flesh and blood} can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in
9 his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine
12 Life.

25

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals
15 ^{Effective triumph} the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better than could any man whose origin was less spiritual. By
18 his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the force of his admonition, "If ye love me, keep my com-
21 mandments."

25

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;"
22 ^{Christ's demonstration} "I and my Father are one." This Christ or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth
25 Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does
18 for man.

26



Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he
30 taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian
32 Science, working out the harmony of Life and Love.

26



1 Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had
3 come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised,
6 to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in
9 the Messianic work.

27

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27

That Life is God, Jesus proved by his reappearance after the crucifixion in strict accordance with his scientific statement: "Destroy this temple [body], and in three days I [Spirit] will raise it up."

It is as if he had said: The I—the Life, substance, and intelligence of the universe—is not in matter to be destroyed.

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism,—that God, or Life, is in or of matter.

27

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

30

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,— casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

35

When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works?

Those who procured the martyrdom of that righteous man would gladly have turned his sacred career into a mutilated doctrinal platform. May the Christians of to-day take up the more practical import of that career! It is possible,— yea, it is the duty and privilege of every child, man, and woman,— to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye therefore perfect, even as your Father which is in heaven is perfect!" "Go ye into all the world, and preach the gospel to every creature!" "*Heal the sick!*"

37

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

42

The universal belief in death is of no advantage. It
*6 <sup>A belief
in death</sup> cannot make Life or Truth apparent. Death
will be found at length to be a mortal dream,
which comes in darkness and disappears with the light.

9 The "man of sorrows" was in no peril from salary or
popularity. Though entitled to the homage of the world
and endorsed pre-eminently by the approval
<sup>Cruel
desertion</sup> of God, his brief triumphal entry into Jerusa-
12 lem was followed by the desertion of all save a few friends,
who sadly followed him to the foot of the cross.

42

15 The resurrection of the great demonstrator of God's
power was the proof of his final triumph over body
and matter, and gave full evidence of divine
<sup>Death
outdone</sup> Science, — evidence so important to mortals.

42

The belief that man has existence or mind separate from
God is a dying error. This error Jesus met with divine
21 Science and proved its nothingness. Because of the won-
drous glory which God bestowed on His anointed, temp-
tation, sin, sickness, and death had no terror for Jesus.
24 Let men think they had killed the body! Afterwards he
would show it to them unchanged. This demonstrates
that in Christian Science the true man is governed by
27 God — by good, not evil — and is therefore not a mortal
but an immortal. Jesus had taught his disciples the
Science of this proof. He was here to enable them to
30 test his still uncomprehended saying, "He that believ-
eth on me, the works that I do shall he do also." They
must understand more fully his Life-principle by casting

43

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

44

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

44

The lonely precincts of the tomb gave Jesus a refuge
6 from his foes, a place in which to solve the great
problem of being. His three days' work in
<sup>Jesus in
the tomb</sup> the sepulchre set the seal of eternity on time.
9 He proved Life to be deathless and Love to be the mas-
ter of hate. He met and mastered on the basis of Chris-
tian Science, the power of Mind over matter, all the claims
12 of medicine, surgery, and hygiene.

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30 His students then received the Holy Ghost. By this is
meant, that by all they had witnessed and suffered, they
were roused to an enlarged understanding of divine Sci-
1 ence, even to the spiritual interpretation and discernment
of Jesus' teachings and demonstrations, which gave them
3 ^{Pentecostal} a faint conception of the Life which is God.
^{power} They no longer measured man by material
sense. After gaining the true idea of their glorified Master,
6 they became better healers, leaning no longer on matter,
but on the divine Principle of their work. The influx of
light was sudden. It was sometimes an overwhelming
9 power as on the Day of Pentecost.

The meek demonstrator of good, the highest instruc-
15 tor and friend of man, met his earthly fate alone with
^{Heaven's} God. No human eye was there to pity, no
^{sentinel} arm to save. Forsaken by all whom he had
18 blessed, this faithful sentinel of God at the highest
post of power, charged with the grandest trust of
heaven, was ready to be transformed by the renewing
21 of the infinite Spirit. He was to prove that the Christ
is not subject to material conditions, but is above the
reach of human wrath, and is able, through Truth,
24 Life, and Love, to triumph over sin, sickness, death, and
the grave.

The last supreme moment of mockery, desertion, tor-
6 ture, added to an overwhelming sense of the magnitude
^{A cry of} of his work, wrung from Jesus' lips the awful
^{despair} cry, "My God, why hast Thou forsaken me?"
9 This despairing appeal, if made to a human parent, would
impugn the justice and love of a father who could with-
hold a clear token of his presence to sustain and bless so
12 faithful a son. The appeal of Jesus was made both to
his divine Principle, the God who is Love, and to himself,
Love's pure idea. Had Life, Truth, and Love forsaken
15 him in his highest demonstration? This was a startling
question. No! They must abide in him and he in them,
or that hour would be shorn of its mighty blessing for the
18 human race.

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

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

51

Had he shared the sinful beliefs of others, he would have been less sensitive to those beliefs. Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced.

54

Who is ready to follow his teaching and example? All must sooner or later plant themselves in Christ, the true idea of God. That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses, was the inspiration of Jesus' intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinning, and triumph over death through Mind, not matter. This was the highest proof he could have offered of divine Love. His hearers understood neither his words nor his works. They would not accept his meek interpretation of life nor follow his example.

54

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CHAPTER III

MARRIAGE

*What therefore God hath joined together, let not man put asunder.
In the resurrection they neither marry, nor are given in marriage, but
are as the angels of God in heaven. — JESUS.*

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

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

CHAPTER IV

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

*And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God? — ISAAH.*

*Verily, verily, I say unto you, If a man keep my saying, he shall never
see death. Then said the Jews unto him, Now we know that thou hast a
devil. — JOHN.*

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

72

21 God, good, being ever present, it follows in divine
logic that evil, the suppositional opposite of good, is never
present. In Science, individual good derived
24 ^{Scientific phenomena} from God, the infinite All-in-all, may flow
from the departed to mortals; but evil is neither com-
municable nor scientific. A sinning, earthly mortal is
27 not the reality of Life nor the medium through which
truth passes to earth. The joy of intercourse becomes
the jest of sin, when evil and suffering are communicable.
30 Not personal intercommunion but divine law is the com-
municator of truth, health, and harmony to earth and
humanity. As readily can you mingle fire and frost as
1 Spirit and matter. In either case, one does not support
the other.

73

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

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

6 When being is understood, Life will be recognized as
neither material nor finite, but as infinite, — as God,
Real Life universal good; and the belief that life, or
9 is God mind, was ever in a finite form, or good in
evil, will be destroyed. Then it will be understood that
Spirit never entered matter and was therefore never

12 raised from matter. When advanced to spiritual being
and the understanding of God, man can no longer com-
mune with matter; neither can he return to it, any more
15 than a tree can return to its seed. Neither will man seem
to be corporeal, but he will be an individual conscious-
ness, characterized by the divine Spirit as idea, not matter.
18 Suffering, sinning, dying beliefs are unreal. When
divine Science is universally understood, they will have
no power over man, for man is immortal and lives by
21 divine authority.

The sinless joy, — the perfect harmony and immortality
of Life, possessing unlimited divine beauty and goodness
24 Immaterial without a single bodily pleasure or pain, —
pleasure constitutes the only veritable, indestructible
man, whose being is spiritual. This state of existence
27 is scientific and intact, — a perfection discernible only
by those who have the final understanding of Christ in
divine Science. Death can never hasten this state of
30 existence, for death must be overcome, not submitted to,
before immortality appears.

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

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

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CHRISTIAN SCIENCE VERSUS SPIRITUALISM

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

91 ♡

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

91

It is difficult for the sinner to accept divine Science, because Science exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

91

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

94 △

Jesus taught but one God, one Spirit, who makes man the image and likeness of Himself, — of Spirit, not of matter. Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms "image" and "likeness" as used in Scripture. The truly Christian scientific statement of personality and of the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him, crucify him . . . by our law he ought to die, because he made himself the Son of God."

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24 Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said at this period of an infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind.

27

30 An approximation of this discernment indicates spiritual growth and union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading.

95

1 The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal

3 ^{Spiritual insight} mind. His holy motives and aims were ^{insight}tra-duced by the sinners of that period, as they would be to-day if Jesus were personally present. Paul

6 said, "To be spiritually minded is life." We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all

9 human need and are able to discern the thought of the sick and the sinning for the purpose of healing them. Error of any kind cannot hide from the law of God.

97

Christianity is again demonstrating the Life that is

30 ^{Christianity still rejected} Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which

15 Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian

18 ^{Revelation of Science} Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to

21 practise.

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CHAPTER VI

SCIENCE, THEOLOGY, MEDICINE

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — JESUS.

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

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

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

1 Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses?
3 According to St. Paul, it was "the gift of the grace of God given unto me by the effectual working of His power." It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, "the price of learning love," establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, — called error, sin, sickness, disease, death, — is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

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

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

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

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

12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

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

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

21 **PHYSICAL.** Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Second Degree: Evil beliefs disappearing.

27 **Transitional qualities** MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

1 *Third Degree: Understanding.*

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

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

Ear hath not heard, nor hath lip spoken, the pure lan-
 15 guage of Spirit. Our Master taught spirituality by simili-
 tudes and parables. As a divine student he
 unfolded God to man, illustrating and demon-
 18 strating Life and Truth in himself and by his power over
 the sick and sinning. Human theories are inadequate to
 interpret the divine Principle involved in the miracles
 21 (marvels) wrought by Jesus and especially in his mighty,
 crowning, unparalleled, and triumphant exit from the
 flesh.

1 The evidence of the physical senses often reverses the
 real Science of being, and so creates a reign of discord, —
 3 ^{Opposing} assigning seeming power to sin, sickness, and
^{testimony} death; but the great facts of Life, rightly un-
 derstood, defeat this triad of errors, contradict their false
 6 witnesses, and reveal the kingdom of heaven, — the actual
 reign of harmony on earth. The material senses' re-
 versal of the Science of Soul was practically exposed nine-
 9 teen hundred years ago by the demonstrations of Jesus;
 yet these so-called senses still make mortal mind tributary
 to mortal body, and ordain certain sections of matter, such
 12 as brain and nerves, as the seats of pain and pleasure,
 from which matter reports to this so-called mind its status
 of happiness or misery.

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

3 Physical science (so-called) is human knowledge, — a
 law of mortal mind, a blind belief, a Samson shorn of his
 strength. When this human belief lacks organ-
 6 ^{Physical} izations to support it, its foundations are gone.
^{science a} Having neither moral might, spiritual basis,
^{blind belief} nor holy Principle of its own, this belief mistakes effect
 9 for cause and seeks to find life and intelligence in matter,
 thus limiting Life and holding fast to discord and death.
 In a word, human belief is a blind conclusion from material
 12 reasoning. This is a mortal, finite sense of things, which
 immortal Spirit silences forever.

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SCIENCE AND HEALTH
 SCIENCE, THEOLOGY, MEDICINE

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!"
 18 A divine response That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

6 It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither 12 by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which 15 Jesus built. His sublime summary points to the religion of Love.

That God is a corporeal being, nobody can truly affirm. The Bible represents Him as saying: "Thou canst not see My face; for there shall no man see Me, and live." Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence 12 of our God. Religion will then be of the heart and not of the head. Mankind will no longer be tyrannical and proscriptive from lack of love, — straining out gnats and 15 swallowing camels.

Divine Science derives its sanction from the Bible, 24 and the divine origin of Science is demonstrated through 'the holy influence of Truth in healing sickness and sin. This healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as "the Ancient of days." It lives through all Life, and extends throughout 30 all space.

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SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

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

Narcotics quiet mortal mind, and so relieve the body;
 27 but they leave both mind and body worse for this sub-
 mission. Christian Science impresses the entire corpore-
 ality, — namely, mind and body, — and brings out the
 30 proof that Life is continuous and harmonious. Science
 both neutralizes error and destroys it. Mankind is the
 better for this spiritual and profound pathology.

If you or I should appear to die, we should not be
 18 dead. The seeming decease, caused by a majority of
 human beliefs that man must die, or produced by mental
 assassins, does not in the least disprove Christian Science.
 21 rather does it evidence the truth of its basic proposition
 that mortal thoughts in belief rule the materiality mis-
 called life in the body or in matter. But the forever fact
 24 remains paramount that Life, Truth, and Love save from
 sin, disease, and death. "When this corruptible shall have
 put on incorruption, and this mortal shall have put on
 27 immortality [divine Science], then shall be brought to pass
 the saying that is written, Death is swallowed up in
 victory" (St. Paul).

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CHAPTER VII

PHYSIOLOGY

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

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

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18 Science not only reveals the origin of all disease as mental, but it also declares that all disease is cured by 21 ^{Mind the only healer} divine Mind. There can be no healing except by this Mind, however much we trust a drug or any other means towards which human faith or endeavor is directed. It is mortal mind, not mat- 24 ter, which brings to the sick whatever good they may seem to receive from materiality. But the sick are never really healed except by means of the divine power. 27 Only the action of Truth, Life, and Love can give harmony.

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15 If man was first a material being, he must have passed through all the forms of matter in order to become man. 18 ^{Degrees of development} If the material body is man, he is a portion of matter, or dust. On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense or Life in matter obtains in mortals, *alias* 21 mortal mind, to which the apostle refers when he says that we must "put off the old man."

SCIENCE AND HEALTH

PHYSIOLOGY

The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts is somewhat helpful to them and to himself; but in Science one must understand the resuscitating law of Life. This is the seed within itself bearing fruit after its kind, spoken of in Genesis.

Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring erroneous belief with the title of law nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes.

No system of hygiene but Christian Science is purely mental. Before this book was published, other books were in circulation, which discussed "mental medicine" and "mind-cure," operating through the power of the earth's magnetic currents to regulate life and health. Such theories and such systems of so-called mind-cure, which have sprung up, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work.

Evil is self-assertive. It says: "I am a real entity, overmastering good." This falsehood should strip evil of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to destroy good is a failure, and only aids in peremptorily punishing the evil-doer. If we concede the same reality to

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As a material, theoretical life-basis is found, to be a
9 misapprehension of existence, the spiritual and divine
Principle of man dawns upon human thought,
12 — even to the birth of a new-old idea, to the spiritual
sense of being and of what Life includes. Thus the whole
earth will be transformed by Truth on its pinions of light,
15 chasing away the darkness of error.

It has been demonstrated to me that Life is God
1 and that the might of omnipotent Spirit shares not its
strength with matter or with human will. Review-
3 ing this brief experience, I cannot fail to discern the
coincidence of the spiritual idea of man with the divine
Mind.

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"Fear him which is able to destroy both soul and body
12 in hell," said Jesus. A careful study of this text shows
that here the word *soul* means a false sense or material
consciousness. The command was a warning to beware,
15 not of Rome, Satan, nor of God, but of sin. Sickness,
* sin, and death are not concomitants of Life or Truth.
No law supports them. They have no relation to God
18 wherewith to establish their power. Sin makes its own
hell, and goodness its own heaven.

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Whoever is incompetent to explain Soul would be wise
9 not to undertake the explanation of body. Life is, always
has been, and ever will be independent of
12 of God, not formed materially but spiritually, and not
subject to decay and dust. The Psalmist said: "Thou
madest him to have dominion over the works of Thy
15 hands. Thou hast put all things under his feet."

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A mortal
not man

CHAPTER VIII

FOOTSTEPS OF TRUTH

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

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15 Outside of this Science all is mutable; but immortal
man, in accord with the divine Principle of his being,
God, neither sins, suffers, nor dies. The days
18 ^{Harmonious} of our pilgrimage will multiply instead of di-
^{life-work:} minish, when God's kingdom comes on earth; for the
true way leads to Life instead of to death, and earthly
21 experience discloses the finity of error and the infinite
capacities of Truth, in which God gives man dominion
over all the earth.

203

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

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God, divine good, does not kill a man in order to give
him eternal Life, for God alone is man's life. God is at
1 once the centre and circumference of being. It is evil
that dies; good dies not.

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

When we fully understand our relation to the Divine,

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

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

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

and mortality do not reflect the facts of Spirit.

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

15 We are sometimes led to believe that darkness is as real
 as light; but Science affirms darkness to be only a mortal
 Light and sense of the absence of light, at the coming of
 15 darkness which darkness loses the appearance of reality.

So sin and sorrow, disease and death, are the suppositional
 absence of Life, God, and flee as phantoms of error before
 21 truth and love.

3 Who shall say that man is alive to-day, but may be dead
 to-morrow? What has touched Life, God, to such
 The serpent strange issues? Here theories cease, and Sci-
 6 of error ence unveils the mystery and solves the prob-
 lem of man. Error bites the heel of truth, but cannot kill
 truth. Truth bruises the head of error — destroys error.
 9 Spirituality lays open siege to materialism. On which
 side are we fighting?

The understanding that the Ego is Mind, and that
 12 there is but one Mind or intelligence, begins at once to
 Servants destroy the errors of mortal sense and to supply
 and masters the truth of immortal sense. This understand-
 15 ing makes the body harmonious; it makes the nerves,
 bones, brain, etc., servants, instead of masters. If man
 is governed by the law of divine Mind, his body is in sub-
 18 mission to everlasting Life and Truth and Love. The
 great mistake of mortals is to suppose that man, God's
 image and likeness, is both matter and Spirit, both good
 21 and evil.

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SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

3 The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned, — namely, that nothing ^{No fleshly heredity} inharmonious can enter being, for Life is God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

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

Physicians, whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides to health and hope. To the tremblers on the brink of death, who understand not the divine Truth which is Life and perpetuates being, physicians should be able to teach it. Then when the soul is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the true idea of spiritual power.

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

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SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

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

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30 Sickness, sin, and death are not the fruits of Life. They are inharmonies which Truth destroys. Perfection does not animate imperfection. Inasmuch as God is
1 good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is
3 ^{Deformity} <sub>and per-
fection</sub> not real, but is illusion, the mirage of error. Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never
6 fearing nor obeying error in any form.

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The infinite never began nor will it ever end. Mind
1 and its formations can never be annihilated. Man is not a pendulum, swinging between evil and good, joy and
3 ^{Man re-} _{fects God} sorrow, sickness and health, life and death. Life and its faculties are not measured by
calendars. The perfect and immortal are the eternal
6 likeness of their Maker. Man is by no means a material germ rising from the imperfect and endeavoring to reach
Spirit above his origin. The stream rises no higher than
9 its source.

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

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SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

Let the "male and female" of God's creating appear.

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

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

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

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

Spirit, bearing opposite testimony, saith:

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

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

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CHAPTER IX

CREATION

Thy throne is established of old:
Thou art from everlasting. — PSALMS.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — PAUL.

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Finite mind manifests all sorts of errors, and thus proves the material theory of mind in matter to be the antipode of Mind. Who hath found finite life or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain infinite Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief.

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Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate.

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Through spiritual sense you can discern the heart of divinity, and thus begin to comprehend in Science the generic term *man*. Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.

SCIENCE AND HEALTH

CREATION

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If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit,

1 we find its opposite, matter. Now reverse this action.

3 <sup>Thoughts
are things</sup> Look away from the body into Truth and Love,
the Principle of all happiness, harmony, and
immortality. Hold thought steadfastly to the endur-
ing, the good, and the true, and you will bring these
6 into your experience proportionably to their occupancy
of your thoughts.

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As mortals gain more correct views of God and man,
multitudinous objects of creation, which before were
15 <sup>Self-com-
plicity</sup> invisible, will become visible. When we
realize that Life is Spirit, never in nor of
matter, this understanding will expand into self-com-
18 pleteness, finding all in God, good, and needing no other
consciousness.

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24 Mortals must follow Jesus' sayings and his demonstra-
tions, which dominate the flesh. Perfect and infinite
27 <sup>Beatific
presence</sup> Mind enthroned is heaven. The evil beliefs
which originate in mortals are hell. Man is the
idea of Spirit; he reflects the beatific presence, illuming
the universe with light. Man is deathless, spiritual. He
30 is above sin or frailty. He does not cross the barriers
of time into the vast forever of Life, but he coexists with
God and the universe.

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CHAPTER X

SCIENCE OF BEING

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.
— JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! —
MARTIN LUTHER.

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12 The senses of Spirit abide in Love, and they demon-
strate Truth and Life. Hence Christianity and the Sci-
ence which expounds it are based on spiritual
15 ^{Five senses} ^{deceptive} understanding, and they supersede the so-
called laws of matter. Jesus demonstrated this great
18 verity. When what we erroneously term the five physical
senses are misdirected, they are simply the manifested
beliefs of mortal mind, which affirm that life, substance,
and intelligence are material, instead of spiritual. These
21 false beliefs and their products constitute the flesh, and
the flesh wars against Spirit.

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To grasp the reality and order of being in its Science,
you must begin by reckoning God as the divine Principle
12 ^{Divine} ^{synonyms} of all that really is. Spirit, Life, Truth, Love
combine as one, — and are the Scriptural names
for God. All substance, intelligence, wisdom, being, im-
15 mortality, cause, and effect belong to God. These are
His attributes, the eternal manifestations of the infinite
divine Principle, Love. No wisdom is wise but His
18 wisdom; no truth is true, no love is lovely, no life is Life
but the divine; no good is, but the good God bestows.

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If God is admitted to be the only Mind and Life,
18 there ceases to be any opportunity for sin and death.
^{Perfection} ^{requisite} When we learn in Science how to be perfect
even as our Father in heaven is perfect,
21 thought is turned into new and healthy channels, —
towards the contemplation of things immortal and away
from materiality to the Principle of the universe, includ-
24 ing harmonious man.

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15 Truth can create error, or *vice versa*.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love.

Through this error, human belief comes to have "gods many and lords many." Moses declared as Jehovah's first command of the Ten: "Thou shalt have no other gods before me!" But behold the zeal of belief to establish the opposite error of many minds. The argument of the serpent in the allegory, "Ye shall be as gods," urges through every avenue the belief that Soul is in body, and that infinite Spirit, and Life, is in finite forms.

3 The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal Mind and temporary material existence never unite in figure or in fact.

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom "yesterday, and to-day, and forever." Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding.

But what say prevalent theories? They insist that Life, or God, is one and the same with material life so-called. They speak of both Truth and error as *mind*, and of good and evil as *spirit*. They claim that to be life which is but the objective state of material sense, — such as the structural life of the tree and of material man, — and deem this the manifestation of the one Life, God.

This false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity. The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated. We must receive the divine Principle in the understanding, and live it in daily life; and unless we so do, we can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere.

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9 The Master said, "No man cometh unto the Father [the divine Principle of being] but by me," Christ, Life, Truth, Love; for Christ says, "I am the way."
12 Physical causation was put aside from first to last by this original man, Jesus. He knew that the divine Principle, Love, creates and governs all that
15 is real.

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21 God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human, involving error, and since God, Spirit, is the
24 ^{Spiritual thoughts} only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal.
27 Transitory thoughts are the antipodes of everlasting Truth, though (by the supposition of opposite qualities) error must also say, "I am true." But by this saying
30 error, the lie, destroys itself.

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The chief stones in the temple of Christian Science are
21 to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and
24 ^{The chief stones in the temple} cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

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27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses. ^{The Christ-element} The Christ-element in the Messiah made him
30 the Way-shower, Truth and Life.



The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child
1 of God comes to light. Truth demonstrated is eternal life. Mortal man can never rise from the temporal *débris*
3 of error, belief in sin, sickness, and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God.
6 Then Spirit will have overcome the flesh.

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A wicked mortal is not the idea of God. He is little
9 else than the expression of error. To suppose that sin, lust, hatred, envy, hypocrisy, revenge, have life
12 ^{Wickedness is not man} abiding in them, is a terrible mistake. Life and Life's idea, Truth and Truth's idea, never make men sick, sinful, or mortal.

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The fact that the Christ, or Truth, overcame and still
15 overcomes death proves the "king of terrors" to be but a mortal belief, or error, which Truth destroys
18 ^{Death but an illusion} with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion, for to the real man and the real universe there is no death-process.

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The spiritual fact and the material belief of things are contradictions; but the spiritual is true, and therefore the material must be untrue. Life is not in matter.
 27 ^{Spiritual} _{offspring} Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions. Spirit and
 30 all things spiritual are the real and eternal.

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Man is not the offspring of flesh, but of Spirit, — of Life, not of matter. Because Life is God, Life must be

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1 eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.

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3 If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death

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6 ^{Death no} _{advantage} overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives. That Life or Mind is finite and physical or is manifested through brain and nerves,
 9 is false. Hence Truth comes to destroy this error and its effects, — sickness, sin, and death. To the spiritual class, relates the Scripture: "On such the second death
 12 hath no power."
 15

"In the place where the tree falleth, there it shall be." So we read in Ecclesiastes. This text has been
 21 transformed into the popular proverb, "As the tree falls, so it must lie." As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be
 24 after death, until probation and growth shall effect the needed change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave
 27 has no power over either.

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Truth will be to us "the resurrection and the life" only as it destroys all error and the belief that Mind, the only
 9 ^{Primitive} _{error} immortality of man, can be fettered by the body, and Life be controlled by death. A sinful, sick, and dying mortal is not the likeness of God, the
 12 perfect and eternal.

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The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency
 15 is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being. Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth, — the
 18 great difference being that electricity is not intelligent, while spiritual truth is Mind.

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Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal.

A mortal belief fulfils its own conditions. Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding. As a cloud hides the sun it cannot extinguish, so false belief silences for a while the voice of immutable harmony, but false belief cannot destroy Science armed with faith, hope, and fruition.

Spirit is God, Soul; therefore Soul is not in matter. If Spirit were in matter, God would have no representative, and matter would be identical with God. ^{The divine reflection} The theory that soul, spirit, intelligence, in habits matter is taught by the schools. This theory is unscientific. The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love, — 1 yea, which manifests God's attributes and power, even as the human likeness thrown upon the mirror, repeats the color, form, and action of the person in front of the mirror.

The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation. Whatever reflects Mind, Life, Truth, and Love, is spiritually conceived and brought forth; but the statement that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the vanity of the ages can never make both these contraries true. Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body, and Science will eventually destroy this illusion through the self-destruction of all error and the beatified understanding of the Science of Life.

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God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be

27 Man's entity spiritual without a witness or proof of His own nature. Spiritual man is the image or idea of

30 arated from its divine Principle. When the evidence before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from

1 God, from the sweet sense and presence of Life and Truth.

Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life

21 Harmony natural of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful

21 as in music, and discord is unnatural, unreal.

The Sadducees reasoned falsely about the resurrection, but not so blindly as the Pharisees, who believed

1 error to be as immortal as Truth. The Pharisees thought that they could raise the spiritual from the material. They

3 Jewish traditions would first make life result in death, and then resort to death to reproduce spiritual life.

Jesus taught them how death was to be overcome by

6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted for a

9 Divinity not childless moment from His reflection, man, during that moment there would be no divinity reflected.

The Ego would be unexpressed, and the Father would be

12 childless, — no Father.

If Life or Soul and its representative, man, unite for a period and then are separated as by a law of divorce to

15 be brought together again at some uncertain future time and in a manner unknown, — and this is the general religious opinion of mankind, — we are left without a

18 rational proof of immortality. But man cannot be separated for an instant from God, if man reflects God.

Thus Science proves man's existence to be intact.

21 The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the mate-

24 Thought-forms rial senses than are the Soul-created forms to spiritual sense, which cognizes Life as per-

manent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding

27 to mortals the immutable, harmonious, divine Principle, — is unfolding Life and the universe, ever present and

eternal.

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Evil still affirms itself to be mind, and declares that there is more than one intelligence or God. It says: 9 "There shall be lords and gods many. I declare that God makes evil minds and evil spirits, and that I aid Him. Truth shall change sides and be unlike Spirit. I will 12 put spirit into what I call matter, and matter shall seem to have life as much as God, Spirit, who is the only Life."

This error has proved itself to be error. Its life is found 15 to be not Life, but only a transient, false sense of an existence which ends in death. Error charges ^{Bad results from error} its lie to Truth and says: "The Lord knows 18 it. He has made man mortal and material, out of matter instead of Spirit." Thus error partakes of its own nature and utters its own falsities. If we regard matter 21 as intelligent, and Mind as both good and evil, every sin or supposed material pain and pleasure seems normal, a part of God's creation, and so weighs against our course 24 Spiritward.

The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man. 9 ^{Israel the new name} He was no longer called Jacob, but Israel, — a prince of God, or a soldier of God, who had fought 12 a good fight. He was to become the father of those, who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children 15 of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life 16 is God, good, and that good is not in elements which are not spiritual, — thus losing the divine power which heals the sick and sinning, — they were to be brought back 21 through great tribulation, to be renamed in Christian Science and led to deny material sense or mind in matter, even as the gospel teaches.

24 The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker. ^{Life never structural} 27 It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death. Life is 30 never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations.

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Day may decline and shadows fall, but darkness flees
12 when the earth has again turned upon its axis. The sun

The central intelligence is not affected by the revolution of the earth.

15 So Science reveals Soul as God, untouched by sin and death, — as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.

18 Soul changeth not. We are commonly taught that there is a human soul which sins and is spiritually lost, — that

Soul imperishable soul may be lost, and yet be immortal. If
21 Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die.

24 Sin is the element of self-destruction, and spiritual death is oblivion. If there was sin in Soul, the annihilation of Spirit would be inevitable. The only Life is Spirit, and
27 if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.

Through false estimates of soul as dwelling in sense
15 and of mind as dwelling in matter, belief strays into a

Soul impeccable sense of temporary loss or absence of soul, spiritual truth. This state of error is the mortal

18 dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in
21 mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law
24 of Soul, which prevails over material sense through harmony and immortality.

People go into ecstasies over the sense of a corporeal
15 Jehovah, though with scarcely a spark of love in their

Vain ecstasies hearts; yet God *is* Love, and without Love, God, immortality cannot appear. Mortals try

18 to believe without understanding Truth; yet God *is* Truth. Mortals claim that death is inevitable; but man's eternal Principle is ever-present Life. Mortals believe in
21 a finite personal God; while God *is* infinite Love, which must be unlimited.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their

The bodily resurrection wicked deeds. When Jesus spoke of reproducing his body, — knowing, as he did, that

21 Mind was the builder, — and said, "Destroy this temple, and in three days I will raise it up," they thought that he meant their material temple instead of his body. To such materialists, the real man seemed a spectre, unseen and
18 unfamiliar, and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he
21 presented to her, more than ever before, the true idea of Life and substance.

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Is the sick man sinful above all others? No! but so far as he is discordant, he is not the image of God. 18 Sickness as discord Weary of their material beliefs, from which comes so much suffering, invalids grow more spiritual, as the error — or belief that life is in matter — 21 yields to the reality of spiritual Life.

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The governor is not subjected to the governed. In Science man is governed by God, divine Principle, as 30 numbers are controlled and proved by His laws. Intelligence does not originate in numbers, but is manifested through them. The body does not include soul, but man- 31 ifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal.

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21 The divine Science taught in the original language of the Bible came through inspiration, and needs inspi- ration to be understood. Hence the misappre- 24 Scriptures misinter- preted hension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote 27 down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures, as, for instance, to name Love as merely 30 an attribute of God; but we can by special and proper capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, 1 when he said, "God is love." Likewise we can speak of the truth of Truth and of the life of Life, for Christ plainly 3 declared, "I am the way, the truth, and the life."

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3 When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over 6 Standpoints changed sense, and we shall perceive Christianity, or Truth, in its divine Principle. This must be the climax before harmonious and immortal man is obtained and his 9 capabilities revealed. It is highly important — in view of the immense work to be accomplished before this recog- nition of divine Science can come — to turn our thoughts 12 towards divine Principle, that finite belief may be pre- pared to relinquish its error.

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The sharp experiences of belief in the supposititious life
27 of matter, as well as our disappointments and ceaseless
Uses of suffering woes, turn us like tired children to the arms
of divine Love. Then we begin to learn Life
30 in divine Science. Without this process of weaning,
"Canst thou by searching find out God?" It is easier
to desire Truth than to rid one's self of error. Mortals
1 may seek the understanding of Christian Science, but they
will not be able to glean from Christian Science the facts
3 of being without striving for them. This strife consists
in the endeavor to forsake error of every kind and to pos-
sess no other consciousness but good.

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In order to apprehend more, we must put into prac-
tice what we already know. We must recollect that
15 Need and supply Truth is demonstrable when understood, and
that good is not understood until demonstrated.
If "faithful over a few things," we shall be made rulers
18 over many; but the one unused talent decays and is lost.
When the sick or the sinning awake to realize their need
of what they have not, they will be receptive of divine
21 Science, which gravitates towards Soul and away from
material sense, removes thought from the body, and ele-
vates even mortal mind to the contemplation of some-
24 thing better than disease or sin. The true idea of God
gives the true understanding of Life and Love, robs the
grave of victory, takes away all sin and the delusion that
27 there are other minds, and destroys mortality.

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Unless the harmony and immortality of man are be-
coming more apparent, we are not gaining the true idea
9 Narrow pathway of God; and the body will reflect what gov-
erns it, whether it be Truth or error,
understanding or belief, Spirit or matter. Therefore
12 "acquaint now thyself with Him, and be at peace."
Be watchful, sober, and vigilant. The way is straight
and narrow, which leads to the understanding that God
15 is the only Life. It is a warfare with the flesh, in which
we must conquer sin, sickness, and death, either here
or hereafter, — certainly before we can reach the goal
18 of Spirit, or life in God.

Jesus said substantially, "He that believeth in me

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1 shall not see death." That is, he who perceives the true idea of Life loses his belief in death. He who has
3 ^{Abiding in Life} the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life. —
6 life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

In Colossians (iii. 4) Paul writes: "When Christ, who is our life, shall appear [be manifested], then shall ye also
12 ^{Indestructible being} appear [be manifested] with him in glory." When spiritual being is understood in all its perfection, continuity, and might, then shall man be found
15 in God's image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life "hid with
18 Christ in God," — with Truth in divine Love, where human sense hath not seen man.

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To the physical senses, the strict demands of Christian
18 ^{Peremptory demands} Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or
21 the divine economy.

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Mortals suppose that they can live without goodness, when God is good and the only real Life: What is the
6 ^{Final destruction of error} result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in belief. These errors
9 are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human
12 delusions about Him and reveals the grand realities of His allness.

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When the following platform is understood and the
9 letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.

I. God is infinite, the only Life, substance, Spirit, or
12 Soul, the only intelligence of the universe, including man.

^{The deific supremacy} Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man
15 can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the
18 revelation of divine Science.

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II. God is what the Scriptures declare Him to be, — Life, Truth, Love. Spirit is divine Principle, and divine
21 ^{The deific definitions} Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is
24 Mind; therefore there is in reality one Mind only, because there is one God.

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1 IV. God is divine Life, and Life is no more confined
 2 to the forms which reflect it than substance is in its
 3 shadow. If life were in mortal man or mate-
 3 ^{Life the} ^{creator} rial things, it would be subject to their limi-
 4 tations and would end in death. Life is Mind, the creator
 6 reflected in His creations. If He dwelt within what He
 7 creates, God would not be reflected but absorbed, and the
 8 Science of being would be forever lost through a mortal
 9 sense, which falsely testifies to a beginning and an
 10 end.

V. The Scriptures imply that God is All-in-all. From
 12 this it follows that nothing possesses reality nor existence
 13 ^{Allness of} ^{Spirit} except the divine Mind and His ideas. The
 14 Scriptures also declare that God is Spirit.
 15 Therefore in Spirit all is harmony, and there can be no
 16 discord; all is Life, and there is no death. Everything
 17 in God's universe expresses Him.

VII. Life, Truth, and Love constitute the triune Person
 27 called God, — that is, the triply divine Principle, Love.
 28 ^{Divine} ^{trinity} They represent a trinity in unity, three in
 29 one, — the same in essence, though multi-
 30 form in office: God the Father-Mother; Christ the spirit-
 31 ual idea of sonship; divine Science or the Holy Comforter.
 32 These three express in divine Science the threefold, essen-
 33 tial nature of the infinite. They also indicate the divine
 34 Principle of scientific being, the intelligent relation of God
 35 to man and the universe.

9 IX. Jesus was born of Mary. Christ is the true idea
 10 voicing good, the divine message from God to men speak-
 11 ing to the human consciousness. The Christ
 12 ^{The Son} ^{of God} is incorporeal, spiritual, — yea, the divine
 13 image and likeness, dispelling the illusions of the senses;
 14 the Way, the Truth, and the Life, healing the sick and
 15 casting out evils, destroying sin, disease, and death. As
 16 Paul says: "There is one God, and one mediator between
 17 God and men, the man Christ Jesus." The corporeal
 18 man Jesus was human.

XIX. Soul and Spirit being one, God and Soul are
 20 one, and this one never included in a limited mind or a
 21 limited body. Spirit is eternal, divine. Noth-
 22 ^{Soul and} ^{Spirit one} ing but Spirit, Soul, can evolve Life, for Spirit
 23 is more than all else. Because Soul is immortal, it does
 24 not exist in mortality. Soul must be incorporeal to be
 25 Spirit, for Spirit is not finite. Only by losing the false
 26 sense of Soul can we gain the eternal unfolding of Life as
 27 24 immortality brought to light.

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9 XXII. Immortal man was and is God's image or idea,
 even the infinite expression of infinite Mind, and immor-
 tal man is coexistent and coeternal with that
 12 ^{The real} ~~manhood~~ Mind. He has been forever in the eternal
 Mind, God; but infinite Mind can never be in man, but
 is reflected by man. The spiritual man's consciousness
 15 and individuality are reflections of God. They are the
 emanations of Him who is Life, Truth, and Love. Im-
 mortal man is not and never was material, but always
 18 spiritual and eternal.

15 XXVI. Christian Science demonstrates that none but
 the pure in heart can see God, as the gospel
 teaches. In proportion to his purity is man
 perfect; and perfection is the order of celestial
 18 being which demonstrates Life in Christ, Life's spiritual
 ideal.

1 XXX. The destruction of sin is the divine method of
 pardon. Divine Life destroys death, Truth destroys
 3 ^{Divine} ~~pardon~~ error, and Love destroys hate. Being de-
 stroyed, sin needs no other form of forgiveness.
 Does not God's pardon, destroying any one sin, prophesy
 6 and involve the final destruction of all sin?

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CHAPTER XI

SOME OBJECTIONS ANSWERED

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? — JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. — PAUL.

1 It is objected to Christian Science that it claims God
as the only absolute Life and Soul, and man to be His
3 ^{Strong} _{position} idea, — that is, His image. It should be
added that this is claimed to represent the
normal, healthful, and sinless condition of man in divine
6 Science, and that this claim is made because the Scrip-
tures say that God has created man in His own image
and after His likeness. Is it sacrilegious to assume that
9 God's likeness is not found in matter, sin, sickness, and
death?

3 It is said by one critic, that to verify this wonderful
philosophy Christian Science declares that whatever is
mortal or discordant has no origin, existence, nor real-
6 ness. Nothing really has Life but God, who is infinite
Life; hence all is Life, and death has no dominion. This
writer infers that ~~if~~ anything needs to be doctored, it
9 must be the one God, or Mind. Had he stated his syllo-
gism correctly, the conclusion would be that there is noth-
ing left to be doctored.

Are we irreverent towards sin, or imputing too much
15 power to God, when we ascribe to Him almighty Life
and Love? I deny His cooperation with evil,
18 ^{Elimination} _{of sickness} because I desire to have no faith in evil or in
any power but God, good. Is it not well to eliminate from
so-called mortal mind that which, so long as it remains in
mortal mind, will show itself in forms of sin, sickness, and
21 death? Instead of tenaciously defending the supposed
rights of disease, while complaining of the suffering dis-
ease brings, would it not be well to abandon the defence,
24 especially when by so doing our own condition can be im-
proved and that of other persons as well?

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3 As Paul asked of the unfaithful in ancient days, so
 the rabbis of the present day ask concerning our heal-
 ing and teaching, "Through breaking the law,
 6 ^{Law and} ^{gospel} dishonorest thou God?" We have the gospel,
 however, and our Master annulled material law by heal-
 ing contrary to it. We propose to follow the Master's
 9 example. We should subordinate material law to spirit-
 ual law. Two essential points of Christian Science are,
 that neither Life nor man dies, and that God is not the
 12 author of sickness.

The grave does not banish the ghost of materiality.
 So long as there are supposed limits to Mind, and those
 27 limits are human, so long will ghosts seem to continue.
 Mind is limitless. It never was material. The true idea
 of being is spiritual and immortal, and from this it follows
 30 that whatever is laid off is the ghost, some unreal belief.
 Mortal beliefs can neither demonstrate Christianity nor
 apprehend the reality of Life.

9 As for sin and disease, Christian Science says, in the
 language of the Master, "Follow me; and let the dead
 bury their dead." Let discord of every name and nature
 12 be heard no more, and let the harmonious and true sense
 of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-
 15 ories regarding Christian healing? One, according to
 the commands of our Master, heals the sick. The other,
 popular religion, declines to admit that Christ's religion
 18 has exercised any systematic healing power since the first
 century.

If what opposes God is real, there must be two
 powers, and God is not supreme and infinite. Can
 27 ^{One su-} ^{premac} Deity be almighty, if another mighty and
 self-creative cause exists and sways man-
 kind? Has the Father "Life in Himself," as the Scrip-
 30 tures say, and, if so, can Life, or God, dwell in evil and
 create it? Can matter drive Life, Spirit, hence, and so
 defeat omnipotence?

1 Is the woodman's axe, which destroys a tree's so-called
 life, superior to omnipotence? Can a leaden bullet de-
 3 ^{Matter} ^{impotent} prive a man of Life — that is, of God, who is
 man's Life? If God is at the mercy of matter,
 then matter is ^{omnipotent}. Such doctrines are "confu-
 6 sion worse confounded." If two statements directly con-
 tradict each other and one is true, the other must be false.
 Is Science thus contradictory?

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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.

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The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts. The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but 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.

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That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body. Neither evil, disease, nor death can be spiritual, and the material belief in them disappears 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 source of all seeming sickness. Admit the existence of matter, and you admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and you can destroy the belief in material conditions. When fear disappears, the foundation of disease is gone. Once let the mental physician believe in the reality of matter, and he is liable to admit also the reality of all discordant conditions, and this hinders his destroying them. Thus he is unfitted for the successful treatment of disease.

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We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed 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 the other to be made indestructible.

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6 Just so is it with the greatest sin. It is the most subtle,
and does its work almost self-deceived. The diseases
deemed dangerous sometimes come from the
9 ^{Insidious}
^{concepts} 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
13 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.

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Disease is not an intelligence to dispute the empire of
Mind or to dethrone Mind and take the government into
24 ^{Disease}
^{powerless} 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
27 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-
30 ceivable; and if such a power could be divinely directed,
it would manifest less wisdom than we usually find dis-
played in human governments.

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9 A felon, on whom certain English students experi-
mented, fancied himself bleeding to death, and died be-
cause of that belief, when only a stream of
12 ^{Power of}
^{imagination} 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 in-
15 valid, inspecting the hue of her blood on a cambric hand-
kerchief, think of the experiment of those Oxford boys,
who caused the death of a man, when not a drop of his
18 blood was shed. Then let her learn the opposite state-
ment of Life as taught in Christian Science, and she will
understand that she is not dying on account of the state of
21 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
24 very results she dreads.

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

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

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

Every law of matter or the body, supposed to govern
1 man, is rendered null and void by the law of Life. God.
Ignorant of our God-given rights, we submit to unjust
3 ^{Ignorance} _{of our rights} decrees, and the bias of education enforces
this slavery. Be no more willing to suffer the
illusion that you are sick or that some disease is develop-
6 ing in the system, than you are to yield to a sinful tempta-
tion on the ground that sin has its necessities.

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

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

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

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

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Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love. — as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease. 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, 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 take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

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We should remember that Life is God, and that God is omnipotent. Not understanding Christian Science, the sick usually have little faith in it till they feel its beneficent influence. This shows that faith is not the healer in such cases. The sick unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal likeness to God.

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

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.

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21 If delusion says, "I have lost my memory," contra-
 dict it. No faculty of Mind is lost. In Science, all
^{Immortal} being is eternal, spiritual, perfect, harmoni-
 24 ^{memory} ous in every action. Let the perfect model be
 present in your thoughts instead of its demoralized op-
 posite. This spiritualization of thought lets in the light,
 27 and brings the divine Mind, Life not death, into your
 consciousness.

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

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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.

* 6 Life eternal and present of his Father and of himself, — the knowledge of Love, Truth, and Life. "This is life eternal, that they might know Thee, the only true God, and

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9 Jesus Christ, whom Thou hast sent." The Scriptures say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," showing that Truth is the actual life of man; but mankind objects to making this teaching practical.

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

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

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The relinquishment of all faith in death and also of
24 the fear of its sting would raise the standard of health 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.

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1 If it is true that man lives, this fact can never change
 in Science to the opposite belief that man dies. Life is
 3 the law of Soul, even the law of the spirit of
Life not contingent on matter Truth, and Soul is never without its represent-
 ative. Man's individual being can no more
 6 die nor disappear in unconsciousness than can Soul, for
 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
 12 and harmony obtained.

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

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 opening immortality. Man's privilege at this supreme
 moment is to prove the words of our Master: "If a man
 keep my saying, he shall never see death." To divest
 9 thought of false trusts and material evidences in order
 that the spiritual facts of being may appear, — this is
 the great attainment by means of which we shall sweep
 12 away the false and give place to the true. Thus we may
 establish in truth the temple, or body, "whose builder
 and maker is God."

15 We should consecrate existence, not "to the unknown
 God" whom we "ignorantly worship," but to the eternal
 builder, the everlasting Father, to the Life,
 18 Intelligent consecration which mortal sense cannot impair nor mortal
 belief destroy. We must realize the ability of mental
 might to offset human misconceptions and to replace them
 21 with the life which is spiritual, not material.

30 The author has healed hopeless organic disease, and
 raised the dying to life and health through the under-
 standing of God as the only Life. It is a sin to believe

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

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

Jesus said (John viii. 51), "If a man keep my saying,
 he shall never see death." That statement is not con-
 1 fined to spiritual life, but includes all the phenomena of
 existence. Jesus demonstrated this, healing the dying
 and raising the dead. Mortal mind must part
 3 Life all- with error, must put off itself with its deeds,
inclusive and immortal manhood, the Christ ideal, will appear.
 6 Faith should enlarge its borders and strengthen its base
 by resting upon Spirit instead of matter. When man
 gives up his belief in death, he will advance more rapidly
 9 towards God, Life, and Love. Belief in sickness and
 death, as certainly as belief in sin, tends to shut out the
 true sense of Life and health. When will mankind wake
 12 to this great fact in Science?

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

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

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- 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."

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

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

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CHAPTER XIII

TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. — PROVERBS.

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Students of Christian Science, who start with its letter
 9 and think to succeed without the spirit, will either make
 shipwreck of their faith or be turned sadly
 12 Treasure in heaven awry. They must not only seek, but strive,
 to enter the narrow path of Life, for "wide is the gate,
 and broad is the way, that leadeth to destruction, and
 many there be which go in thereat." Man walks in the
 15 direction towards which he looks, and where his treasure
 is, there will his heart be also. If our hopes and affec-
 tions are spiritual, they come from above, not from be-
 18 neath, and they bear as of old the fruits of the Spirit.

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CHAPTER XIV
RECAPITULATION

For precept must be upon precept, precept upon precept: line upon line, line upon line; here a little, and there a little. — ISAIAH.

1 **T**HIS chapter is from the first edition of the author's
class-book, copyrighted in 1870. After much labor
3 and increased spiritual understanding, she revised that
treatise for this volume in 1875. Absolute Christian
Science pervades its statements, to elucidate scientific
6 metaphysics.

QUESTIONS AND ANSWERS

Question. — What is God?

9 *Answer.* — God is incorporeal, divine, supreme, infinite
Mind, Spirit, Soul, Principle, Life, Truth, Love.

1 *Question.* — What are the demands of the Science of
Soul?

3 *Answer.* — The first demand of this Science is, "Thou
shalt have no other gods before me." This *me* is Spirit.

6 Two chief commands Therefore the command means this: Thou shalt
have no intelligence, no life, no substance, no
truth, no love, but that which is spiritual. The second
is like unto it, "Thou shalt love thy neighbor as thyself."

9 It should be thoroughly understood that all men have one
Mind, one God and Father, one Life, Truth, and Love.
Mankind will become perfect in proportion as this fact
12 becomes apparent, war will cease and the true brother-
hood of man will be established. Having no other gods,
turning to no other but the one perfect Mind to guide
15 him, man is the likeness of God, pure and eternal, hav-
ing that Mind which was also in Christ.

Question. — What is substance?

18 *Answer.* — Substance is that which is eternal and inca-
pable of discord and decay. Truth, Life, and Love are

21 Spiritual synonyms substance, as the Scriptures use this word in
Hebrews: "The substance of things hoped
for, the evidence of things not seen." Spirit, the synonym
of Mind, Soul, or God, is the only real substance. The
spiritual universe, including individual man, is a com-
24 pound idea, reflecting the divine substance of Spirit.

Question. — What is Life?

27 *Answer.* — Life is divine Principle, Mind, Soul, Spirit.

Eternity of Life Life is without beginning and without end.
Eternity, not time, expresses the thought of
Life, and time is no part of eternity. One ceases in
30 proportion as the other is recognized. Time is finite;

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1 eternity is forever infinite. Life is neither in nor of mat-
ter. What is termed matter is unknown to Spirit, which
3 includes in itself all substance and is Life eternal. Mat-
ter is a human concept. Life is divine Mind. Life is not
limited. Death and finiteness are unknown to Life. If
6 Life ever had a beginning, it would also have an ending.

Question. — What is intelligence?

Answer. — Intelligence is omniscience, omnipresence,
9 and omnipotence. It is the primal and eternal quality
of infinite Mind, of the triune Principle, — Life, Truth,
and Love. — named God.

We lose the high signification of omnipotence, when
after admitting that God, or good, is omnipresent and
27 ^{The sole} _{governor} has all-power, we still believe there is another
power, named *evil*. This belief that there
is more than one mind is as pernicious to divine theology
30 as are ancient mythology and pagan idolatry. With
1 one Father, even God, the whole family of man would
be brethren; and with one Mind and that God, or good,
3 the brotherhood of man would consist of Love and Truth,
and have unity of Principle and spiritual power which
constitute divine Science. The supposed existence of
6 more than one mind was the basic error of idolatry. This
error assumed the loss of spiritual power, the loss of the
spiritual presence of Life as infinite Truth without an
9 unlikeness, and the loss of Love as ever present and
universal.

Question. — Are doctrines and creeds a benefit to man?

Answer. — The author subscribed to an orthodox
24 creed in early youth, and tried to adhere to it until she
^{The test of} _{experience} caught the first gleam of that which inter-
prets God as above mortal sense. This
27 view rebuked human beliefs, and gave the spiritual im-
port, expressed through Science, of all that proceeds
from the divine Mind. Since then her highest creed has
30 been divine Science, which, reduced to human apprehen-
sion, she has named Christian Science. This Science
1 teaches man that God is the only Life, and that this Life
is Truth and Love; that God is to be understood, adored,
3 and demonstrated; that divine Truth casts out supposi-
tional error and heals the sick.

Jesus established what he said by demonstration,
27 thus making his acts of higher importance than his
^{Jesus not} _{understood} words. He proved what he taught. This
is the Science of Christianity. Jesus *proved*
30 the Principle, which heals the sick and casts out error,
to be divine. Few, however, except his students un-
derstood in the least his teachings and their glorious

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1 proofs, — namely, that Life, Truth, and Love (the Prin-
 3 ciple of this unacknowledged Science) destroy all error,
 3 evil, disease, and death.

If sin, sickness, and death are as real as Life, Truth,
 and Love, then they must all be from the same source;
 18 ^{Divine} God must be their author. Now Jesus came
^{fulfillment} to destroy sin, sickness, and death; yet the
 Scriptures aver, "I am not come to destroy, but to fulfil."
 21 Is it possible, then, to believe that the evils which Jesus
 lived to destroy are real or the offspring of the divine
 will?

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, the re-
 21 flection in multifarious forms of the living Principle,
^{Reflection} Love. Soul is the substance, Life, and intelli-
^{of Spirit} gence of man, which is individualized, but not
 24 in matter. Soul can never reflect anything inferior to
 Spirit.

Emerge gently from matter into Spirit. Think not
 15 to thwart the spiritual ultimate of all things, but come
^{Scientific} naturally into Spirit through better health and
^{translations} morals and as the result of spiritual growth.
 18 Not death, but the understanding of Life, makes man im-
 mortal. The belief that life can be in matter or soul in
 21 body, and that man springs from dust or from an egg,
 is the result of the mortal error which Christ, or Truth,
 24 destroys by fulfilling the spiritual law of being, in which
 man is perfect, even as the "Father which is in heaven
 24 is perfect." If thought yields its dominion to other
 powers, it cannot outline on the body its own beautiful
 images, but it effaces them and delineates foreign agents,
 27 called disease and sin.

Jesus proved by the prints of the nails, that his body
 15 was the same immediately after death as before. If death
^{Death} restores sight, sound, and strength to man,
^{an error} then death is not an enemy but a better friend
 18 than Life. Alas for the blindness of belief, which makes
 harmony conditional upon death and matter, and yet
 supposes Mind unable to produce harmony! So long
 21 as this error of belief remains, mortals will continue mor-
 tal in belief and subject to chance and change.

Sight, hearing, all the spiritual senses of man, are
 24 eternal. They cannot be lost. Their reality and immor-
^{Permanent} tality are in Spirit and understanding, not in
^{sensibility} matter, — hence their permanence. If this
 27 were not so, man would be speedily annihilated. If the
 five corporeal senses were the medium through which
 to understand God, then palsy, blindness, and deafness
 30 would place man in a terrible situation, where he would
 be like those "having no hope, and without God in the
 world;" but as a matter of fact, these calamities often

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1 drive mortals to seek and to find a higher sense of happiness and existence.

3 Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and

6 Exercise of Mind-faculties after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual

9 exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder.

Question. — You speak of belief. Who or what is it that believes?

15 *Answer.* — Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The

18 Understanding versus belief believer and belief are one and are mortal. Christian evidence is founded on Science or

21 there is in reality no such thing as *mortal* mind. Mere belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous.

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works."

27 The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

1 The less mind there is manifested in matter the better. When the unthinking lobster loses its claw, the claw grows

3 Possibilities of Life again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the

6 human limb would be replaced as readily as the lobster's claw, — not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter

9 is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth; and as consciousness develops, this belief goes out, — yields to the reality of

12 everlasting Life.

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he

30 Spiritual existence the one fact does not understand Christian Science, that this dream — rather than the dreamer — may not be mortal man? Who can rationally say otherwise,

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- 1 when the dream leaves mortal man intact in body and
 thought, although the so-called dreamer is unconscious?
 3 For right reasoning there should be but one fact before
 the thought, namely, spiritual existence. In reality there
 is no other existence, since Life cannot be united to its
 6 unlikeness, mortality.

When the illusion of sickness or sin tempts you, cling
 15 steadfastly to God and His idea. Allow nothing but His
 likeness to abide in your thought. Let neither
Steadfast and calm trust fear nor doubt overshadow your clear sense and
 18 calm trust, that the recognition of life harmonious — as
Life eternally is — can destroy any painful sense of, or
 belief in, that which Life is not. Let Christian Science,
 21 instead of corporeal sense, support your understanding of
 being, and this understanding will supplant error with
 Truth, replace mortality with immortality, and silence dis-
 24 cord with harmony.

Question. — How can I progress most rapidly in the
 understanding of Christian Science?

27 *Answer.* — Study thoroughly the letter and imbibe
 the spirit. Adhere to the divine Principle of Chris-
 tian Science and follow the behests of God.
 30 Rudiments and growth abiding steadfastly in wisdom, Truth, and
 Love. In the Science of Mind, you will soon ascertain
 1 that error cannot destroy error. You will also learn
 that in Science there is no transfer of evil suggestions
 3 from one mortal to another, for there is but one Mind,
 and this ever-present omnipotent Mind is reflected by
 man and governs the entire universe. You will learn
 6 that in Christian Science the first duty is to obey
 God, to have one Mind, and to love another as
 yourself.

9 We all must learn that Life is God. Ask yourself:
 Am I living the life that approaches the supreme good?
 Am I demonstrating the healing power of
 12 Condition of progress Truth and Love? If so, then the way will
 grow brighter “unto the perfect day.” Your fruits
 will prove what the understanding of God brings to man.
 15 Hold perpetually this thought, — that it is the spiritual
 idea, the Holy Ghost and Christ, which enables you to
 demonstrate, with scientific certainty, the rule of healing,
 18 based upon its divine Principle, Love, underlying, over-
 lying, and encompassing all true being.

“The sting of death is sin; and the strength of sin is
 21 the law,” — the law of mortal belief, at war with the
 facts of immortal Life, even with the spiritual
Triumph over death law which says to the grave, “Where is thy
 24 victory?” But “when this corruptible shall have put
 on incorruption, and this mortal shall have put on im-
 mortality, then shall be brought to pass the saying that
 27 is written, Death is swallowed up in victory.”

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Question. — Have Christian Scientists any religious creed?

30 *Answer.* — They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of

1 the important points, or religious tenets, of Christian Science: —

3 1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity
15 with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the
18 Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and
21 his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

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CHAPTER XV

GENESIS

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And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

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Genesis i. 1. In the beginning God created the heaven and the earth.

24 The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

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3 Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

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6 All questions as to the divine creation being both spiritual and material are answered in this passage, for though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a creation?

504



Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

505

Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, — Life, Truth, and Love. — and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.

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Genesis i. 11. And God said, Let the earth bring forth
12 grass, the herb yielding seed, and the fruit tree yielding
fruit after his kind, whose seed is in itself, upon the earth:
and it was so.

15 The universe of Spirit reflects the creative power of
the divine Principle, or Life, which reproduces the multi-
tudinous forms of Mind and governs the mul-
18 ^{Divine} ^{propagation} tiplication of the compound idea man. The
tree and herb do not yield fruit because of any propagat-
ing power of their own, but because they reflect the Mind
21 which includes all. A material world implies a mortal
mind and man a creator. The scientific divine creation
declares immortal Mind and the universe created by God.

24 Infinite Mind creates and governs all, from the men-
tal molecule to infinity. This divine Principle of all
expresses Science and art throughout His
27 ^{Ever-appear-} ^{ing creation} creation, and the immortality of man and the
universe. Creation is ever appearing, and must ever con-
tinue to appear from the nature of its inexhaustible source.

30 Mortal sense inverts this appearing and calls ideas mate-
rial. Thus misinterpreted, the divine idea seems to fall
1 to the level of a human or material belief, called mortal
man. But the seed is in itself, only as the divine Mind
3 is All and reproduces all — as Mind is the multiplier,
and Mind's infinite idea, man and the universe, is the
product. The only intelligence or substance of a thought,
6 a seed, or a flower is God, the creator of it. Mind is the
Soul of all. Mind is Life, Truth, and Love which gov-
erns all.

Genesis i. 13. And the evening and the morning were
27 the third day.

The third stage in the order of Christian Science is an
important one to the human thought, letting in the light
1 of spiritual understanding. This period corresponds to
the resurrection, when Spirit is discerned to be the Life of
3 ^{Rising to} ^{the light} all, and the deathless Life, or Mind, dependent
upon no material organization. Our Master
reappeared to his students, — to their apprehension he
6 rose from the grave, — on the third day of his ascending
thought, and so presented to them the certain sense of
eternal Life.

27 Light is a symbol of Mind, of Life, Truth, and Love,
^{Spiritual} ^{subdivision} and not a vitalizing property of matter. Sci-
ence reveals only one Mind, and this one shin-
30 ing by its own light and governing the universe, including

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1 man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, "whose seed is in itself." Thus God's ideas "multiply and replenish the earth." The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation.

515

The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love. "Let *them* have dominion." Man is the family name for all ideas, — the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power.

515

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note

516

1 how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere.

516

9 God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, "The meek shall inherit the earth." The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

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24 *Genesis i. 27.* So God created man in His own image, in the image of God created He him; male and female created He them.

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27 To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit. It follows that *man* is a generic term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient lan-

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1 gauges the word for *man* is used also as the synonym of
mind. This definition has been weakened by anthropo-
 3 morphism, or a humanization of Deity. The word *an-*
thropomorphic, in such a phrase as "an anthropomorphic
 6 God," is derived from two Greek words, signifying *man*
 and *form*, and may be defined as a mortally mental at-
 tempt to reduce Deity to corporeality. The life-giving
 quality of Mind is Spirit, not matter. The ideal man
 9 corresponds to creation, to intelligence, and to Truth.
 The ideal woman corresponds to Life and to Love. In
 divine Science, we have not as much authority for con-
 12 sidering God masculine, as we have for considering
 Him feminine, for Love imparts the clearest idea of
 Deity.

Genesis i. 29, 30. And God said, Behold, I have given
 6 you every herb bearing seed, which is upon the face of all
 the earth, and every tree, in the which is the fruit of a tree
 yielding seed; to you it shall be for meat. And to every
 9 beast of the earth, and to every fowl of the air, and to
 everything that creepeth upon the earth, wherein there is
 life, I have given every green herb for meat: and it
 12 was so.

God gives the lesser idea of Himself for a link to the
 greater, and in return, the higher always protects the
 15 Assistance in lower. The rich in spirit help the poor in
 brotherhood one grand brotherhood, all having the same
 Principle, or Father; and blessed is that man who seeth
 18 his brother's need and supplieth it, seeking his own in
 another's good. Love giveth to the least spiritual idea
 might, immortality, and goodness, which shine through
 21 all as the blossom shines through the bud. All the varied
 expressions of God reflect health, holiness, immortality —
 infinite Life, Truth, and Love.

Genesis ii. 2. And on the seventh day God ended His
 work which He had made; and He rested on the seventh
 24 day from all His work which He had made.

God rests in action. Imparting has not impoverished,
 27 Resting in can never impoverish, the divine Mind. No
 holy work exhaustion follows the action of this Mind,
 according to the apprehension of divine Science. The

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- 1 highest and sweetest rest, even from a human standpoint, is in holy work.
- 3 Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language
- 6 ^{Love and man coexistent} can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle,
- 9 Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time.
- 12 These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine
- 15 infinite calculus.

- This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in
- 27 ^{Hypothetical reversal} constructing the universe, is based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life,
- 30 Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge from an unintelligent perusal of the Scriptural account now under comment.

- 30 *Genesis* ii. 9. And out of the ground made the Lord God [Jehovah] to grow every tree that is pleasant to the sight,
- 1 and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.
- 3 The previous and more scientific record of creation declares that God made "every plant of the field before it was in the earth." This opposite
- 6 ^{Contradicting first creation} declaration, this statement that life issues from matter, contradicts the teaching of the first chapter, — namely, that all Life is God. Belief is less than
- 9 understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death,
- 12 follow in the train of this error of a belief in intelligent matter.

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Genesis iii. 4, 5. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

This myth represents error as always asserting its superiority over truth, giving the lie to divine Science and saying, through the material senses: "I can open your eyes. I can do what God has not done for you. Bow down to me and have another god. Only admit that I am real, that sin and sense are more pleasant to the eyes than spiritual Life, more to be desired than Truth, and I shall know you, and you will be mine." Thus Spirit and flesh war.

Which institutes Life. — matter or Mind? Does Life begin with Mind or with matter? Is Life sustained by matter or by Spirit? Certainly not by both, since flesh wars against Spirit and the corporeal senses can take no cognizance of Spirit. The mythologic theory of material life at no point resembles the scientifically Christian record of man as created by Mind in the image and likeness of God and having dominion over all the earth. Did God at first create one man unaided, — that is, Adam, — but afterwards require the union of the two sexes in order to create the rest of the human family? No! God makes and governs all.

The sun, giving light and heat to the earth, is a figure of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of eternal reality or being. The "tree of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and death have no record in the Elohist introduction of Genesis, in which God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

What can be the standard of good, of Spirit, of Life or of Truth, if they produce their opposites, such as evil, matter, error, and death? God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit resigned to matter the government of the universe?

Genesis iv. 16. And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life as something less

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1 than God, having no truth to support it, falls back upon
itself. This error, after reaching the climax of suffering,
3 ^{Climax of suffering} yields to Truth and returns to dust; but it
is only mortal man and not the real man,
who dies. The image of Spirit cannot be effaced, since it
6 is the idea of Truth and changes not, but becomes more
beautifully apparent at error's demise.

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All error proceeds from the evidence before the mate-
18 rial senses. If man is material and originates in an
^{Man springs from Mind} egg, who shall say that he is not primarily
dust? May not Darwin be right in think-
21 ing that apehood preceded mortal manhood? Minerals
and vegetables are found, according to divine Science,
to be the creations of erroneous thought, not of matter.
24 Did man, whom God created with a word, originate
in an egg? When Spirit made all, did it leave aught
for matter to create? Ideas of Truth alone are reflected
27 in the myriad manifestations of Life, and thus it is
seen that man springs solely from Mind. The belief
that matter supports life would make Life, or God,
30 mortal.

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The text, "In the day that the Lord God [Jehovah
God] made the earth and the heavens," introduces the
1 record of a material creation which followed the spiritual,
— a creation so wholly apart from God's, that Spirit
had no participation in it. In God's creation
3 ^{Material inception} ideas became productive, obedient to Mind.
There was no rain and "not a man to till the ground."
6 Mind, instead of matter, being the producer, Life was
self-sustained. Birth, decay, and death arise from the
material sense of things, not from the spiritual, for in
9 the latter Life consisteth not of the things which a man
eateth. Matter cannot change the eternal fact that
man exists because God exists. Nothing is new to the
12 infinite Mind.

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Material, erroneous belief reverses understanding and
truth. It declares mind to be in and of matter, so-called
30 mortal life to be Life, infinity to enter man's nostrils
so that matter becomes spiritual. Error begins with
corporeality as the producer instead of divine Prin-
1 ciple, and explains Deity through mortal and finite con-
ceptions.

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9 How little light or heat reach our earth when clouds
cover the sun's face! So Christian Science can be seen
only as the clouds of corporeal sense roll away.
12 ^{The clouds dissolving} Earth has little light or joy for mortals before
Life is spiritually learned. Every agony of mortal error
helps error to destroy error, and so aids the apprehension
15 of immortal Truth. This is the new birth going on
hourly, by which men may entertain angels, the true
ideas of God, the spiritual sense of being.

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3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind.

6 Deep-reaching interrogations God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds.

9 Spirit cannot become matter, nor can Spirit be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends, even as it begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.

15 Error of thought is reflected in error of action. The continual contemplation of existence as material and cor-

18 Stages of existence poreal — as beginning and ending, and with birth, decay, and dissolution as its component

stages — hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-

21 point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for

24 Deity.

Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God, the self-existent and eternal. Only impotent error

18 The origin of divinity would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this

21 sham unity *man*, as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of

24 perfection and set aside the proper conception of Deity, when we admit that the perfect is the author of aught that can become imperfect, that God bestows the power

27 to sin, or that Truth confers the ability to err. Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in

30 death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the be-

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1 lief in illusion or error. That which is real, is sustained
by Spirit.

Mortal belief infolds the conditions of sin. Mortal
belief dies to live again in renewed forms, only to go out
at last forever; for life everlasting is not to be
gained by dying. Christian Science may absorb
the attention of sage and philosopher, but
the Christian alone can fathom it. It is made known
most fully to him who understands best the divine Life.
Did the origin and the enlightenment of the race come
from the deep sleep which fell upon Adam? Sleep is
darkness, but God's creative mandate was, "Let there be
light." In sleep, cause and effect are mere illusions.
They seem to be something, but are not. Oblivion and
dreams, not realities, come with sleep. Even so goes on
the Adam-belief, of which mortal and material life is the
dream.

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CHAPTER XVI

THE APOCALYPSE

558 Blessed is he that readeth, and they that hear the words of this proph-
ecy, and keep those things which are written therein: for the time is at
hand. — REVELATION.

Great is the Lord, and greatly to be praised in the city of our God,
in the mountain of His holiness. — PSALMS.

Agassiz, through his microscope, saw the sun in an
6 egg at a point of so-called embryonic life. Because of
his more spiritual vision, St. John saw an
Espousals
supernal "angel standing in the sun." The Revelator
9 beheld the spiritual idea from the mount of vision.
Purity was the symbol of Life and Love. The Revelator
saw also the spiritual ideal as a woman clothed in light, a
12 bride coming down from heaven, wedded to the Lamb
of Love. To John, "the bride" and "the Lamb" repre-
sented the correlation of divine Principle and spiritual idea,
15 God and His Christ, bringing harmony to earth.

John saw the human and divine coincidence, shown in
the man Jesus, as divinity embracing humanity in Life
18 Divinity and
humanity and its demonstration, — reducing to human
perception and understanding the Life which
is God. In divine revelation, material and corporeal self-
21 hood disappear, and the spiritual idea is understood.

The woman in the Apocalypse symbolizes generic man,
the spiritual idea of God; she illustrates the coincidence
24 Spiritual
sunlight of God and man as the divine Principle and
divine idea. The Revelator symbolizes Spirit
by the sun. The spiritual idea is clad with the radiance
27 of spiritual Truth, and matter is put under her feet. The
light portrayed is really neither solar nor lunar, but spirit-
ual Life, which is "the light of men." In the first chapter
30 of the Fourth Gospel it is written, "There was a man sent
from God . . . to bear witness of that Light."

Revelation xii. 10-12. And I heard a loud voice saying
in heaven, Now is come salvation, and strength, and the
15 kingdom of our God, and the power of His Christ: for the
accuser of our brethren is cast down, which accused them
before our God day and night. And they overcame him by
18 the blood of the Lamb, and by the word of their testimony;
and they loved not their lives unto the death. Therefore
rejoice, ye heavens, and ye that dwell in them. Woe to the
21 inhabitants of the earth and of the sea! for the devil is
come down unto you, having great wrath, because he
knoweth that he hath but a short time.

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24 For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, — as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God.

12 This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar. This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which "defileth, . . . or maketh a lie."

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CHAPTER XVII

GLOSSARY

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

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- 1 **I**N Christian Science we learn that the substitution of
the spiritual for the material definition of a Scrip-
3 tural word often elucidates the meaning of the inspired
writer. On this account this chapter is added. It con-
tains the metaphysical interpretation of Bible terms,
6 giving their spiritual sense, which is also their original
meaning.

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ABRAHAM. Fidelity; faith in the divine Life and in the
eternal Principle of being.

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- 12 This patriarch illustrated the purpose of Love to create
trust in good, and showed the life-preserving power of
spiritual understanding.

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- 15 **ADAM.** Error; a falsity; the belief in "original sin."
sickness, and death; evil; the opposite of good, — of God
and His creation; a curse; a belief in intelligent matter,
1 finiteness, and mortality; "dust to dust;" red sand-
stone; nothingness; the first god of mythology; not
3 God's man, who represents the one God and is His own
image and likeness; the opposite of Spirit and His crea-
tions; that which is not the image and likeness of good,
6 but a material belief, opposed to the one Mind, or Spirit;
a so-called finite mind, producing other minds, thus mak-
ing "gods many and lords many" (I Corinthians viii. 5);
9 a product of nothing as the mimicry of something; an
unreality as opposed to the great reality of spiritual ex-
istence and creation; a so-called man, whose origin,
12 substance, and mind are found to be the antipode of
God, or Spirit; an inverted image of Spirit; the image
and likeness of what God has not created, namely, mat-
15 ter, sin, sickness, and death; the opposer of Truth,
termed error; Life's counterfeit, which ultimates in
death; the opposite of Love, called hate; the usurper
18 of Spirit's creation, called self-creative matter; immor-
tality's opposite, mortality; that of which wisdom saith,
"Thou shalt surely die."

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- 21 The name Adam represents the false supposition that
Life is not eternal, but has beginning and end; that the
infinite enters the finite, that intelligence passes into non-
24 intelligence, and that Soul dwells in material sense; that
immortal Mind results in matter, and matter in mortal
mind; that the one God and creator entered what He cre-
27 ated, and then disappeared in the atheism of matter.

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SCIENCE AND HEALTH

GLOSSARY

CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.

- 1 Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

CREATOR. Spirit; Mind; intelligence; the animating divine Principle of all that is real and good; self-existent Life, Truth, and Love; that which is perfect and eternal; the opposite of matter and evil, which have no Principle; God, who made all that was made and could not create an atom or an element the opposite of Himself.

1 DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

3 "And the evening and the morning were the first day." (Genesis i. 5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and "there shall be no night there."

9 DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.

HOLY GHOST. Divine Science; the development of eternal Life, Truth, and Love.

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SCIENCE AND HEALTH

GLOSSARY

- 589 ♡
 JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.
- 590
LIFE. See chapter on Recapitulation, page 468.
- 591 ○
 MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined.
- 592 ○
 MOTHER. God; divine and eternal Principle; Life, Truth, and Love.
- 593 ○
 SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed.
- 595 △
 1 SUN. The symbol of Soul governing man, — of Truth, Life, and Love.
- 595
 TEMPLE. Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.
- 596 ♡
 VALLEY. Depression; meekness; darkness.
 21 "Though I walk through the valley of the shadow of death, I will fear no evil." (Psalm xxiii. 4.)
 24 Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud
 27 and blossom as the rose.

SCIENCE AND HEALTH

GLOSSARY

YEAR. A solar measurement of time; mortality; space for repentance.

21 "One day is with the Lord as a thousand years." (II Peter iii. 8.)

24 One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life 27 discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are un- 30 known. Time is a mortal thought, the divisor of which 1 is the solar year. Eternity is God's measurement of Soul-filled years.

599 ZEAL. The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will.

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