

Mary Baker Eddy's

References to

SPIRIT

Contained in

Science and Health
With Key to the Scriptures

Science and Health

with

Key to the Scriptures

by
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Reg. U. S. Pat. Off.
Marcas Registradas

A large, elegant handwritten signature in cursive script that reads "Mary Baker Eddy". The signature is written in black ink and has a small registered trademark symbol (®) at the end of the final flourish.

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Preface

9 Theology and physics teach that both Spirit and
 matter are real and good, whereas the fact is that
 Spirit is good and real, and matter is Spirit's oppo-
 12 site. The question, What is Truth, is answered by
 demonstration, — by healing both disease and sin; and
 this demonstration shows that Christian healing con-
 15 fers the most health and makes the best men. On this
 basis Christian Science will have a fair fight. Sickness
 has been combated for centuries by doctors using ma-
 18 terial remedies; but the question arises, Is there less
 sickness because of these practitioners? A vigorous
 "No" is the response deducible from two connate
 21 facts, — the reputed longevity of the Antediluvians,
 and the rapid multiplication and increased violence of
 diseases since the flood.

24 In the author's work, RETROSPECTION AND INTROSPEC-
 TION, may be found a biographical sketch, narrating
 experiences which led her, in the year 1866, to the dis-
 27 covery of the system that she denominated Christian
 Science. As early as 1862 she began to write down and
 give to friends the results of her Scriptural study, for
 30 the Bible was her sole teacher; but these compositions
 were crude, — the first steps of a child in the newly dis-
 covered world of Spirit.

Many imagine that the phenomena of physical heal- 1
 ing in Christian Science present only a phase of the
 action of the human mind, which action in some unex- 3
 plained way results in the cure of disease. On the con-
 trary, Christian Science rationally explains that all
 other pathological methods are the fruits of human 6
 faith in matter, — faith in the workings, not of Spirit,
 but of the fleshly mind which must yield to Science.

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.

Dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"? 18
 This command includes much, even the sur- Practical religion
 render of all merely material sensation, affec-
 tion, and worship. This is the El Dorado of Christianity. 21
 It involves the Science of Life, and recognizes only the
 divine control of Spirit, in which Soul is our master,
 and material sense and human will have no place. 24

The world must grow to the spiritual understanding
 6 of prayer. If good enough to profit by Jesus' cup of
 earthly sorrows, God will sustain us under these sor-
 rows. Until we are thus divinely qualified and are
 9 willing to drink his cup, millions of vain repetitions
 will never pour into prayer the unction of Spirit in
 demonstration of power and "with signs following."
 12 Christian Science reveals a necessity for overcoming the
 world, the flesh, and evil, and thus destroying all error.

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

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

Prayer

15

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

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.

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself.

The fountain can rise no higher than its source. Christ, Truth, could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

Rabbinical lore said: "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in the Scripture, "Faith without works is dead." Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

Atonement and Eucharist

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;"
 26 ¹² 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,
 15 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.

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." Living temple 12
 It is as if he had said: The I — the Life, substance, and intelligence of the universe — is not in matter to 15 be destroyed.

28 ¹ The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission. Even many of his students stood
³ Help and hindrance in his way. If the Master had not taken a student and taught the unseen verities of God, he would
 6 not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

29 The illumination of Mary's spiritual sense put to silence material law and its order of generation, and 21 brought forth her child by the revelation of Truth, demonstrating God as the Father of Spiritual conception men. The Holy Ghost, or divine Spirit, overshadowed 24 the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the 27 man Jesus, and woman perceived this spiritual idea, though at first faintly developed.

30 Man as the offspring of God, as the idea of Spirit, 30 is the immortal evidence that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give
 1 a more spiritual idea of life than other men, and could
 3 demonstrate the Science of Love — his Father or divine Principle.

Atonement and Eucharist

30 Born of a woman, Jesus' advent in the flesh partook
 6 partly of Mary's earthly condition, although he was en-
 dowed with the Christ, the divine Spirit, with-
 out measure. This accounts for his struggles
 9 in Gethsemane and on Calvary, and this enabled him to
 be the mediator, or *way-shower*, between God and men.
 Had his origin and birth been wholly apart from mortal
 12 usage, Jesus would not have been appreciable to mortal
 mind as "the way."

31 Jesus acknowledged no ties of the flesh. He said: "Call
 no man your father upon the earth: for one is your Father,
 which is in heaven." Again he asked: "Who ^{Fleshly ties} 6
 is my mother, and who are my brethren," im- ^{temporal}
 plying that it is they who do the will of his Father. We
 have no record of his calling any man by the name of 9
father. He recognized Spirit, God, as the only creator, and
 therefore as the Father of all.

Referring to the materiality of the age, Jesus said:
 "The hour cometh, and now is, when the true wor-
 shippers shall worship the Father in spirit ^{Painful} 27
 and in truth." Again, foreseeing the perse- ^{prospect}
 cution which would attend the Science of Spirit, Jesus
 said: "They shall put you out of the synagogues; yea, 30
 the time cometh, that whosoever killeth you will think
 that he doeth God service; and these things will they
 1 do unto you, because they have not known the Father
 nor me."

33 When the human element in him struggled with the 18
 divine, our great Teacher said: "Not my will, but
 Thine, be done!" — that is, Let not the flesh, ^{The holy}
 but the Spirit, be represented in me. This ^{struggle} 21
 is the new understanding of spiritual Love. It gives all
 for Christ, or Truth. It blesses its enemies, heals the
 sick, casts out error, raises the dead from trespasses 24
 and sins, and preaches the gospel to the poor, the meek
 in heart.

34 What a contrast between our Lord's last supper and
 30 his last spiritual breakfast with his disciples
^{The last} breakfast in the bright morning hours at the joyful
 meeting on the shore of the Galilean Sea! His gloom

Atonement and Eucharist

35 had passed into glory, and his disciples' grief into repent- 1
ance, — hearts chastened and pride rebuked. Convinced 2
of the fruitlessness of their toil in the dark and wakened 3
by their Master's voice, they changed their methods, turned
away from material things, and cast their net on the right
side. Discerning Christ, Truth, anew on the shore of 6
time, they were enabled to rise somewhat from mortal
sensuousness, or the burial of mind in matter, into new-
ness of life as Spirit. 9

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 new- ^{Spiritual} 21
born of Spirit, as we reach the Life which ^{Eucharist}
is Truth and the Truth which is Life by bringing forth
the fruits of Love, — casting out error and healing the 24
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 inspira- 27
tion of Love, the draught our Master drank and com-
mended to his followers.

37 History is full of records of suffering. "The blood of
the martyrs is the seed of the Church." Mortals try in 6
vain to slay Truth with the steel or the stake, ^{Martyrs}
but error falls only before the sword of Spirit. ^{inevitable}
Martyrs are the human links which connect one stage with 9
another in the history of religion. They are earth's lumi-
naries, which serve to cleanse and rarefy the atmosphere of
material sense and to permeate humanity with purer ideals. 12
Consciousness of right-doing brings its own reward; but
not amid the smoke of battle is merit seen and appreciated
by lookers-on. 15

43 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,
44 3 "Well done, good and faithful servant," and the suprem-
acy of Spirit be demonstrated.

His disciples believed Jesus to be dead while he was
hidden in the sepulchre, whereas he was alive, demon-
30 ^{Obstacles} strating within the narrow tomb the power
^{overcome} of Spirit to overrule mortal, material sense.
There were rock-ribbed walls in the way, and a great

Atonement and Eucharist

45

stone must be rolled from the cave's mouth; but Jesus 1
vanquished every material obstacle, overcame every law
of matter, and stepped forth from his gloomy resting-place, 3
crowned with the glory of a sublime success, an everlasting
victory.

46

In the walk to Emmaus, Jesus was known to his friends
6 by the words, which made their hearts burn within them,
and by the breaking of bread. The divine
^{Spiritual interpretation} Spirit, which identified Jesus thus centuries
9 ago, has spoken through the inspired Word and will speak
through it in every age and clime. It is revealed to the
receptive heart, and is again seen casting out evil and
12 healing the sick.

The Master said plainly that physique was not Spirit,
and after his resurrection he proved to the physical senses
15 ^{Corporeality and Spirit} that his body was not changed until he himself
ascended, — or, in other words, rose even
higher in the understanding of Spirit, God. To convince
18 Thomas of this, Jesus caused him to examine the nail-
prints and the spear-wound.

49

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

52

1 From early boyhood he was about his "Father's busi-
ness." His pursuits lay far apart from theirs. His mas-
3 ^{Master's business} ter was Spirit; their master was matter. He
served God; they served mammon. His affec-
tions were pure; theirs were carnal. His senses drank in
6 the spiritual evidence of health, holiness, and life; their
senses testified oppositely, and absorbed the material evi-
dence of sin, sickness, and death.

CHAPTER III

MARRIAGE

56 *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.*

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

64 Until it is learned that God is the Father of all, marriage 27
will continue. Let not mortals permit a disregard
of law which might lead to a worse state of society than
now exists. Honesty and virtue ensure the stability of
30 the marriage covenant. Spirit will ultimately claim its
own, — all that really is, — and the voices of physical
sense will be forever hushed.

66 6 Trials teach mortals not to lean on a material staff, —
a broken reed, which pierces the heart. We do not
Salutary 9 ^{sorrow} half remember this in the sunshine of joy
and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germinates 12
not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each successive 15
stage of experience unfolds new views of divine
goodness and love.

67 30 Systems of religion and medicine treat of physical pains
and pleasures, but Jesus rebuked the suffering from any
such cause or effect. The epoch approaches when the
1 understanding of the truth of being will be the basis of
true religion. At present mortals progress slowly for
3 ^{Basis of true} ^{religion} fear of being thought ridiculous. They are
slaves to fashion, pride, and sense. Sometime we shall learn how Spirit, the great architect, has
6 created men and women in Science. We ought to weary
of the fleeting and false and to cherish nothing which
hinders our highest selfhood.

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SCIENCE AND HEALTH

MARRIAGE

68

69

27 Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually and not conflict with the scientific sense of God's creation. Some day the child will ask his parent: "Do you keep the First Commandment? Do you have one God and creator, or is man a creator?" If the father replies, "God creates man through man," the child may ask, "Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?" Jesus said, "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

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? — ISAIAH.

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.

70

1 **M**ORTAL existence is an enigma. Every day is a
 2 mystery. The testimony of the corporeal senses
 3 cannot inform us what is real and what is delusive, but
 the revelations of Christian Science unlock the treasures
 4 of Truth. Whatever is false or sinful can
 5 ^{The infinite}
 6 ^{one Spirit} never enter the atmosphere of Spirit. There
 is but one Spirit. Man is never God, but spiritual man,
 made in God's likeness, reflects God. In this scientific
 7 reflection the Ego and the Father are inseparable. The
 supposition that corporeal beings are spirits, or that there
 8 are good and evil spirits, is a mistake.

71

1 Nothing is real and eternal, — nothing is Spirit, — but
 2 God and His idea. Evil has no reality. It is neither
 3 person, place, nor thing, but is simply a belief, an illusion
 of material sense.

The identity, or idea, of all reality continues forever;
 4 but Spirit, or the divine Principle of all, is not *in* Spirit's
 5 formations. Soul is synonymous with Spirit, God, the
 creative, governing, infinite Principle outside of finite form,
 6 which forms only reflect.

21 When the Science of Mind is understood, spiritualism
 will be found mainly erroneous, having no scientific basis
 22 nor origin, no proof nor power outside of
 23 ^{Found}
 24 ^{wanting} human testimony. It is the offspring of the
 physical senses. There is no sensuality in Spirit. I never
 could believe in spiritualism.

25 The basis and structure of spiritualism are alike ma-
 terial and physical. Its spirits are so many corporealities,
 limited and finite in character and quality. Spiritualism
 26 therefore presupposes Spirit, which is ever infinite, to be
 27 a corporeal being, a finite form, — a theory contrary to
 28 Christian Science.

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

9 So-called *spirits* are but corporeal communicators. As
 10 light destroys darkness and in the place of darkness all
 11 is light, so (in absolute Science) Soul, or God,
 12 ^{Spirits} ^{obsolete} is the only truth-giver to man. Truth de-
 13 stroy's mortality, and brings to light immortality. Mortal
 14 belief (the material sense of life) and immortal Truth
 15 (the spiritual sense) are the tares and the wheat, which
 16 are not united by progress, but separated.

17 Perfection is not expressed through imperfection.
 18 Spirit is not made manifest through matter, the anti-
 19 pode of Spirit. Error is not a convenient sieve through
 20 which truth can be strained.

73

1 Spirit and matter. In either case, one does not support
 2 the other.

3 Spiritualism calls one person, living in this world, *ma-*
 4 *terial*, but another, who has died to-day a sinner and sup-
 5 posedly will return to earth to-morrow, it terms a *spirit*.

6 The fact is that neither the one nor the other is infinite
 7 Spirit, for Spirit is God, and man is His likeness.

8 The belief that one man, as spirit, can control an-
 9 other man, as matter, upsets both the individuality and
 10 the Science of man, for man is image. God
 11 ^{One gov-} ^{ernment} controls man, and God is the only Spirit. Any
 12 other control or attraction of so-called spirit is a mortal
 13 belief, which ought to be known by its fruit, — the repe-
 14 tion of evil.

15 If Spirit, or God, communed with mortals or controlled
 16 them through electricity or any other form of matter, the
 17 divine order and the Science of omnipotent, omnipresent
 18 Spirit would be destroyed.

19 It is a grave mistake to suppose that matter is any part
 20 of the reality of intelligent existence, or that Spirit and
 21 matter, intelligence and non-intelligence, can
 22 ^{No me-} ^{diunship} commune together. This error Science will
 23 destroy. The sensual cannot be made the mouthpiece of
 24 the spiritual, nor can the finite become the channel of
 25 the infinite. There is no communication between so-

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1 called material existence and spiritual life which is not subject to death.

3 To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to a material condition, after having once left it, would

6 ^{Opposing conditions} be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil. The seed 9 which has germinated has a new form and state of existence. When here or hereafter the belief of life in matter is extinct, the error which has held the belief dissolves 12 with the belief, and never returns to the old condition.

No correspondence nor communion can exist between persons in such opposite dreams as the belief of having 15 died and left a material body and the belief of still living in an organic, material body.

75

Spiritualism would transfer men from the spiritual sense 9 of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter.

76

6 When being is understood, Life will be recognized as neither material nor finite, but as infinite, — as God.

9 ^{Real Life is God} universal good; and the belief that life, or 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~~ raised from matter. When advanced to spiritual being and the understanding of God, man can no longer commune 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 consciousness, 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 pleasure} without a single bodily pleasure or pain, — 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.

The recognition of Spirit and of infinity comes not

1 suddenly here or hereafter. The pious Polycarp said: "I cannot turn at once from good to evil." Neither do 3 other mortals accomplish the change from error to truth at a single bound.

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SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

78
 Spiritualism with its material accompaniments would destroy the supremacy of Spirit. If Spirit pervades all space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

21 Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

24 ^{Spirit} ^{intangible} How can the majesty and omnipotence of Spirit be lost? God is not in the medley where matter cares for matter, where spiritism makes many gods, and hypnotism and electricity are claimed to be the agents of God's government.

30 Spirit blesses man, but man cannot "tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.

79
 Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed disease.

83
 12 Miracles are impossible in Science, and here Science takes issue with popular religions. The scientific manifestation of power is from the divine nature and is not supernatural, since Science is an explication of nature. The belief that the universe, including man, is governed in general by material laws, but that occasionally Spirit sets aside these laws, — this belief belittles omnipotent wisdom, and gives to matter the precedence over Spirit.

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 85
 30 ^{Scientific} ^{foreknowing} All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind.

SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

- 89
- 18 Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. ~~Spirit~~ ^{Spirit}
- 21 ^{Scientific Im-} ^{provisation} God, is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phe-
- 24 nomena of improvisation and the fervor of untutored lips. Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of
- 27 ^{Divine} ^{origination} music, and man is not the father of man. Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away.
- 30 This incident shows that the belief of life in matter was "a murderer from the beginning."

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- 24 The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it
- 27 ^{Scientific} ^{finalities} wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our ~~time~~ ^{time} in solving the mysteries of being
- 30 through an apprehension of divine Principle. At present we know not what man is, but we certainly shall know this when man reflects God.

- 92
- In old Scriptural pictures we see a serpent coiled around
- 12 the tree of knowledge and speaking to Adam and Eve. This represents the serpent in the act of
- 15 ^{Knowledge of} ^{good and evil} commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still
- 18 graphically accurate, for the common conception of mortal man — a burlesque of God's man — is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense.

- 93
- Do you say the time has not yet come in which to
- 1 recognize Soul as substantial and able to control the body? Remember Jesus, who nearly nineteen centuries
- 3 ^{The age's} ^{privilege} ago demonstrated the power of Spirit and said, "He that believeth on me, the works that I
- 6 do shall he do also," and who also said, "But the hour cometh, and now is, when the true worshippers shall
- 9 worship the Father in spirit and in truth." "Behold, now is the accepted time; behold, now is the day of salvation," said Paul.

SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM.

- 21 The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being.
- 24 ^{Derivatives of spirit} It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word *spirit* refer only to quality, not to God. Man is spiritual.
- 27 He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal, and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven and of the reign of harmony in the Science of being.

- 1 Jesus taught but one God, one Spirit, who makes man in 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 and 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."

Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end, — until the final spiritualization of all things. "The darkest hour precedes the dawn."

- 6 In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears. The nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine Love, it ceases to be even an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being.

 SCIENCE AND HEALTH

 CHRISTIAN SCIENCE VERSUS SPIRITUALISM

97 21 The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth 24 lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion.

"He uttered His voice, the earth melted." This Scrip- 27 ture indicates that all matter will disappear before the supremacy of Spirit.

98 The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Chris- 6 ^{Spiritual fore-} tianity which heals the sick and destroys error, _{shadowings} and no other sign shall be given. Body can- not be saved except through Mind. The Science of Chris- 9 tianity is misinterpreted by a material age, for it is the healing influence of Spirit (not *spirits*) which the material senses cannot comprehend, — which can only be spiritu- 12 ally discerned. Creeds, doctrines, and human hypotheses do not express Christian Science; much less can they demonstrate it.

99 The calm, strong currents of true spirituality, the 24 manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposi- 27 tion, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.

CHAPTER V

ANIMAL MAGNETISM UNMASKED

100 *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — JESUS.*

- 102 9 There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.
- 12 The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth
- 15 and its hosts.

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.

107

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley;

108

21 ^{Light shining in darkness} 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-
24 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
27 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.

Jesus once said of his lessons: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 16, 17.)

109

The three great verities of Spirit, omnipotence, omnipresence, omniscience, — Spirit possessing all power, filling all space, constituting all Science, — contradict forever the belief that matter can be actual.

110

3 ^{God's allness learned} These eternal verities reveal primeval existence as the radiant reality of God's creation, in which all that He has made is pronounced by His wisdom good.

6 Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science. The Principle of divine metaphysics

111

9 ^{Optical Illustration of Science} is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

113 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.
 4. Life, God, omnipotent good, deny death, evil, sin, disease. — Disease, sin, evil, death, deny good, omnipotent God, Life.

21 Which of the denials in proposition four is true? Both are not, cannot be, true. According to the Scripture, 24 I find that God is true, "but every [mortal] man a liar."

114 1 Usage classes both evil and good together as *mind*; therefore, to be understood, the author calls sick and sinful humanity *mortal mind*, — meaning by this 3 ^{Definition of mortal mind} term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or 6 Truth and good. The spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls *mind* both human and 9 divine.

In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.

114 12 Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something un- 15 ^{Imperfect terminology} true and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if 18 a better word or phrase could be suggested, it would be used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new 21 wine of the Spirit has to be poured into the old bottles of the letter.

117 6 God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme 9 ^{Spiritual language} Being or His manifestation; mortals alone do this. God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spir- 12 itual meaning of which is attained through "signs following."

117 Ear hath not heard, nor hath lip spoken, the pure lan-
 15 guage of Spirit. Our Master taught spirituality by simili-
 The miracles of Jesus tudes and parables. As a divine student he
 18 unfolded God to man, illustrating and demon-
 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.

119 1 When we endow matter with vague spiritual power, --
 that is, when we do so in our theories, for of course we
 3 Unescapable dilemma cannot really endow matter with what it does
 not and cannot possess, -- we disown the Al-
 mighty, for such theories lead to one of two things. They
 6 either presuppose the self-evolution and self-government
 of matter, or else they assume that matter is the product
 of Spirit. To seize the first horn of this dilemma and con-
 9 sider matter as a power in and of itself, is to leave the cre-
 ator out of His own universe; while to grasp the other
 horn of the dilemma and regard God as the creator of
 12 matter, is not only to make Him responsible for all disas-
 ters, physical and moral, but to announce Him as their
 source, thereby making Him guilty of maintaining perpet-
 15 ual misrule in the form and under the name of natural
 law.

In one sense God is identical with nature, but this na-
 18 ture is spiritual and is not expressed in matter. The law-
 God and nature giver, whose lightning palsies or prostrates in
 death the child at prayer, is not the divine ideal
 21 of omnipresent Love. God is natural good, and is repre-
 sented only by the idea of goodness; while evil should be
 regarded as unnatural, because it is opposed to the nature
 24 of Spirit, God.

118 In their spiritual significance, Science, Theology, and
 Medicine are means of divine thought, which include spirit-
 15 ual laws emanating from the invisible and in-
 The divine and human contrasted finite power and grace. The parable may
 import that these spiritual laws, perverted by
 18 a perverse material sense of law, are metaphysically pre-
 sented as three measures of meal, -- that is, three modes
 of mortal thought. In all mortal forms of thought, dust
 21 is dignified as the natural status of men and things, and
 modes of material motion are honored with the name of
 laws. This continues until the leaven of Spirit changes
 24 the whole of mortal thought, as yeast changes the chemical
 properties of meal.

119 In viewing the sunrise, one finds that it contradicts
 the evidence before the senses to believe that the earth
 27 The sun and Soul is in motion and the sun at rest. As astron-
 omy reverses the human perception of the
 movement of the solar system, so Christian Science re-
 30 verses the seeming relation of Soul and body and makes
 body tributary to Mind. Thus it is with man, who
 is but the humble servant of the restful Mind, though it

126
 1 seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body or mind in matter, and that man is included in non-intelligence. Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's image.

122
 123
 Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system. They insist that soul is in body and mind therefore tributary to matter. Astronomical science has destroyed the false theory as to the relations of the celestial bodies, and Christian Science will surely destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear. The Ptolemaic blunder could not affect the harmony of being as does the error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit, so that man becomes the most absolutely weak and inharmonious creature in the universe.

124
 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 organizations to support it, its foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes effect 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 reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever.

Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, "Thus far and no farther."

All force mental
 Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.

125
 12 As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, — from fear to hope and from faith to understanding, — the visible manifestation will at last be man governed by Soul, not by material sense. Reflecting God's government, man is self-governed. When subordinate to the divine Spirit, man cannot be controlled by sin or death, thus proving our material theories about laws of health to be valueless.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

126 All Science is divine. Human thought never projected the least portion of true being. Human belief ^{A lack of originality} has sought and interpreted in its own way the echo of Spirit and so seems to have ¹² reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound.

128 An odor becomes beneficent and agreeable only in proportion to its escape into the surrounding atmosphere. So it is with our knowledge of Truth. If one would not quarrel with his fellow-man for waking him from ²⁴ a cataleptic nightmare, he should not resist Truth, which banishes — yea, forever destroys with the higher testimony of Spirit — the so-called evidence of matter.

136 15 Christian Science, properly understood, would dis-
abuse the human mind of material beliefs which war
^{Children and adults} against spiritual facts; and these material
18 beliefs must be denied and cast out to make
place for truth. You cannot add to the contents of a
vessel already full. Laboring long to shake the adult's
²¹ faith in matter and to inculcate a grain of faith in God, —
an inkling of the ability of Spirit to make the body har-
monious, — the author has often remembered our Master's
²⁴ love for little children, and understood how truly such as
they belong to the heavenly kingdom.

THEOLOGY

133 21 Judaism was the antithesis of Christianity, because
Judaism engendered the limited form of a national or
tribal religion. It was a finite and material
^{Judaism antipathetic} system, carried out in special theories concern-
ing God, man, sanitary methods, and a religious cultus.
²⁴ That he made "himself equal with God," was one of the
Jewish accusations against him who planted Christianity
on the foundation of Spirit, who taught as he was in-
²⁷ spired by the Father and would recognize no life, intelli-
gence, nor substance outside of God.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

6 It was now evident to Peter that divine Life, Truth, and
 Love, and not a human personality, was the healer of the
 9 ^{Sublime} sick and a rock, a firm foundation in the realm
^{summary} 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.

From beginning to end, the Scriptures are full of
 accounts of the triumph of Spirit, Mind, over matter.
 6 ^{Marvels and} Moses proved the power of Mind by what men
^{reformations} called miracles; so did Joshua, Elijah, and
 Elisha. The Christian era was ushered in with signs and
 9 wonders. Reforms have commonly been attended with
 bloodshed and persecution, even when the end has been
 brightness and peace; but the present new, yet old, re-
 12 form in religious faith will teach men patiently and wisely
 to stem the tide of sectarian bitterness, whenever it flows
 inward.

MEDICINE

Other methods undertake to oppose error with error,
 and thus they increase the antagonism of one form of
 27 ^{Matter ver-} matter towards other forms of matter or error,
^{sus matter} and the warfare between Spirit and the flesh
 goes on. By this antagonism mortal mind must con-
 30 tinually weaken its own assumed power.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

Material medicine substitutes drugs for the power of God — even the might of Mind — to heal the body.

146
15 Drugs and divinity Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and his Science, the curative agent of God, 18 is silenced. Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the "stranger that is within thy gates," 21 remembered not, even when its elevating effects practically prove its divine origin and efficacy.

148
Neither anatomy nor theology has ever described man as created by Spirit. — as God's man. The former explains the men of *men*, or the "children of 9 The man of anatomy and of theology men," as created corporeally instead of spiritually and as emerging from the lowest, 12 stead of from the highest, conception of being. Both anatomy and theology define man as both physical and 15 mental, and place mind at the mercy of matter for every function, formation, and manifestation. Anatomy takes up man at all points materially. It loses Spirit, drops the true tone, and accepts the discord. Anatomy and the- 18 ology reject the divine Principle which produces harmonious man, and deal — the one wholly, the other primarily — with matter, calling that *man* which is not the counter- 21 part, but the counterfeit, of God's man. Then theology tries to explain how to make this man a Christian, — how from this basis of division and discord to produce the con- 24 cord and unity of Spirit and His likeness.

149
Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When 27 Physiology deficient physiology fails to give health or life by this process, it ignores the divine Spirit as unable or unwilling to render help in time of physical need. 30 When mortals sin, this ruling of the schools leaves them to the guidance of a theology which admits God to be the healer of sin but not of sickness, although our great 1 Master demonstrated that Truth could save from sickness as well as from sin.

162
12 Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The 15 Practical success indestructible faculties of Spirit exist without the conditions of matter and also without the false beliefs of a so-called material existence. Working 18 out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been

Part

20

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

21 elongated, ankylosed joints have been made supple, and
carious bones have been restored to healthy conditions. I
have restored what is called the lost substance of lungs, and
24 healthy organizations have been established where disease
was organic. Christian Science heals organic disease as
surely as it heals what is called functional, for it requires
27 only a fuller understanding of the divine Principle of
Christian Science to demonstrate the higher rule.

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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.

We cannot serve two masters nor perceive divine Science with the material senses. Drugs and hygiene cannot successfully usurp the place and power of the divine source of all health and perfection. If God made man both good and evil, man must remain thus. What can improve God's work? Again, an error in the premise must appear in the conclusion. To have one God and avail yourself of the power of Spirit, you must love God supremely.

The "flesh lusteth against the Spirit." The flesh and Spirit can no more unite in action, than good can coincide with evil. It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way — namely, God and His idea — which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized.

Whatever teaches man to have other laws and to acknowledge other powers than the divine Mind, is anti-Christian. The good that a poisonous drug seems to do is evil, for it robs man of reliance on God, omnipotent Mind, and according to belief, poisons the human system. Truth is not the basis of theogony. Modes of matter form neither a moral nor a spiritual system. The discord which calls for material methods is the result of the exercise of faith in material modes, — faith in matter instead of in Spirit.

Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment.

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SCIENCE AND HEALTH

PHYSIOLOGY

18 Mistaking his origin and nature, man believes himself to
 be combined matter and Spirit. He believes that Spirit
 is sifted through matter, carried on a nerve, ex-
 posed to ejection by the operation of matter.

Matter ver-
 sus Spirit

21 The intellectual, the moral, the spiritual, — yea, the image
 of infinite Mind, — subject to non-intelligence!

No more sympathy exists between the flesh and Spirit
 24 than between Belial and Christ.

Materialism grades the human species as rising from
 matter upward. How then is the material species main-
 9 tained, if man passes through what we call death and
 death is the Rubicon of spirituality? Spirit can form
 no real link in this supposed chain of material being.
 12 But divine Science reveals the eternal chain of existence
 as uninterrupted and wholly spiritual; yet this can be
 realized only as the false sense of being disappears.

15 If man was first a material being, he must have passed
 through all the forms of matter in order to become man.

18 <sup>Degrees of
 development</sup> 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."

6 When the supposition, that Spirit is within what it
 creates and the potter is subject to the clay,
 is individualized, Truth is reduced to the level
 9 of error, and the sensible is required to be made manifest
 through the insensible.

What is termed matter manifests nothing but a material

12 mentality. Neither the substance nor the manifestation
 of Spirit is obtainable through matter. Spirit is positive.
 Matter is Spirit's contrary, the absence of Spirit. For
 15 positive Spirit to pass through a negative condition
 would be Spirit's destruction.

15 In the Scriptural allegory of the material creation,
 Adam or error, which represents the erroneous theory
 of life and intelligence in matter, had the
 18 <sup>The effect
 of names</sup> naming of all that was material. These names
 indicated matter's properties, qualities, and forms. But
 a lie, the opposite of Truth, cannot name the qualities and
 21 effects of what is termed matter, and create the so-called
 laws of the flesh, nor can a lie hold the preponderance
 of power in any direction against God, Spirit and
 24 Truth.

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PHYSIOLOGY

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To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than all lower remedies. And why not, since Mind, God, is the source and condition of all existence? Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

It is foolish to declare that you manipulate patients but that you lay no stress on manipulation. If this be so, why manipulate? In reality you manipulate because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In either case you must improve your mental condition till you finally attain the understanding of Christian Science.

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one, and despise the other."

182

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; discord has no support from nature or divine law, however much is said to the contrary.

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183

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

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SCIENCE AND HEALTH

PHYSIOLOGY

186 Christian Science destroys material beliefs through the
6 understanding of Spirit, and the thoroughness of this work
determines health. Erring human mind-forces can work
only evil under whatever name or pretence they are em-
9 ployed; for Spirit and matter, good and evil, light and
darkness, cannot mingle.

191 24 The Science of being reveals man and immortality as
based on Spirit. Physical sense defines mortal man as
based on matter, and from this premise infers the mor-
27 tality of the body.

The illusive senses may fancy affinities with their op-
posites; but in Christian Science, Truth never mingles
with error. Mind has no affinity with matter,
30 ^{No physical} ^{affinity} and therefore Truth is able to cast out the ills
of the flesh. Mind, God, sends forth the aroma of Spirit,
1 the atmosphere of intelligence. The belief that a ^{paltry}
substance under the skull is mind is a mockery of intelli-
3 gence, a mimicry of Mind.

192 We are Christian Scientists, only as we quit our reliance
upon that which is false and grasp the true. We are not
6 Christian Scientists until we leave all for Christ. Human
opinions are not spiritual. They come from the hearing
of the ear, from corporeality instead of from Principle,
9 and from the mortal instead of from the immortal. Spirit
is not separate from God. Spirit is God.

Moral and spiritual might belong to Spirit, who holds
18 the "wind in His fists;" and this teaching ^{accord} accords with
Science and harmony. In Science, you can
20 ^{The one} ^{real power} have no power opposed to God, and the physi-
21 cal senses must give up their false testimony. Your in-
fluence for good depends upon the weight you throw into
the right scale. The good you do and embody gives you
24 the only power obtainable. Evil is not power. It is a
mockery of strength, which ere long betrays its weakness
and falls, never to rise.

194 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.

199 When Homer sang of the Grecian gods, Olympus was

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PHYSIOLOGY

200
 1 dark, but through his verse the gods became alive in a
 nation's belief. Pagan worship began with muscularity,
 3 ^{Homer and} but the law of Sinai lifted thought into the
^{Moses} song of David. Moses advanced a nation to
 the worship of God in Spirit instead of matter, and il-
 6 lustrated the grand human capacities of being bestowed
 by immortal Mind.

The suppositional antipode of divine infinite Spirit
 21 is the so-called human soul or spirit, in other words
 the five senses, — the flesh that warreth against Spirit.
 These so-called material senses must yield to the infinite
 24 Spirit, named God.

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.

201

24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should "much more abound." We
27 ^{Belief and practice} admit that God has almighty power, is "a very present help in trouble;" and yet we rely on a drug or hypnotism to heal disease, as if senseless matter or err-
30 ing mortal mind had more power than omnipotent Spirit.

202

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 intelligence and substance} error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely,
9 Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.

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

18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages under-
21 ^{Unscientific theories} stand the Ego, and realize only one God, one Mind or intelligence?

205

30 The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must un-
1 utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they
3 are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with dis-
1 utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they
3 are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with dis-
6 ease, — all because of their blindness, their false sense concerning God and man.

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

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

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

207

God is not the creator of an evil mind. Indeed, evil 9 is not Mind. We must learn that evil is the awful decep- Subordina- tion of evil tion and unreality of existence. Evil is not 3 supreme; good is not helpless; nor are the 12 so-called laws of matter primary, and the law of Spirit secondary. Without this lesson, we lose sight of the per- 208

27 The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth. 30 Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from 1 suppositional error, which affords no proof of God, Spirit, or of the spiritual creation. Material sense de- 3 fines all things materially, and has a finite sense of the infinite.

208

The Scriptures say, "In Him we live, and move, and 6 have our being." What then is this seeming power, in- Seemingly independent authority dependent of God, which causes disease and 9 cures it? What is it but an error of belief, — a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very anti- 12 It is not in accordance with the goodness of God's char- 15 cause and cure disease, or that Spirit, God, produces disease and leaves the remedy to matter.

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

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit.

The expression *mortal mind* is really a solecism, for Mind is immortal, and Truth pierces the error of mortality as a sunbeam penetrates the cloud. Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal. Error soweth the wind and reapeth the whirlwind.

210

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

211

If it is true that nerves have sensation, that matter has intelligence, that the material organism causes the eyes to see and the ears to hear, then, when the body is dematerialized, these faculties must be lost, for their immortality is not in Spirit; whereas the fact is that only through dematerialization and spiritualization of thought can these faculties be conceived of as immortal.

Mortal mind conceives of something as either liquid or solid, and then classifies it materially. Immortal spiritual facts exist apart from this mortal and material conception. God, good, is self-existent and self-expressed, though indefinable as a whole. Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit. Material theories partially paralyze this attraction towards infinite and eternal good by an opposite attraction towards the finite, temporary, and discordant.

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SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

How transient a sense is mortal sight, when a wound on
 27 the retina may end the power of light and lens! But the
 The senses of Soul real sight or sense is not lost. Neither age nor
 30 accident can interfere with the senses of Soul,
 and there are no other real senses. It is evident that the
 body as matter has no sensation of its own, and there is no
 oblivion for Soul and its faculties. Spirit's senses are with-
 1 out pain, and they are forever at peace. Nothing can hide
 from them the harmony of all things and the might and
 3 permanence of Truth.

214

215

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

The understanding that the Ego is Mind, and that
 12 there is but one Mind or intelligence, begins at once to
 Servants and masters destroy the errors of mortal sense and to supply
 the truth of immortal sense. This understand-
 15 ing makes the body harmonious; it makes the nerves,
 bones, brain, etc., servants, instead of masters. If man
 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.

216

In seeking a cure for dyspepsia consult matter not at
 30 Life only in Spirit all, and eat what is set before you, "asking
 no question for conscience sake." We must
 destroy the false belief that life and intelligence are in
 1 matter, and plant ourselves upon what is pure and per-
 fect. Paul said, "Walk in the Spirit, and ye shall not
 3 fulfil the lust of the flesh." Sooner or later we shall learn
 that the fetters of man's finite capacity are forged by the
 illusion that he lives in body instead of in Soul, in matter
 6 instead of in Spirit.

222

223

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

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

232 9 Scripture informs us that "with God all things are
 possible," — all good is possible to Spirit; but our prev-
 alent theories practically deny this, and make healing
 12 possible only through matter. These theories must be
 untrue, for the Scripture is true. Christianity is not
 false, but religions which contradict its Principle are
 15 false.

233 There is neither place nor opportunity in Science for error
 1 of any sort. Every day makes its demands upon us for
 higher proofs rather than professions of Christian power.
 3 ^{Profession and proof} These proofs consist solely in the destruction
 of sin, sickness, and death by the power of
Spirit, as Jesus destroyed them. This is an element of
 6 progress, and progress is the law of God, whose law de-
 mands of us only what we can certainly fulfil.

234 1 Spiritual draughts heal, while material lotions interfere
 with truth, even as ritualism and creed hamper spirit-
 3 uality. If we trust matter, we distrust Spirit.

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

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

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

241

It is "easier for a camel to go through the eye of a
 needle." than for sinful beliefs to enter the kingdom of
 heaven, eternal harmony. Through repentance, spiritual
 baptism, and regeneration, mortals put off their material
 beliefs and false individuality. It is only a
 question of time when "they shall all know
 Me [God], from the least of them unto the greatest."
 Denial of the claims of matter is a great step towards
 the joys of Spirit, towards human freedom and the final
 triumph over the body.

242

The infinite never began nor will it ever end. Mind
 and its formations can never be annihilated. Man is not
 a pendulum, swinging between evil and good, joy and
 sorrow, sickness and health, life and death.
 Life and its faculties are not measured by
 calendars. The perfect and immortal are the eternal
 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
 its source.

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

Let the "male and female" of God's creating appear.
 Let us feel the divine energy of Spirit, bringing us into
 newness of life and recognizing no mortal nor
 material power as able to destroy. Let us re-
 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.

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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."
 What a mistake is that! The I is Spirit. God
 never slumbers, and His likeness never dreams. Mortals
 are the Adam dreamers.

Illusive dreams

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

- 6 Mortal existence is a dream; mortal existence has no real entity, but saith "It is I." Spirit is the Ego which
 9 ^{Spirit the one Ego} never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego.
 12 Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God.

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

- 15 The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:
 18 I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude
 21 ^{Testimony of sense} detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How
 24 sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God,
 27 may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of
 30 consuming fire.

Spirit, bearing opposite testimony, saith:

- I am Spirit. Man, whose senses are spiritual, is my
 1 likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory, — all are Mine, for I am
 3 ^{Testimony of Soul} 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, disease, 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 destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit
 30 instead of the flesh.

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

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FOOTSTEPS OF TRUTH

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

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.

The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead.
18 Eye hath not seen Spirit, nor hath ear heard His voice.

If matter, so-called, is substance, then Spirit, matter's unlikeness, must be shadow; and shadow cannot produce substance. The theory that Spirit is not the only substance and creator is pantheistic heterodoxy, which ultimates in sickness, sin, and death; it is
6 Matter is not substance the belief in a bodily soul and a material mind, a soul governed by the body and a mind in matter. This belief is shallow pantheism.

Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works
24 Immortal models spiritually, not materially. Brain or matter never formed a human concept. Vibration is not intelligence; hence it is not a creator. Immortal
27 ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine
30 concepts, to the end that they may produce harmonious results.

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

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1 we find its opposite, matter. Now reverse this action.
 3 Thoughts are things Look away from the body into Truth and Love,
 the Principle of all happiness, harmony, and
 6 immortality. Hold thought steadfastly to the endur-
 ing, the good, and the true, and you will bring these
 into your experience proportionably to their occupancy
 of your thoughts.

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The fading forms of matter, the mortal body and ma-
 1 terial earth, are the fleeting concepts of the human mind.
 They have their day before the permanent facts and their
 3 Mind's true camera perfection in Spirit appear. The crude crea-
 tions of mortal thought must finally give place
 to the glorious forms which we sometimes behold in the
 6 camera of divine Mind, when the mental picture is spir-
 itual and eternal. Mortals must look beyond fading,
 finite forms, if they would gain the true sense of things.
 9 Where shall the gaze rest but in the unsearchable realm
 of Mind? We must look where we would walk, and we
 must act as possessing all power from Him in whom we
 12 have our being.

As mortals gain more correct views of God and man,
 multitudinous objects of creation, which before were
 15 Self-com- pleteness 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.

Spirit and its formations are the only realities of being.
 21 Matter disappears under the microscope of Spirit. Sin
 is unsustained by Truth, and sickness and
 24 Spiritual proofs of existence death were overcome by Jesus, who proved
 them to be forms of error. Spiritual living
 and blessedness are the only evidences, by which we can
 recognize true existence and feel the unspeakable peace
 27 which comes from an all-absorbing spiritual love.

The universe of Spirit is peopled with spiritual beings,
 1 and its government is divine Science. Man is the off-
 spring, not of the lowest, but of the highest qualities of
 3 Godward gravitation Mind. Man understands spiritual existence
 in proportion as his treasures of Truth and
 Love are enlarged. Mortals must gravitate Godward,
 6 their affections and aims grow spiritual, — they must near
 the broader interpretations of being, and gain some proper
 sense of the infinite, — in order that sin and mortality
 9 may be put off.

This scientific sense of being, forsaking matter for
Spirit, by no means suggests man's absorption into Deity
 12 and the loss of his identity, but confers upon man en-
 larged individuality, a wider sphere of thought and action,
 a more expansive love, a higher and more permanent
 15 peace.

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CREATION

24 Mortals must follow Jesus' sayings and his demonstra-
 tions, which dominate the flesh. Perfect and infinite
 27 ^{Beatific} Mind enthroned is heaven. The evil beliefs
^{presence} 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.

1 Every object in material thought will be destroyed, but
 the spiritual idea, whose substance is in Mind, is eternal.
 3 ^{The infinit-} The offspring of God start not from matter
^{tude of God} or ephemeral dust. They are in and of Spirit,
 divine Mind, and so forever continue. God is one. The
 6 allness of Deity is His oneness. Generically man is one,
 and specifically man means all men.

When examined in the light of divine Science, mortals
 present more than is detected upon the surface, since
 21 ^{Waymarks} inverted thoughts and erroneous beliefs must
^{to eternal} be counterfeits of Truth. Thought is bor-
^{Truth} rowed from a higher source than matter, and
 24 by reversal, errors serve as waymarks to the one Mind,
 in which all error disappears in celestial Truth. The
 robes of Spirit are "white and glistening," like the raiment
 27 of Christ. Even in this world, therefore, "let thy gar-
 ments be always white." "Blessed is the man that en-
 dureth [overcometh] temptation: for when he is tried,
 30 [proved faithful], he shall receive the crown of life,
 which the Lord hath promised to them that love him."
 (James i. 12.)

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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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The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings, — the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit.

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15 Prophetic
ignorance The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings, — the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit.

21 God never ordained a material law to annul the spiritual law. If there were such a material law, it would oppose the supremacy of Spirit, God, and impugn the wisdom of the creator. Jesus walked on the waves, fed the multitude, healed the sick, and raised the dead in direct opposition to material laws. His acts were the demonstration of Science, overcoming the false claims of material sense or law.

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30 ions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Unnecessary knowledge gained from the five senses is only temporal, — the conception of mortal mind, the offspring of sense, not of Soul, Spirit, — and symbolizes all that is evil and perishable. *Natural science*, as it is commonly called, is not really natural nor scientific, because it is deduced from the evidence of the material senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

12 The senses of Spirit abide in Love, and they demonstrate Truth and Life. Hence Christianity and the Science which expounds it are based on spiritual understanding, and they supersede the so-called laws of matter. Jesus demonstrated this great 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 false beliefs and their products constitute the flesh, and the flesh wars against Spirit.

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SCIENCE OF BEING

1 Matter has no life to lose, and Spirit never dies. A
 partnership of mind with matter would ignore omnipres-
 3 ^{Spirit the} ent and omnipotent Mind. This shows that
^{starting-point} matter did not originate in God, Spirit, and is
 not eternal. Therefore matter is neither substantial, living,
 6 nor intelligent. The starting-point of divine Science is
 that God, Spirit, is All-in-all, and that there is no other
 might nor Mind, — that God is Love, and therefore He
 9 is divine Principle.

To grasp the reality and order of being in its Science,
 you must begin by reckoning God as the divine Principle
 12 ^{Divine} of all that really is. Spirit, Life, Truth, Love,
^{synonyms} 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.

Our material human theories are destitute of Science.
 The true understanding of God is spiritual. It robs the
 27 grave of victory. It destroys the false evidence that mis-
 leads thought and points to other gods, or other so-called
 powers, such as matter, disease, sin, and death, superior
 30 or contrary to the one Spirit.

1 Having one God, one Mind, unfolds the power that
 heals the sick, and fulfils these sayings of Scripture, "I
 3 ^{Universal} am the Lord that healeth thee," and "I have
^{brotherhood} found a ransom." When the divine precepts
 are understood, they unfold the foundation of fellowship,
 6 in which one mind is not at war with another, but all have
 one Spirit, God, one intelligent source, in accordance with
 the Scriptural command: "Let this Mind be in you,
 9 which was also in Christ Jesus." Man and his Maker
 are correlated in divine Science, and real consciousness
 is cognizant only of the things of God.

Nature and revelation inform us that like produces
 30 ^{Like evol-} like. Divine Science does not gather grapes
^{ing like} from thorns nor figs from thistles. Intelli-
 gence never produces non-intelligence; but matter is

1 ever non-intelligent and therefore cannot spring from
 intelligence. To all that is unlike unerring and eternal
 3 Mind, this Mind saith, "Thou shalt surely die"; and else-
 where the Scripture says that dust returns to dust. The
 non-intelligent relapses into its own unreality. Matter
 6 never produces mind. The immortal never produces the
 mortal. Good cannot result in evil. As God Himself is
 good and is Spirit, goodness and spirituality must be im-
 9 mortal. Their opposites, evil and matter, are mortal

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error, and error has no creator. If goodness and spirituality are real, evil and materiality are unreal and cannot be the outcome of an infinite God, good.

Natural history presents vegetables and animals as preserving their original species, — like reproducing like. A mineral is not produced by a vegetable nor the man by the brute. In reproduction, the order of genus and species is preserved throughout the entire round of nature. This points to the spiritual truth and Science of being. Error relies upon a reversal of this order, asserts that Spirit produces matter and matter produces all the ills of flesh, and therefore that good is the origin of evil. These suppositions contradict even the order of material so-called science.

The realm of the real is Spirit. The unlikeness of Spirit is matter, and the opposite of the real is not divine, — it is a human concept. Matter is an error of statement. This error in the premise leads to errors in the conclusion in every statement into which it enters. Nothing we can say or believe regarding matter is immortal, for matter is temporal and is therefore a mortal phenomenon, a human concept, sometimes beautiful, always erroneous.

1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.

3 Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The material senses oppose this, but there are no material senses, for matter has no mind. In Spirit there is no matter, even as in Truth there is no error, and in good no evil. It is a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite, all. Spirit can have no opposite.

12 That matter is substantial or has life and sensation, is one of the false beliefs of mortals, and exists only in a supposititious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission, — namely, that Spirit is not infinite and that matter is self-creative, self-existent, and eternal. From this it would follow that there are two eternal causes, warring forever with each other; and yet we say that Spirit is supreme and all-presence.

The belief of the eternity of matter contradicts the demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in matter and must return to dust, — logic which would prove his annihilation.

All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the opposite of life, substance, and intelligence. Matter, with its mortality, cannot be substantial if Spirit is substantial and eternal. Which ought to

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Material error

Substance versus supposition

One cause supreme

Substance in Spirit

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SCIENCE OF BEING

1 be substance to us, — the erring, changing, and dying,
the mutable and mortal, or the unerring, immutable,
3 and immortal? A New Testament writer plainly de-
scribes faith, a quality of mind, as "the *substance* of things
hoped for."

Ideas are tangible and real to immortal consciousness,
and they have the advantage of being eternal.
12 Spiritual tangibility Spirit and matter can neither coexist nor co-
operate, and one can no more create the other than
15 Truth can create error, or *vice versa*.

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

1 In the infinitude of Mind, matter must be unknown.
Symbols and elements of discord and decay are not prod-
3 ucts of the infinite, perfect, and eternal *All*.
3 The things of God are beautiful From Love and from the light and harmony
which are the abode of Spirit, only reflections
6 of good can come. All things beautiful and harmless are
ideas of Mind. Mind creates and multiplies them, and
the product must be mental.
9 Finite belief can never do justice to Truth in any direc-
tion. Finite belief limits all things, and would compress
Mind, which is infinite, beneath a skull bone. Such be-
12 lief can neither apprehend nor worship the infinite; and
to accommodate its finite sense of the divisibility of Soul
and substance, it seeks to divide the one Spirit into per-
15 sons and souls.

Through this error, human belief comes to have "gods
many and lords many." Moses declared as Jehovah's
18 Belief in many gods 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
21 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
24 in finite forms.

Rightly understood, instead of possessing a sentient
material form, man has a sensationless body; and God,
27 Sensationless body the Soul of man and of all existence, being
perpetual in His own individuality, harmony,
and immortality, imparts and perpetuates these qualities
30 in man, — through Mind, not matter. The only excuse
for entertaining human opinions and rejecting the Science
of being is our mortal ignorance of Spirit, — ignorance

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1 which yields only to the understanding of divine Science,
 the understanding by which we enter into the kingdom
 3 of Truth on earth and learn that Spirit is infinite and
 supreme. Spirit and matter no more commingle than
 light and darkness. When one appears, the other dis-
 6 appears.

Error presupposes man to be both mind and matter.

Divine Science contradicts the corporeal senses, rebukes

9 ^{God and} mortal belief, and asks: What is the Ego,
^{His image} whence its origin and what its destiny? The
 Ego-man is the reflection of the Ego-God; the Ego-man
 12 is the image and likeness of perfect Mind, Spirit, divine
 Principle.

The one Ego, the one Mind or Spirit called God, is
 15 infinite individuality, which supplies all form and com-
 likeness and which reflects reality and divinity in individual
 spiritual man and things.

27 Divine Science does not put new wine into old bottles,
 Soul into matter, nor the infinite into the finite. Our
 false views of matter perish as we grasp
 30 ^{The true} the facts of Spirit. The old belief must be
^{new idea} cast out or the new idea will be spilled, and the in-
 spiration, which is to change our standpoint, will be
 1 lost. Now, as of old, Truth casts out evils and heals
 the sick.

A straight line finds no abiding-place in a curve, and a
 15 curve finds no adjustment to a straight line. Similarly,
 matter has no place in Spirit, and Spirit has
^{Opposite} no place in matter. Truth has no home in
^{symbols} error, and error has no foothold in Truth. Mind cannot
 18 pass into non-intelligence and matter, nor can non-intel-
 ligence become Soul. At no point can these opposites
 21 mingle or unite. Even though they seem to touch, one
 is still a curve and the other a straight line.

Whatever indicates the fall of man or the opposite of
 God or God's absence, is the Adam-dream, which is neither
 Mind nor man, for it is not begotten of the
 30 ^{Truth is not} Father. The rule of inversion infers from
^{inverted} error its opposite, Truth; but Truth is the light which
 1 dispels error. As mortals begin to understand Spirit,
 they give up the belief that there is any true existence
 3 apart from God.

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Is God's image or likeness matter, or a mortal, sin, 12 sickness, and death? Can matter recognize Mind? Can infinite Mind recognize matter? Can the infinite dwell in the finite or know aught unlike the infinite? Can Deity be known through the material senses? Can the material senses, which receive no direct evidence of Spirit, give correct testimony 18 as to spiritual life, truth, and love?

Material recognition impossible

15

The answer to all these questions must forever be in the negative.

21 The physical senses can obtain no proof of God. They can neither see Spirit through the eye nor hear it through the ear, nor can they feel, taste, or smell Spirit.

Our physical insensibility to Spirit

24

Even the more subtle and misnamed immaterial elements are beyond the cognizance of these senses, and are known only by the effects commonly 27 attributed to them.

What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness 9 of God, but man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death. The unreality of the claim that a mortal is 12 the true image of God is illustrated by the opposite natures of Spirit and matter, Mind and body, for one is intelligence while the other is non-intelligence.

The human counterfeit

9

15 Is God a physical personality? Spirit is not physical. The belief that a material body is man is a false conception of man. The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place 18 to a diviner sense of intelligence and its manifestations, — 21 to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea.

Material misconceptions

18

By interpreting God as a corporeal Saviour but not as 24 the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead 27 of Spirit for the cure of the sick. As mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from 30 the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power.

Salvation is through reform

27

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 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.

Spiritual thoughts

24

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They

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1 are without a real origin or existence. They have neither
 Principle nor permanence, but belong, with all that is
 3 material and temporal, to the nothingness of error, which
 simulates the creations of Truth. All creations of Spirit
 are eternal; but creations of matter must return to dust.
 6 Error supposes man to be both mental and material.
 Divine Science contradicts this postulate and maintains
 man's spiritual identity.

Error is false, mortal belief; it is illusion, without spir-
 itual identity or foundation, and it has no real existence.

24 Error
unveiled The supposition that life, substance, and in-
 telligence are *in* matter, or *of* it, is an error.
 Matter is neither a thing nor a person, but merely the
 27 objective supposition of Spirit's opposite. The five mate-
 rial senses testify to truth and error as united in a mind
 both good and evil. Their false evidence will finally
 30 yield to Truth, — to the recognition of Spirit and of the
 spiritual creation.

3 The suppositional warfare between truth and error is
 only the mental conflict between the evidence of the spir-
 itual senses and the testimony of the material
 6 The great
conflict senses, and this warfare between the Spirit and
 flesh will settle all questions through faith in and the un-
 derstanding of divine Love.

9 Superstition and understanding can never combine.
 When the final physical and moral effects of Christian
 Science are fully apprehended, the conflict between truth
 12 and error, understanding and belief, Science and material
 sense, foreshadowed by the prophets and inaugurated
 by Jesus, will cease, and spiritual harmony reign. The
 15 lightnings and thunderbolts of error may burst and flash
 till the cloud is cleared and the tumult dies away in the
 distance. Then the raindrops of divinity refresh the
 18 earth. As St. Paul says: "There remaineth therefore
 a rest to the people of God" (of Spirit).

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
 24 The chief
stones in
the temple to be found in the body; that Spirit is not, and
 cannot be, materialized; that Life is not subject
 to death; that the spiritual real man has no birth, no ma-
 terial life, and no death.

The eternal Truth destroys what mortals seem to have
 learned from error, and man's real existence as a child

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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 sensa-
 tion are in the body should be overcome by the under-
 6 standing of what constitutes man as the image of God.
 Then Spirit will have overcome the flesh.

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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 mat-
 ter. Matter and death are mortal illusions. Spirit and
 30 all things spiritual are the real and eternal.

Man is not the offspring of flesh, but of Spirit, — of
 Life, not of matter. Because Life is God, Life must be
 1 eternal, self-existent. Life is the everlasting I AM, the Be-
 ing who was and is and shall be, whom nothing can erase.

290

Matter is the primitive belief of mortal mind, because
 this so-called mind has no cognizance of Spirit. To
 15 mortal mind, matter is substantial, and evil is
 real. The so-called senses of mortals are material.
 Hence the so-called life of mortals is dependent on
 18 matter.

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21 There is no vapid fury of mortal mind — expressed in
 earthquake, wind, wave, lightning, fire, bestial ferocity
 — and this so-called mind is self-destroyed.
 24 ^{The counter-} _{feit forces} The manifestations of evil, which counterfeit
 divine justice, are called in the Scriptures, "The anger
 of the Lord." In reality, they show the self-destruction
 27 of error or matter and point to matter's opposite, the
 strength and permanency of Spirit. Christian Science
 brings to light Truth and its supremacy, universal har-
 30 mony, the entireness of God, good, and the nothingness
 of evil.

293

The five physical senses are the avenues and instru-
 1 ments of human error, and they correspond with error.
 These senses indicate the common human belief, that life,
 substance, and intelligence are a unison of
 3 ^{Instruments} _{of error} matter with Spirit. This is pantheism, and
 carries within itself the seeds of all error.

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The lines of demarcation between immortal man, repre-
 senting Spirit, and mortal man, representing the error that
 21 ^{Mythical} _{pleasure} life and intelligence are in matter, show the
 pleasures and pains of matter to be myths, and
 human belief in them to be the father of mythology, in
 24 which matter is represented as divided into intelligent gods.
 Man's genuine selfhood is recognizable only in what is
 good and true. Man is neither self-made nor made by
 27 mortals. God created man.

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God creates and governs the universe, including man.
 6 The universe is filled with spiritual ideas, which He
 evolves, and they are obedient to the Mind
 that makes them. Mortal mind would trans-
 9 form the spiritual into the material, and then
 recover man's original self in order to escape from the
 mortality of this error. Mortals are not like in-mortals,
 12 created in God's own image; but infinite Spirit being all,
 mortal consciousness will at last yield to the scientific fact
 and disappear, and the real sense of being, perfect and
 15 forever intact, will appear.

All that is called mortal thought is made up of error.
 The theoretical mind is matter, named *brain*, or *mate-*
 27 *rial consciousness*, the exact opposite of real
 Brainology Mind, or Spirit. Brainology teaches that
 a myth mortals are created to suffer and die. It further
 30 teaches that when man is dead, his immortal soul is
 resurrected from death and mortality. Thus error the-
 orizes that spirit is born of matter and returns to mat-
 1 ter, and that man has a resurrection from dust; whereas
 Science unfolds the eternal verity, that man is the spiritual,
 3 eternal reflection of God.

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The knowledge obtained from the corporeal senses
 leads to sin and death. When the evidence of Spirit
 24 and matter, Truth and error, seems to com-
 Mixed testimony mingle, it rests upon foundations which time
 is wearing away. Mortal mind judges by the testimony
 27 of the material senses, until Science obliterates this false
 testimony. An improved belief is one step out of error,
 and aids in taking the next step and in understanding
 30 the situation in Christian Science.

300

Spirit is God, Soul; therefore Soul is not in matter. If
 24 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-
 27 habits matter is taught by the schools. This theory is
 unscientific. The universe reflects and expresses the di-
 vine substance or Mind; therefore God is seen only in the
 30 spiritual universe and spiritual man, as the sun is seen in
 the ray of light which goes out from it. God is re-
 vealed only in that which reflects Life, Truth, Love, —

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1 yea, which manifests God's attributes and power, even
as the human likeness thrown upon the mirror, repeats
3 the color, form, and action of the person in front of the
mirror.

On the other hand, the immortal, spiritual man is really
substantial, and reflects the eternal substance, or Spirit,
12 which mortals hope for. He reflects the divine, which
constitutes the only real and eternal entity. This reflection
seems to mortal sense transcendental, because the spiritual
15 man's substantiality transcends mortal vision and is re-
vealed only through divine Science.

As God is substance and man is the divine image and
18 likeness, man should wish for, and in reality has, only
the substance of good, the substance of Spirit,
not matter. The belief that man has any other
21 substance, or mind, is not spiritual and breaks
the First Commandment, Thou shalt have one God, one
Mind. Mortal man seems to himself to be material sub-
24 stance, while man is "image" (idea). Delusion, sin, dis-
ease, and death arise from the false testimony of material
sense, which, from a supposed standpoint outside the
27 focal distance of infinite Spirit, presents an inverted image
of Mind and substance with everything turned upside
down.

3 The material body and mind are temporal, but the
real man is spiritual and eternal. The identity of the
real man is not lost, but found through this
6 explanation; for the conscious infinitude of
existence and of all identity is thereby discerned and re-
mains unchanged. It is impossible that man should lose
9 aught that is real, when God is all and eternally his. The
notion that mind is in matter, and that the so-called pleas-
ures and pains, the birth, sin, sickness, and death of
12 matter, are real, is a mortal belief; and this belief is all
that will ever be lost.

Continuing our definition of man, let us remember that
15 harmonious and immortal man has existed forever, and
is always beyond and above the mortal illu-
sion of any life, substance, and intelligence
18 as existent in matter. This statement is based on fact,
not fable. The Science of being reveals man as perfect,
even as the Father is perfect, because the Soul, or Mind,
21 of the spiritual man is God, the divine Principle of all
being, and because this real man is governed by Soul
instead of sense, by the law of Spirit, not by the so-called
24 laws of matter.

God is Love. He is therefore the divine, infinite Prin-
ciple, called Person or God. Man's true consciousness
27 is in the mental, not in any bodily or personal likeness
to Spirit. Indeed, the body presents no proper likeness
of divinity, though mortal sense would fain have us so
30 believe.

Even in Christian Science, reproduction by Spirit's
individual ideas is but the reflection of the creative power

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Inverted
images
and ideas

Identity
not lost

Definition
of man

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1 of the divine Principle of those ideas. The reflection,
 through mental manifestation, of the multitudinous
 3 ^{Mental} forms of Mind which people the realm of
^{propagation} the real is controlled by Mind, the Principle
 governing the reflection. Multiplication of God's chil-
 6 dren comes from no power of propagation in matter, it
 is the reflection of Spirit.

The minutiae of lesser individualities reflect the one di-
 9 vine individuality and are comprehended in and formed
 by Spirit, not by material sensation. Whatever reflects
 Mind, Life, Truth, and Love, is spiritually conceived and
 12 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
 15 vanity of the ages can never make both these contraries
 true. Divine Science lays the axe at the root of the illu-
 sion that life, or mind, is formed by or is in the material
 18 body, and Science will eventually destroy this illusion
 through the self-destruction of all error and the beatified
 understanding of the Science of Life.

305

The inverted images presented by the senses, the de-
 21 flections of matter as opposed to the Science of spirit-
^{Inverted} ual reflection, are all unlike Spirit, God. In
^{images} the illusion of life that is here to-day and
 24 gone to-morrow, man would be wholly mortal, were
 it not that Love, the divine Principle that obtains in
 divine Science, destroys all error and brings immor-
 27 tality to light. Because man is the reflection of his
 Maker, he is not subject to birth, growth, maturity, de-
 cay. These mortal dreams are of human origin, not
 30 divine.

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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 ex-
^{Bad results} istence which ends in death. Error charges
^{from error} its lie to Truth and says: "The Lord knows
 18 it. He has made man mortal and material, out of mat-
 ter instead of Spirit." Thus error partakes of its own
 nature and utters ~~its own~~ 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.

Truth has no beginning. The divine Mind is the Soul
 of man, and gives man dominion over all things. Man
 27 ^{Higher} was not created from a material basis, nor
^{statutes} bidden to obey material laws which Spirit never
 made; his province is in spiritual statutes, in the higher
 30 law of Mind.

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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. He was no longer called Jacob, but Israel, — a prince of God, or a soldier of God, who had fought 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 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 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 through great tribulation, to be renamed in Christian Science and led to deny material sense or mind in matter, even as the gospel teaches.

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. 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 never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations.

Soul changeth not. We are commonly taught that there is a human soul which sins and is spiritually lost, — that soul may be lost, and yet be immortal. If 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. 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 if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.

Mind is God, and God is not seen by material sense, because Mind is Spirit, which material sense cannot discern. There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being.

Soul is immortal because it is Spirit, which has no element of self-destruction. Is man lost spiritually? No, he can only lose a sense material. All sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in matter remains. It is a sense of sin, and not a sinful soul, which is lost. Evil is destroyed by the sense of good.

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9 Israel the new name

Life never structural

Soul imperishable

9 Sin only of the flesh

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Our theories are based on finite premises, which cannot penetrate beyond matter. A personal sense of God and of man's capabilities necessarily limits faith and hinders spiritual understanding. It divides faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the intelligent and divine healing Principle to the inanimate drug.

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause. To accommodate himself to immature ideas of spiritual power, — for spirituality was possessed only in a limited degree even by his disciples, — Jesus called the body, which by spiritual power he raised from the grave, "flesh and bones." To show that the substance of himself was Spirit and the body no more perfect because of death and no less material until the ascension (his further spiritual exaltation), Jesus waited until the mortal or fleshly sense had relinquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man. Our Master gained the solution of being, demonstrating the existence of but one Mind without a second or equal.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word. From him mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship. Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh, — to show that Truth is made manifest by its effects upon the human mind and body, healing sickness and destroying sin.

Jesus represented Christ, the true idea of God. Hence the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, or the Christ-man, rose higher to human view because of the crucifixion, and thus proved that Truth was the master of death. Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that

Man-made theories

Jesus the Scientist

Jesus as mediator

Spiritual government

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blending with God, his divine Principle, which gives man dominion over all the earth.

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24 The spiritual idea of God, as presented by Jesus, was scourged in person, and its Principle was rejected. That man was accounted a criminal who could prove God's divine power by healing the

sick, casting out evils, spiritualizing materialistic beliefs, and raising the dead, — those dead in trespasses and sins, satisfied with the flesh, resting on the basis of matter, blind to the possibilities of Spirit and its correlative truth.

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24 To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubtful disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real

318

1 to Thomas. For him to believe in matter was no task, but for him to conceive of the substantiality of Spirit — 3 to know that nothing can efface Mind and immortality, in which Spirit reigns — was more difficult.

319

3 Science depicts disease as error, as matter versus Mind, and error reversed as subserving the facts of health. To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit.

Throughout the infinite cycles of eternal existence, Spirit and matter neither concur in man nor in the universe.

15 The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine Mind controls man and man has no Mind but God.

324

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "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 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 of Spirit, or life in God.

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324 27 Paul writes, "If Christ [Truth] be not risen, then is our preaching vain." That is, if the idea of the supremacy of Spirit, which is the true conception of being, 30 come not to your thought, you cannot be benefited by what I say.

Jesus said substantially, "He that believeth in me 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. 9

325 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. 13 ^{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.

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 Mind; therefore there is in reality one Mind only, be- 24 cause there is one God.

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

331 18 VI. God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and ^{The universal cause} there is no other self-existence. He is all- 21 inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and 24 individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.

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XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities.

18 The divine Principle and idea

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XIV. By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

3 Spiritual oneness

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XVII. Spirit being God, there is but one Spirit, for there can be but one infinite and therefore one God. There are neither spirits many nor gods many. There is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must pass through it, or into it, to be individualized, would reduce God to dependency on matter, and establish a basis for pantheism.

3 Infinite Spirit

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XVIII. Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Aeon or Word of God, "was not anything made that was made." Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

9 The only substance

18

21

24

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light.

18 Soul and Spirit one

SCIENCE AND HEALTH

SCIENCE OF BEING

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God.

27 The one
divine Mind Reality is spiritual, harmonious, immutable,
immortal, divine, eternal. Nothing unspiritual
can be real, harmonious, or eternal. Sin, sickness,
30 and mortality are the suppositional antipodes of Spirit,
and must be contradictions of reality.

XXV. God is individual and personal in a scientific

1 sense, but not in any anthropomorphic sense. Therefore
man, reflecting God, cannot lose his individuality; but as
2 material sensation, or a soul in the body, blind
3 Man reflects
the perfect
God mortals do lose sight of spiritual individuality.
Material personality is not realism; it is not
6 the reflection or likeness of Spirit, the perfect God. Sen-
sualism is not bliss, but ~~bondage~~. For true happiness,
man must harmonize with his Principle, divine Love; the
9 Son must be in accord with the Father, in conformity with
Christ. According to divine Science, man is in a degree
as perfect as the Mind that forms him. The truth of be-
12 ing makes man harmonious and immortal, while error is
mortal and discordant.

12 XXIX. The word *Adam* is from the Hebrew *adamah*,
signifying the *red color of the ground, dust, nothingness*.

15 Adam not
ideal man Divide the name Adam into two syllables,
and it reads, *a dam*, or obstruction. This
suggests the thought of something fluid, of mortal mind
in solution. It further suggests the thought of that
18 "darkness . . . upon the face of the deep," when mat-
ter or dust was deemed the agent of Deity in creating
man, — when matter, as that which is accursed, stood
21 opposed to Spirit. Here *a dam* is not a mere play upon
words; it stands for obstruction, error, even the sup-
posed separation of man from God, and the obstacle
24 which the serpent, sin, would impose between man and
his creator. The dissection and definition of words,
aside from their metaphysical derivation, is not scien-
27 tific. Jehovah declared the ground was accursed; and
from this ground, or matter, sprang Adam, notwith-
standing God had blessed the earth "for man's sake."
30 From this it follows that Adam was not the ideal man
for whom the earth was blessed. The ideal man was
revealed in due time, and was known as Christ Jesus.

XXXI. Since God is All, there is no room for His
unlikeness. God, Spirit, alone created all, and called it

9 Evil not pro-
duced by God good. ~~Therefore~~ evil, being contrary to good,
is unreal, and cannot be the product of God.

A sinner can receive no encouragement from the fact that
12 Science demonstrates the unreality of evil, for the sinner
would make a reality of sin, — would make that real
which is unreal, and thus heap up "wrath against the
15 day of wrath." He is joining in a conspiracy against
himself, — against his own awakening to the awful un-
reality by which he has been deceived. Only those, who
18 repent of sin and forsake the unreal, can fully understand
the unreality of evil.

SCIENCE AND HEALTH

SCIENCE OF BEING

15 "Thou shalt have no other gods before me." (Exodus
xx. 3.) The First Commandment is my favorite text.
It demonstrates Christian Science. It inculcates the tri-
18 unity of God, Spirit, Mind; it signifies that man shall
have no other spirit or mind but God, eternal good, and
that all men shall have one Mind. The divine Principle
21 of the First Commandment bases the Science of being, by
which man demonstrates health, holiness, and life eternal.
One infinite God, good, unifies men and nations; con-
24 stitutes the brotherhood of man; ends wars; fulfils the
Scripture, "Love thy neighbor as thyself;" annihilates
pagan and Christian idolatry, — whatever is wrong in
27 social, civil, criminal, political, and religious codes;
equalizes the sexes; annuls the curse on man, and leaves
nothing that can sin, suffer, be punished or destroyed.

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.

In the Bible the word Spirit is so commonly applied
 1 to Deity, that Spirit and God are often regarded as syn-
 2 nonymous terms; and it is thus they are uniformly used
 3 and understood in Christian Science. As it
 4 Omnipotence set forth is evident that the likeness of Spirit cannot be
 5 material, does it not follow that God cannot be in His
 6 unlikeness and work through drugs to heal the sick?
 7 When the omnipotence of God is preached and His ab-
 8 soluteness is set forth, Christian sermons will heal the
 9 sick.

24 Speaking of the things of Spirit while dwelling on
 25 a material plane, material terms must be generally em-
 26 ployed. Mortal thought does not at once catch the
 27 higher meaning, and can do so only as thought is edu-
 28 cated up to spiritual apprehension. To a certain extent
 29 this is equally true of all learning, even that which is
 30 wholly material.

In Christian Science, substance is understood to be
 1 Spirit, while the opponents of Christian Science believe
 2 substance to be matter. They think of matter as some-
 3 thing and almost the only thing, and of the things which
 4 Substance spiritual pertain to Spirit as next to nothing, or as very
 5 far removed from daily experience. Christian
 6 Science takes exactly the opposite view.

In Jewish worship the Word was materially explained,
 and the spiritual sense was scarcely perceived. The
 1 religion which sprang from half-hidden Israelitish history
 2 was pedantic and void of healing power. When we lose
 3 Truth a present help faith in God's power to heal, we distrust the
 4 divine Principle which demonstrates Christian
 5 Science, and then we cannot heal the sick. Neither can
 6 we heal through the help of Spirit, if we plant ourselves
 on a material basis.

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SCIENCE AND HEALTH

SOME OBJECTIONS ANSWERED

351 We cannot bring out the practical proof of Christianity, which Jesus required, while error seems as potent and real to us as Truth, and while we make a personal devil and an anthropomorphic God our starting-points, — especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error, discord, by demonstrating the all-inclusiveness of harmonious Truth.

27 The Israelites centred their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. 30 ^{Fruitless worship} They thought to worship Spirit from a material standpoint, but this was impossible. They might appeal to Jehovah, but their prayer brought down no 1 proof that it was heard, because they did not sufficiently understand God to be able to demonstrate His power 3 to heal, — to make harmony the reality and discord the unreality.

352 Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spiritualized before the spiritual fact is attained. 3 ^{Weakness of material theories} So-called material existence affords no evidence of spiritual existence and immortality. Sin, 6 sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit. 9 Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of 12 ^{Irreconcilable differences} material things, he spoke of flesh and Spirit as the two opposites, — as error and Truth, not contributing in any way to each other's happiness and existence. 15 Jesus knew, "It is the spirit that quickeneth; the flesh profiteth nothing."

356 There is neither a present nor an eternal copartnership between error and Truth, between flesh and Spirit. 18 ^{Copartnership impossible} God is as incapable of producing sin, sickness, and death as He is of experiencing these 21 errors. How then is it possible for Him to create man subject to this triad of errors, — man who is made in the divine likeness? 24 Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does divine Love commit a fraud on humanity by making man inclined to sin, 27 and then punishing him for it? Would any one call it wise and good to create the primitive, and then punish its derivative?

SCIENCE AND HEALTH

SOME OBJECTIONS ANSWERED

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If what opposes God is real, there must be two powers, and God is not supreme and infinite. Can
 27 One su- Deity be almighty, if another mighty and
premac 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?

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Even though you aver that the material senses are
 12 indispensable to man's existence or entity, you must
 change the human concept of life, and must at length
 know yourself spiritually and scientifically. The evi-
 15 dence of the existence of Spirit, Soul, is palpable only to
 spiritual sense, and is not ~~apparent~~ to the material senses,
 which cognize only that which is the opposite of Spirit.

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Dear reader, which mind-picture or externalized thought
 shall be real to you, — the material or the spiritual?
 15 Choose ye Both you cannot have. You are bringing out
to-day your own ideal. This ideal is either temporal
 or eternal. Either Spirit or matter is your model. If you
 18 try to have two models, then you practically have none.
 Like a pendulum in a clock, you will be thrown back and
 forth, striking the ribs of matter and swinging between the
 21 real and the unreal.

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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30 If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent
1 of spiritual healing under the napkin of its form, nor bury the morale of Christian Science in the grave-clothes
3 of its letter. The tender word and Christian
3 Genuine healing encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than
6 hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame
9 with divine Love.

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

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

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

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

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

37

6 Just so is it with the greatest sin. It is the most subtle,
 7 and does its work almost self-deceived. The diseases
 8 deemed dangerous sometimes come from the
 9 Insidious most hidden, undefined, and insidious beliefs.
 10 concepts
 11 The pallid invalid, whom you declare to be wasting away
 12 with consumption of the blood, should be told that blood
 13 never gave life and can never take it away, — that Life is
 14 Spirit, and that there is more life and immortality in one
 15 good motive and act, than in all the blood which ever
 16 flowed through mortal veins and simulated a corporeal
 17 sense of life.

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Christ Jesus overruled the error which would impose
 penalties for transgressions of the physical laws of
 1 health; he annulled supposed laws of matter, opposed
 2 to the harmonies of Spirit, lacking divine au-
 3 Begin thority and having only human approval for
 4 rightly their sanction.

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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
 24 God sus- God is our Life. Because sin and sickness are
 25 tains man not qualities of Soul, or Life, we have hope in
 26 immortality; but it would be foolish to venture beyond
 27 our present understanding, foolish to stop eating until
 28 we gain perfection and a clear comprehension of the living
 29 Spirit. In that perfect day of understanding, we shall
 30 neither eat to live nor live to eat.

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

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

Mentally contradict every complaint from the body,
 30 ^{Sin to be} and rise to the true consciousness of Life as
^{overcome} Love, — as all that is pure, and bearing the
 fruits of Spirit. Fear is the fountain of sickness,
 1 and you master fear and sin through divine Mind; hence
 it is through divine Mind that you overcome disease.
 3 Only while fear or sin remains can it bring forth death.
 To cure a bodily ailment, every broken moral law should
 be taken into account and the error be rebuked. Fear,
 6 which is an element of all disease, must be cast out to
 readjust the balance for God. Casting out evil and fear
 enables truth to outweigh error. The only course is to
 9 take antagonistic grounds against all that is opposed to
 the health, holiness, and harmony of man, God's image.

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

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

It were better to be exposed to every plague on earth
 than to endure the cumulative effects of a guilty con-
 24 ^{Cumulative} science. The abiding consciousness of wrong-
^{repentance} doing tends to destroy the ability to do right.

If sin is not regretted and is not lessening, then it is
 27 hastening on to physical and moral doom. You are con-
 quered by the moral penalties you incur and the ills they
 bring. The pains of sinful sense are less harmful than its
 30 pleasures. Belief in material suffering causes mortals to
 retreat from their error, to flee from body to Spirit, and
 to appeal to divine sources outside of themselves.

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SCIENCE AND HEALTH
 CHRISTIAN SCIENCE PRACTICE

Every trial of our faith in God makes us stronger.
 15 The more difficult seems the material condition to be
 overcome by Spirit, the stronger should be our
 Love casteth out fear faith and the purer our love. The Apostle
 18 John says: "There is no fear in Love, but perfect Love
 casteth out fear. . . . He that feareth is not made per-
 21 fect in Love." Here is a definite and inspired proclama-
 tion of Christian Science.

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

411

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

412

24 The sick know nothing of the mental process by
 which they are depleted, and next to nothing of the
 metaphysical method by which they can be
 27 Evil thought depletes healed. If they ask about their disease, tell
 them only what is best for them to know. Assure them
 that they think too much about their ailments, and
 30 have already heard too much on that subject. Turn
 their thoughts away from their bodies to higher ob-
 jects. Teach them that their being is sustained by

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1 Spirit, not by matter, and that they find health, peace,
and harmony in God, divine Love.

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

419 If it is found necessary to treat against relapse, know
that disease or its symptoms cannot change forms, nor
1 go from one part to another, for Truth destroys disease.
There is no metastasis, no stoppage of harmonious
2 ^{True govern-} action, no paralysis. Truth not error, Love
^{ment of man} not hate, Spirit not matter, governs man. If
students do not readily heal themselves, they should
6 early call an experienced Christian Scientist to aid
them. If they are unwilling to do this for themselves,
they need only to know that error cannot produce this
9 unnatural reluctance.

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

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

425

If the body is diseased, this is but one of the beliefs of 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. 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? 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 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 God, and you will never believe that heart or any portion of the body can destroy you.

The lungs re-formed

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

No death nor inaction

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The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life, and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit. We must begin, however, with the more simple demonstrations of control, and 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 we are wise, we look beyond a single step in the line of spiritual advancement.

Careful guidance

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Jesus said (John viii. 51), "If a man keep my saying, he shall never see death." That statement is not confined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear. 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 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 to this great fact in Science?

Life all-inclusive

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

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint.

A mental
court case

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

The prisoner at the bar has been unjustly sentenced. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has been on the side of Personal Sense, and we shall uncarth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime never to have been committed. The prisoner is not proved "worthy of death, or of bonds."

Your Honor, the lower court has sentenced Mortal Man to die, but God made Man immortal and amenable to Spirit only. Denying justice to the body, that court commended man's immortal Spirit to heavenly mercy, — Spirit which is God Himself and Man's only lawgiver! Who or what has sinned? Has the body or has Mortal Mind committed a criminal deed? Counsellor False Belief has argued that the body should die, while Reverend Theology would console conscious Mortal Mind, which alone is capable of sin and suffering. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself as well as to others.

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

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be truthful; that he knew Man, and that Man was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of omnipotence. It indicates malice aforethought, a determination to condemn Man in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our

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higher tribunal, the Supreme Court of Spirit, and before
its jurors, the Spiritual Senses, I proclaim this witness,
12 Nerve, to be destitute of intelligence and truth and to be
a false witness.

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

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

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

We send our best detectives to whatever locality is re-
ported to be haunted by Disease, but on visiting the spot,
33 they learn that Disease was never there, for he could not
1 possibly elude their search. Your Material Court of Errors,
when it condemned Mortal Man on the ground of hygienic
3 disobedience, was manipulated by the oleaginous machina-
tions of the counsel, False Belief, whom Truth arraigns
before the supreme bar of Spirit to answer for his crime.
6 Morbid Secretion is taught how to make sleep befool reason
before sacrificing mortals to their false gods.

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

The false and unjust beliefs of your human mental legis-
lators compel them to enact wicked laws of sickness and so
24 forth, and then render obedience to these laws punishable
as crime. In the presence of the Supreme Lawgiver, stand-
ing at the bar of Truth, and in accordance with the divine
27 statutes, I repudiate the false testimony of Personal Sense.
I ask that he be forbidden to enter against Mortal Man

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any more suits to be tried at the Court of Material Error.
 30 I appeal to the just and equitable decisions of divine Spirit
 to restore to Mortal Man the rights of which he has been
 deprived.

440 33 Here the counsel for the defence closed, and the Chief
 Justice of the Supreme Court, with benign and imposing
 1 presence, comprehending and defining all law and evi-
 2 dence, explained from his statute-book, the
 3 ^{Charge of the} ^{Chief Justice} Bible, that any so-called law, which under-
 takes to punish aught but sin, is null and void.

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

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

The Supreme Bench decides in favor of intelligence, that
 no law outside of divine Mind can punish or reward Mortal
 27 Man. Your personal jurors in the Court of Error are
 myths. Your attorney, False Belief, is an impostor, per-
 suading Mortal Minds to return a verdict contrary to law
 30 and gospel. The plaintiff, Personal Sense, is recorded in
 our Book of books as a liar. Our great Teacher of mental
 jurisprudence speaks of him also as "a murderer from the
 33 beginning." We have no trials for sickness before the tri-
 1 bunal of divine Spirit. There, Man is adjudged innocent
 of transgressing physical laws, because there are no such
 3 laws. Our statute is spiritual, our Government is divine.
 "Shall not the Judge of all the earth do right?"

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

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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.

Students of Christian Science, who start with its letter
 9 and think to succeed without the spirit, will either make
 12 ^{Treasure} shipwreck of their faith or be turned sadly
 15 ^{in heaven} awry. They must not only seek, but strive,
 18 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
 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-
 neath, and they bear as of old the fruits of the Spirit.

451

3 Ontology is defined as "the science of the necessary
 constituents and relations of all beings," and it under-
 6 ^{Ontology} lies all metaphysical practice. Our system of
 9 ^{defined} Mind-healing rests on the apprehension of the
 nature and essence of all being, — on the divine Mind
 and Love's essential qualities. Its pharmacy is moral,
 9 and its medicine is intellectual and spiritual, though used
 for physical healing. Yet this most fundamental part of
 metaphysics is the one most difficult to understand and
 12 demonstrate, for to the material thought all is material,
 till such thought is rectified by Spirit.

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1 I do not maintain that anyone can exist in the flesh
 without food and raiment; but I do believe that the
 3 ^{Proof by} real man is immortal and that he lives in
 6 ^{induction} Spirit, not matter. Christian Science must
 be accepted at this period by induction. We admit the
 6 whole, because a part is proved and that part illustrates
 and proves the entire Principle. Christian Science can
 be taught only by those who are morally advanced and
 9 spiritually endowed, for it is not superficial, nor is it
 discerned from the standpoint of the human senses.
 Only by the illumination of the spiritual sense, can
 12 the light of understanding be thrown upon this Science,
 because Science reverses the evidence before the material
 senses and furnishes the eternal interpretation of God and
 15 man.

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Teacher and student should also be familiar with the
 6 ^{Scientific} obstetrics taught by this Science. To attend properly
 the birth of the new child, or divine idea,
 you should so detach mortal thought from its

Scientific
obstetrics

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TEACHING CHRISTIAN SCIENCE

9 material conceptions, that the birth will be natural and
safe. Though gathering new energy, this idea cannot
injure its useful surroundings in the travail of spiritual
12 birth. A spiritual idea has not a single element of error,
and this truth removes properly whatever is offensive.
The new idea, conceived and born of Truth and Love, is
15 clad in white garments. Its beginning will be meek, its
growth sturdy, and its maturity undecaying. When
this new birth takes place, the Christian Science infant
18 is born of the Spirit, born of God, and can cause the
mother no more suffering. By this we know that Truth
is here and has fulfilled its perfect work.

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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
 2 class-book, copyrighted in 1870. After much labor
 3 and increased spiritual understanding, she revised that
 4 treatise for this volume in 1875. Absolute Christian
 5 Science pervades its statements, to elucidate scientific
 6 metaphysics.

QUESTIONS AND ANSWERS

Question. — What is God?

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

The term *souls* or *spirits* is as improper as the term
gods. Soul or Spirit signifies Deity and nothing else.

21 ^{Mankind} _{redeemed} There is no finite soul nor spirit. Soul or
 22 Spirit means only one Mind, and cannot be
 23 rendered in the plural. Heathen mythology and Jewish
 24 theology have perpetuated the fallacy that intelligence,
 25 soul, and life can be in matter; and idolatry and ritualism
 26 are the outcome of all man-made beliefs. The Science
 27 of Christianity comes with fan in hand to separate the
 28 chaff from the wheat. Science will declare God aright,
 29 and Christianity will demonstrate this declaration and
 30 its divine Principle, making mankind better physically,
 morally, and spiritually.

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

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

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

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

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Science reveals Spirit, Soul, as not in the body, and
 18 God as not in man but as reflected by man. The greater
 cannot be in the lesser. The belief that the
 greater can be in the lesser is an error that
 works ill. This is a leading point in the Science of Soul,
 that Principle is not in its idea. Spirit, Soul, is not
 confined in man, and is never in matter. We reason im-
 perfectly from effect to cause, when we conclude that
 matter is the effect of Spirit; but *a priori* reasoning
 shows material existence to be enigmatical. Spirit gives
 the true mental idea. We cannot interpret Spirit, Mind,
 through matter. Matter neither sees, hears, nor feels.

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Question. — What is the scientific statement of being?

9 *Answer.* — There is no life, truth, intelligence, nor sub-
 stance in matter. All is infinite Mind and its infinite
 manifestation, for God is All-in-all. Spirit is immortal
 12 Truth; matter is mortal error. Spirit is the real and
 eternal; matter is the unreal and temporal. Spirit is
 God, and man is His image and likeness. Therefore
 15 man is not material; he is spiritual.

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Question. — What is substance?

Answer. — Substance is that which is eternal and inca-
 18 pable of discord and decay. Truth, Life, and Love are
 substance, as the Scriptures use this word in
 Hebrews: "The substance of things hoped
 21 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?

Answer. — Life is divine Principle, Mind, Soul, Spirit.
 27 ^{Eternity} Life is without beginning and without end.
 of Life 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;
 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.

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24 Despite the hallowing influence of Truth in the de-
 struction of error, must error still be immortal? Truth
 spares all that is true. If evil is real, Truth
 27 ^{Truth de-} must make it so; but error, not Truth, is
 destroys falsity the author of the unreal, and the unreal vanishes,
 while all that is real is eternal. The apostle says that
 30 the mission of Christ is to "destroy the works of the
 devil." Truth destroys falsity and error, for light and
 darkness cannot dwell together. Light extinguishes the

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- 1 darkness, and the Scripture declares that there is "no
- 2 night there." To Truth there is no error, — all is Truth.
- 3 To infinite Spirit there is no matter, — all is Spirit, divine
- Principle and its idea.

Question. — What is man?

- 6 Answer. — Man is not matter; he is not made up of
- brain, blood, bones, and other material elements. The
- 9 Fleshly fac-
tors unreal Scriptures inform us that man is made in
- the image and likeness of God. Matter is
- not that likeness. The likeness of Spirit cannot be so
- unlike Spirit. Man is spiritual and perfect; and be-
- 12 cause he is spiritual and perfect, he must be so under-
- stood in Christian Science. Man is idea, the image, of
- Love; he is not physique. He is the compound idea of
- 15 God, including all right ideas; the generic term for
- all that reflects God's image and likeness; the conscious
- identity of being as found in Science, in which man is
- 18 the reflection of God, or Mind, and therefore is eternal;
- that which has no separate mind from God; that which
- has not a single quality underived from Deity; that which
- 21 possesses no life, intelligence, nor creative power of his
- own, but reflects spiritually all that belongs to his Maker.

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;"

- 30 The kingdom
within that is, Truth and Love reign in the real
- man, showing that man in God's image is
- unfallen and eternal. Jesus beheld in Science the per-
- 1 fect man, who appeared to him where sinning mortal
- man appears to mortals. In this perfect man the Saviour
- 3 saw God's own likeness, and this correct view of man
- healed the sick. Thus Jesus taught that the kingdom
- of God is intact, universal, and that man is pure and holy.
- 6 Man is not a material habitation for Soul; he is himself
- spiritual. Soul, being Spirit, is seen in nothing imperfect
- nor material.

Question. — What are body and Soul?

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

- 27 Man inscp-
arable from
Spirit Man is the expression of Soul. The Indians caught
- some glimpses of the underlying reality, when
- they called a certain beautiful lake "the smile
- of the Great Spirit." Separated from man,
- 30 who expresses Soul, Spirit would be a nonentity; man,
- divorced from Spirit, would lose his entity. But there is,

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- 1 there can be, no such division, for man is coexistent with God.
- 3 What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit, or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they even visible through the windows? Who can see a soul in the body?

- Matter is neither self-existent nor a product of Spirit.
- 9 An image of mortal thought, reflected on the retina, is all that the eye beholds. Matter cannot see, feel, hear, taste, nor smell. It is not self-cognizant, — cannot feel itself, see itself, nor understand itself. Take away so-called mortal mind, which constitutes matter's supposed selfhood, and matter can take no cognizance of matter. Does that which we call dead ever see, hear, feel, or use any of the physical senses?
- 18 "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." (Genesis i. 1, 2.) In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.
- 27 We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the divine hues. Paul says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." (Romans i. 20.)

- 1 When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized. Where the spirit of God is, and there is no place where God is not, evil becomes nothing, — the opposite of the something of Spirit. If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints.

- Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation. Consciousness, as well as action, is governed by Mind, — is in God, the origin and governor of all that Science reveals. Material sense has its realm apart from Science in the unreal. Harmonious action proceeds from Spirit, God. Inharmony has no Principle; its action is erroneous and presupposes man to be in matter. Inharmony would make matter the cause as well as the effect of intelligence, or Soul, thus attempting to separate Mind from God.

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The Bible declares: "All things were made by Him 27 [the divine Word]; and without Him was not anything made that was made." This is the eternal Vapor and nothingness 28 verity of divine Science. If sin, sickness, and 30 death were understood as nothingness, they would disappear. As vapor melts before the sun, so evil would vanish before the reality of good. One must hide the 1 other. How important, then, to choose good as the reality! Man is tributary to God, Spirit, and to nothing 3 else. God's being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is 6 free "to enter into the holiest," — the realm of God.

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Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which 12 mains forever intact. The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, 15 and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," — this growth of 18 material belief, of which it is said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and 21 then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

3 Human thought has adulterated the meaning of the word *soul* through the hypothesis that soul is both an evil and a good intelligence, resident in matter. 6 ^{Soul defined} The proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the word *sense*, 9 and you will have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with 12 sense, with material sensation.

482

Question. — Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to 30 the understanding and expression of Spirit?

484

1 *Answer.* — If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise. *Material* 3 ^{Error only ephemeral} *sense* is an absurd phrase, for matter has no sensation. Science declares that Mind, not matter, sees, hears, feels, speaks. Whatever contradicts 6 this statement is the false sense, which ever betrays mortals into sickness, sin, and death. If the unimpor-

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tant and evil appear, only soon to disappear because
9 of their uselessness or their iniquity, then these ephem-
eral views of error ought to be obliterated by Truth.

Why malign Christian Science for instructing mortals how
12 to make sin, disease, and death appear more and more
unreal?

485
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
body, and that man springs from dust or from an egg,
21 is the result of the mortal error which Christ, or Truth,
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.

486
Sight, hearing, all the spiritual senses of man, are
24 eternal. They cannot be lost. Their reality and immor-
tality are in Spirit and understanding, not in
Permanent matter, — hence their permanence. If this
sensibility were not so, man would be speedily annihilated. If the
27 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 happi-
ness and existence.

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* believer and belief are one and are mortal.
belief Christian evidence is founded on Science or
demonstrable Truth, flowing from immortal Mind, and
21 there is in reality no such thing as *mortal mind*. Mere
belief is blindness without Principle from which to ex-
plain the reason of its hope. The belief that life is sen-
24 tient 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.

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“Quench not the Spirit, Despise not prophesyings.”
 Human belief — or knowledge gained from the so-called
 21 ^{True nature} material senses — would, by fair logic, anni-
^{and origin} hilate man along with the dissolving elements
 of clay. The scientifically Christian explanations of the
 24 nature and origin of man destroy all material sense with
 immortal testimony. This immortal testimony ushers
 in the spiritual sense of being, which can be obtained
 27 in no other way.

Material man is made up of involuntary and voluntary
 error, of a negative right and a positive wrong, the latter
 9 ^{Man linked} calling itself right. Man's spiritual individual-
^{with Spirit} ity is never wrong. It is the likeness of man's
 Maker. Matter cannot connect mortals with the true
 12 origin and facts of being, in which all must end. It is only
 by acknowledging the supremacy of Spirit, which annuls
 the claims of matter, that mortals can lay off mortality and
 15 find the indissoluble spiritual link which establishes man
 forever in the divine likeness, inseparable from his creator.

15 The miracle of grace is no miracle to Love. Jesus
 demonstrated the inability of corporeality, as well as the
 18 ^{Reason} infinite ability of Spirit, thus helping erring
^{and Science} human sense to flee from its own convictions
 and seek safety in divine Science. Reason, rightly di-
 rected, serves to correct the errors of corporeal sense; but
 21 sin, sickness, and death will seem real (even as the ex-
 periences of the sleeping dream seem real) until the Sci-
 ence of man's eternal harmony breaks their illusion with
 24 the unbroken reality of scientific being.

5. We acknowledge that the crucifixion of Jesus and
 21 his resurrection served to uplift faith to understand eter-
 nal Life, even the allness of Soul, Spirit, and the noth-
 ingness of matter.

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CHAPTER XV

GENESIS

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.

502

- 1 A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so
- 3 ^{Spiritual} ~~overture~~ brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality,
- 6 the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation.

503

God, Spirit, dwelling in infinite light and harmony

504

- 1 from which emanates the true idea, is never reflected by aught but the good.

504

- Spirit is light, and the contradiction of Spirit is matter, darkness, and darkness obscures light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays nor planetary revolutions
- 30 ^{Spirit versus} ~~darkness~~ form the day of Spirit. Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and
- 1 form the day of Spirit. Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and
- 3 death have no record in the first chapter of Genesis.

505

Genesis i. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament.

505

- 9 ^{Spiritual} ~~firmament~~ The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter
- 12 nor the so-called material senses.

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.

This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final.

506

Genesis i. 8. And God called the firmament Heaven. And the evening and the morning were the second day.

Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress.

Genesis i. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet

1 appeared in the narrative. In metaphor, the *dry land*
 illustrates the absolute formations instituted by Mind,
 3 while *water* symbolizes the elements of Mind. *Spirit* duly
 feeds and clothes every object, as it appears in the line
 of spiritual creation, thus tenderly expressing the father-
 6 hood and motherhood of God. *Spirit* names and blesses
 all. Without natures particularly defined, objects and
 subjects would be obscure, and creation would be full of
 9 nameless offspring, — wanderers from the parent Mind,
 strangers in a tangled wilderness.

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.

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

508
 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.

9 *Genesis* i. 14. And God said, Let there be lights in the
 firmament of the heaven, to divide the day from the night;
 and let them be for signs, and for seasons, and for days,
 12 and years.

Spirit creates no other than heavenly or celestial bodies,
 but the stellar universe is no more celestial than our earth.
 15 ^{Rarefaction} ^{of thought} This text gives the idea of the rarefaction of
 thought as it ascends higher. God forms and
 peoples the universe. The light of spiritual understand-
 18 ing gives gleams of the infinite only, even as nebulae indi-
 cate the immensity of space.

509
 Knowing the Science of creation, in which all is Mind
 30 and its ideas, Jesus rebuked the material thought of his
 fellow-countrymen: "Ye can discern the face of the

1 sky; but can ye not discern the signs of the times?"
 How much more should we seek to apprehend the spirit-
 3 ^{Spiritual ideas} _{apprehended} ual ideas of God, than to dwell on the objects
 of sense! To discern the rhythm of Spirit
 and to be holy, thought must be purely spiritual.

510

Genesis i. 21. And God created great whales, and every
 living creature that moveth, which the waters brought forth
 6 abundantly, after their kind, and every winged fowl after
 his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,
 9 and also by holy thoughts, winged with Love. These an-
 gels of His presence, which have the holiest
 10 ^{Seraphic} _{symbols} charge, abound in the spiritual atmosphere of
 12 Mind, and consequently reproduce their own character-
 istics. Their individual forms we know not, but we do
 know that their natures are allied to God's nature; and
 15 spiritual blessings, thus typified, are the externalized, yet
 subjective, states of faith and spiritual understanding.

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Genesis i. 22. And God blessed them, saying, Be fruit-
 18 ful, and multiply, and fill the waters in the seas; and let
 fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and
 21 perfect ideas. From the infinite elements of the one
 Mind emanate all form, color, quality, and
 22 ^{Multiplication} _{of pure ideas} quantity, and these are mental, both primarily
 24 and secondarily. Their spiritual nature is discerned only
 through the spiritual senses. Mortal mind inverts the true
 likeness, and confers animal names and natures upon its
 27 own misconceptions. Ignorant of the origin and opera-
 tions of mortal mind, — that is, ignorant of itself, — this
 so-called mind puts forth its own qualities, and claims
 30 God as their author; albeit God is ignorant of the ex-
 1 istence of both this mortal mentality, so-called, and its
 claim, for the claim usurps the deific prerogatives and is
 3 an attempted infringement on infinity.

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Genesis i. 24. And God said, Let the earth bring forth
 15 the living creature after his kind, cattle, and creeping thing,
 and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all
 18 ^{Continuity} _{of thoughts} thoughts, which are as eternal as the Mind
 conceiving them; but the intelligence, exist-
 ence, and continuity of all individuality remain in God,
 21 who is the divinely creative Principle thereof.

Moral courage is "the lion of the tribe of Juda," the
 king of the mental realm. Free and fearless it roams in
 the forest. Undisturbed it lies in the open
 12 ^{Qualities} _{of thought} field, or rests in "green pastures, . . . beside
 the still waters." In the figurative transmission from the

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15 divine thought to the human, diligence, promptness, and
perseverance are likened to "the cattle upon a thousand
hills." They carry the baggage of stern resolve, and
18 keep pace with highest purpose. Tenderness accompa-
nies all the might imparted by Spirit. The individ-
uality created by God is not carnivorous, as witness the
21 millennial estate pictured by Isaiah: —

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
24 And the calf and the young lion, and the fatling together;
And a little child shall lead them.

Genesis i. 26. And God said, Let us make man in our
12 image, after our likeness; and let them have dominion over
the fish of the sea, and over the fowl of the air, and over
the cattle, and over all the earth, and over every creeping
15 thing that creepeth upon the earth.

The eternal Elohim includes the forever universe.
The name Elohim is in the plural, but this plurality of
18 Elohistic Spirit does not imply more than one God, nor
plurality does it imply three persons in one. It relates
to the oneness, the tri-unity of Life, Truth, and Love.
21 "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 good-
24 ness and power.

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.

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
30 Ideal man and woman term. Masculine, feminine, and neuter gen-
ders are human concepts. In one of the ancient lan-
1 guages 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
God," is derived from two Greek words, signifying *man*
6 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.

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24 *Genesis* i. 31. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

27 The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit.

1 Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas.

3 Perfection of creation Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

Genesis ii. 4, 5. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter, — that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being.

Here the inspired record closes its narrative of being that is without beginning or end. All that is made is the work of God, and all is good. We leave this brief, glorious history of spiritual creation (as stated in the first chapter of *Genesis*) in the hands of God, not of man, in the keeping of Spirit, not matter, — joyfully acknowledging now and forever God's supremacy, omnipotence, and omnipresence.

21 *Genesis* ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth. The second chapter of *Genesis* contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded. The history of error or matter, if veritable, would set aside the omnipotence

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1 of Spirit; but it is the false history in contradistinction to the true.

12 This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the

15 supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal, — dust returning to dust.

18 In this erroneous theory, matter takes the place of Spirit. Matter is represented as the life-giving principle of the earth. Spirit is represented as entering matter

21 ^{Erroneous representation} in order to create man. God's glowing denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide

24 with revelation in declaring this material creation false.

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.

3 Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that

6 ^{Mist, or false claim} God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from

9 mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above.

12 All is material myth, instead of the reflection of Spirit.

Genesis ii. 7. And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? With

18 ^{Creation reversed} a single command, Mind had made man, both male and female. How then could a material organization become the basis of man? How

21 could the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His

24 creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?

27 It must be a lie, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into

30 dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature

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1 and omnipotence? Does Mind, God, enter matter to be-
 2 come there a mortal sinner, animated by the breath of
 3 God? In this narrative, the validity of matter is opposed,
 not the validity of Spirit or Spirit's creations. Man re-
 flects God; *mankind* represents the Adamic race, and is
 6 a human, not a divine, creation.

Genesis ii. 15. And the Lord God [Jehovah] took the
 27 man, and put him into the garden of Eden, to dress it and
 to keep it.

The name Eden, according to Cruden, means *pleasure*,
 30 *delight*. In this text Eden stands for the mortal, mate-
 1 rial body. God could not put Mind into matter nor in-
 finite Spirit into finite form to dress it and
 3 ^{Garden of Eden} keep it, — to make it beautiful or to cause it
 to live and grow. Man is God's reflection, needing no
 cultivation, but ever beautiful and complete.

Genesis iii. 4, 5. And the serpent said unto the woman,
 Ye shall not surely die: for God doth know that in the day
 15 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 su-
 18 periority over truth, giving the lie to divine Science and
 saying, through the material senses: "I can
 21 ^{Error's assumption} 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 de-
 24 sired than Truth, and I shall know you, and you will be
 mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
 27 has no reality, no intelligence, no mind; therefore the
 dreamer and dream are one, for neither is
 30 ^{Scriptural allegory} true nor real. *First*, this narrative supposes
 that something springs from nothing, that matter pre-
 cedes mind. *Second*, it supposes that mind enters matter,
 1 and matter becomes living, substantial, and intelligent.
 The order of this allegory — the belief that everything
 3 springs from dust instead of from Deity — has been main-
 tained in all the subsequent forms of belief. This is the
 error, — that mortal man starts materially, that non-
 6 intelligence becomes intelligence, that mind and soul are
 both right and wrong.

Which institutes Life, — matter or Mind? Does Life
 begin with Mind or with matter? Is Life sustained by
 27 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 mate-
 30 rial life at no point resembles the scientifically Christian
 record of man as created by Mind in the image and like-
 ness of God and having dominion over all the earth. Did

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1 God at first create one man unaided, — that is, Adam, —
 2 but afterwards require the union of the two sexes in order
 3 to create the rest of the human family? No! God makes
 and governs all.

All human knowledge and material sense must be
 6 gained from the five corporeal senses. Is this knowledge
 safe, when eating its first fruits brought death?
 Progeny
 cursed "In the day that thou eatest thereof thou shalt
 9 surely die," was the prediction in the story under consid-
 eration. Adam and his progeny were cursed, not blessed;
 and this indicates that the divine Spirit, or Father, con-
 12 demns material man and remands him to dust.

Genesis iii. 14, 15. And the Lord God [Jehovah] said
 9 unto the serpent, . . . I will put enmity between thee and
 the woman, and between thy seed and her seed; it shall
 bruise thy head, and thou shalt bruise his heel.

12 This prophecy has been fulfilled. The Son of the Virgin-
 mother unfolded the remedy for Adam, or error; and the
 Spirit and
 flesh Apostle Paul explains this warfare between the
 15 idea of divine power, which Jesus presented,
 and mythological material intelligence called *energy* and
 opposed to Spirit.

18 Paul says in his epistle to the Romans: "The carnal
 mind is enmity against God; for it is not subject to the
 law of God, neither indeed can be. So then they that
 21 are in the flesh cannot please God. But ye are not in the
 flesh, but in the Spirit, if so be that the spirit of God dwell
 in you."

24 There will be greater mental opposition to the spirit-
 ual, scientific meaning of the Scriptures than there has
 ever been since the Christian era began. The
 Bruising
 sin's head 27 serpent, material sense, will bite the heel of
 the woman, — will struggle to destroy the spiritual idea
 of Love; and the woman, this idea, will bruise the head
 30 of lust. The spiritual idea has given the understanding
 1 a foothold in Christian Science. The seed of Truth and
 the seed of error, of belief and of understanding, — yea,
 3 the seed of Spirit and the seed of matter, — are the wheat
 and tares which time will separate, the one to be burned,
 the other to be garnered into heavenly places.

The way of error is awful to contemplate. The illu-
 sion of sin is without hope or God. If man's spiritual
 12 The fall
 of error gravitation and attraction to one Father, in
 whom we "live, and move, and have our be-
 ing," should be lost, and if man should be governed by
 15 corporeality instead of divine Principle, by body instead
 of by Soul, man would be annihilated. Created by flesh
 instead of by Spirit, starting from matter instead of from
 18 God, mortal man would be governed by himself. The
 blind leading the blind, both would fall.

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SCIENCE AND HEALTH

GENESIS

Genesis iv. 1. And Adam knew Eve his wife; and she
24 conceived, and bare Cain, and said, I have gotten a man
from the Lord [Jehovah].

538 This account is given, not of immortal man, but of mor-
27 tal man, and of sin which is temporal. As both mortal
man and sin have a beginning, they must
Erroneous
conception consequently have an end, while the sinless,
30 real man is eternal. Eve's declaration, "I have gotten
a man from the Lord," supposes God to be the author
1 of sin and sin's progeny. This false sense of existence
is fratricidal. In the words of Jesus, it (evil, devil) is
3 "a murderer from the beginning." Error begins by
reckoning life as separate from Spirit, thus sapping the
foundations of immortality, as if life and immortality
6 were something which matter can both give and take
away.

539 What can be the standard of good, of Spirit, of Life,
9 or of Truth, if they produce their opposites, such as evil,
matter, error, and death? God could never
Only one
standard impart an element of evil, and man possesses
12 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
15 resigned to matter the government of the universe?

27 The divine origin of Jesus gave him more than human
power to expound the facts of creation, and demonstrate
the one Mind which makes and governs man
Scientific
offspring and the universe. The Science of creation,
30 so conspicuous in the birth of Jesus, inspired his wisest
and least-understood sayings, and was the basis of his
1 marvellous demonstrations. Christ is the offspring of
Spirit, and spiritual existence shows that Spirit creates
3 neither a wicked nor a mortal man, lapsing into sin, sick-
ness, and death.

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

542 The sinful misconception of Life as something less
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.

543 In divine Science, the material man is shut out from
9 the presence of God. The five corporeal senses cannot
take cognizance of Spirit. They cannot come
Dwelling in
dreamland into His presence, and must dwell in dream-
12 land, until mortals arrive at the understanding that ma-
terial life, with all its sin, sickness, and death, is an illu-

sion, against which divine Science is engaged in a warfare
15 of extermination. The great verities of existence are
never excluded by falsity.

All error proceeds from the evidence before the mate-
18 rial senses. If man is material and originates in an
21 ^{Man springs from Mind} egg, who shall say that he is not primarily
dust? May not Darwin be right in think-
22 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
3 ^{Material inception} had no participation in it. In God's creation
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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21 The serpent is supposed to say, "Ye shall be as gods,"
but these gods must be evolved from materiality and be
24 ^{Material personality} the very antipodes of immortal and spiritual
being. Man is the likeness of Spirit, but a
material personality is not this likeness. Therefore man,
in this allegory, is neither a lesser god nor the image and
27 likeness of the one God.

21 The translators of this record of scientific creation
entertained a false sense of being. They believed in
24 ^{Erroneous standpoint} the existence of matter, its propagation and
power. From that standpoint of error, they
could not apprehend the nature and operation of Spirit.
Hence the seeming contradiction in that Scripture, which
27 is so glorious in its spiritual signification. Truth has
but one reply to all error, — to sin, sickness, and death:
"Dust [nothingness] thou art, and unto dust [nothingness]
30 shalt thou return."

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"As in Adam [error] all die, even so in Christ [Truth]
shall all be made alive." The mortality of man is a

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- 1 myth, for man is immortal. The false belief that spirit is now submerged in matter, at some future time to be emancipated from it, — this belief alone is mortal.
- 3 Mortality mythical Spirit, God, never germinates, but is "the same yesterday, and to-day, and forever." If Mind, God, creates error, that error must exist in the divine Mind, and this assumption of error would dethrone the perfection of Deity.
- 9 Is Christian Science contradictory? Is the divine Principle of creation misstated? Has God no Science to declare Mind, while matter is governed by unerring intelligence? "There went up a mist from the earth." This represents error as starting from an idea of good on a material basis. It
- 12 No truth from a material basis
- 15 supposes God and man to be manifested only through the corporeal senses, although the material senses can take no cognizance of Spirit or the spiritual idea.
- 18 Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To
- 21 the author, they are transparent, for they contain the deep divinity of the Bible.

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It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

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- 1 "The Spirit and the bride say, Come! . . . and whosoever will, let him take the water of life freely." Christian
- 3 Scriptural perception Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we
- 6 cover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

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- 24 In one instance a celebrated naturalist, Agassiz, discovers the pathway leading to divine Science, and beards the lion of materialism in its den. At that
- 27 Deference to material law point, however, even this great observer mistakes nature, forsakes Spirit as the divine origin of creative Truth, and allows matter and material law to
- 30 usurp the prerogatives of omnipotence. He absolutely drops from his summit, coming down to a belief in the material origin of man, for he virtually affirms that
- 1 the germ of humanity is in a circumscribed and non-intelligent egg.

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- 3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind. 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.
- 6 Deep-reaching interrogations
- 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.
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SCIENCE AND HEALTH

GENESIS

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit — the pure and holy, the immutable and immortal — can originate the impure and mortal and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses must father these absurdities, for both the material senses and their reports are unnatural, impossible, and unreal.

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 would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this 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 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 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 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 belief in illusion or error. That which is real, is sustained by Spirit.

Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter. Then will the new heaven and new earth appear, for the former things will have passed away.

18 The origin
of divinity

6 Genera
classified

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CHAPTER XVI

THE APOCALYPSE

Blessed is he that readeth, and they that hear the words of this prophecy, 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.

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The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence 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 of spiritual Truth, and matter is put under her feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is "the light of men." In the first chapter of the Fourth Gospel it is written, "There was a man sent from God . . . to bear witness of that Light."

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John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost, — divine Science. As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence.

Revelation xii. 7, 8. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

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The Old Testament assigns to the angels, God's divine messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and

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1 fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit.

Through trope and metaphor, the Revelator, immortal scribe of Spirit, and of a true idealism, furnishes the mirror in which mortals may see their own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom. With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, — the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

24 Pure religion
enthroned

15 Fulfilment
of the Law

24 The royally
divine gates

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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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16 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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ARK. Safety; the idea, or reflection, of Truth, proved
9 to be as immortal as its Principle; the understanding of
Spirit, destroying belief in matter.

BAPTISM. Purification by Spirit; submergence in
24 Spirit.

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21 BURIAL. Corporeality and physical sense put out of
sight and hearing; annihilation. Submergence in Spirit;
immortality brought to light.

583 CHILDREN OF ISRAEL. The representatives of Soul, not
6 corporeal sense; the offspring of Spirit, who, having
wrestled with error, sin, and sense, are governed by divine
Science; some of the ideas of God beheld as men, casting
9 out error and healing the sick; Christ's offspring.

CREATOR. Spirit; Mind; intelligence; the animating
21 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 Prin-
24 ciple; God, who made all that was made and could not
create an atom or an element the opposite of Himself.

584 9 DEATH. An illusion, the lie of life in matter; the un-
real and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind
12 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
15 yields to eternal Life. Any material evidence of death is
false, for it contradicts the spiritual facts of being.

DEVIL. Evil; a lie; error; neither corporeality nor
18 mind; the opposite of Truth; a belief in sin, sickness,
and death; animal magnetism or hypnotism; the lust of
the flesh, which saith: "I am life and intelligence in
21 matter. There is more than one mind, for I am mind, —
a wicked mind, self-made or created by a tribal god and
put into the opposite of mind, termed matter, thence to
24 reproduce a mortal universe, including man, not after the
image and likeness of Spirit, but after its own image."

586 15 FIRMAMENT. Spiritual understanding; the scientific
line of demarcation between Truth and error, between
Spirit and so-called matter.

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

SCIENCE AND HEALTH

GLOSSARY

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GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.

588

I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material.

IN. A term obsolete in Science if used with reference to Spirit or Deity.

590

KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

LORD GOD. Jehovah.

This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and of infinity is disappearing from the recorder's thought, — when the true scientific statements of the Scriptures become clouded through a physical sense of God as finite and corporeal. From this follow idolatry and mythology, — belief in many gods, or material intelligences, as the opposite of the one Spirit, or intelligence, named Elohim, or God.

591

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.

MATTER. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the oppo-

site of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, 15 feels, hears, tastes, and smells only in belief.

591 MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; 18 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 MORTAL MIND. Nothing claiming to be something, for Mind is immortal; mythology; error creating other 27 errors; a suppositional material sense, *alias* the belief 1 that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of 3 matter; the opposite of Spirit, and therefore the opposite of God, or good; the belief that life has a beginning and therefore an end; the belief that man is the off- 6 spring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor 9 can be recognized by the spiritual sense; sin; sickness; death.

594 1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; 3 the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an oppo- 6 site of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first 9 audible claim that God was not omnipotent and that there was another power, named *evil*, which was as real and eternal as God, good.

SPIRIT, Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, ever- 21 lasting, omnipresent, omnipotent, infinite.

596 URM. Light.
12 The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the 15 illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit 18 preparation for admission to the presence and power of the Most High.

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27 WIND. That which indicates the might of omnipo-
tence and the movements of God's spiritual government,
encompassing all things. Destruction; anger; mortal
30 passions.

597
1 The Greek word for *wind* (*pneuma*) is used also for
spirit, as in the passage in John's Gospel, the third chap-
3 ter, where we read: "The wind [*pneuma*] bloweth where
it listeth. . . . So is every one that is born of the Spirit
[*pneuma*]." Here the original word is the same in both
6 cases, yet it has received different translations, as in other
passages in this same chapter and elsewhere in the New
Testament. This shows how our Master had constantly
9 to employ words of material significance in order to unfold
spiritual thoughts. In the record of Jesus' supposed
death, we read: "He bowed his head, and gave up the
12 ghost;" but this word *ghost* is *pneuma*. It might be trans-
lated *wind* or *air*, and the phrase is equivalent to our
common statement, "He breathed his last." What
15 Jesus gave up was indeed air, an etheralized form of
matter, for never did he give up Spirit, or Soul.