

Mary Baker Eddy's

References to

PRINCIPLE

Contained in

Science and Health
With Key to the Scriptures

PREFACE

vii 27 Since the author's discovery of the might of Truth in
 1 the treatment of disease as well as of sin, her system has
 been fully tested and has not been found wanting; but
 viii 3 to reach the heights of Christian Science, man must live
 in obedience to its divine Principle. To develop the full
 6 might of this Science, the discords of corporeal sense
 must yield to the harmony of spiritual sense, even as the
 science of music corrects false tones and gives sweet con-
 cord to sound.

ix 1 She also began to jot down her thoughts on the
 main subject, but these jottings were only infantile
 3 lisplings of Truth. A child drinks in the outward world
 through the eyes and rejoices in the draught. He is
 as sure of the world's existence as he is of his own; yet
 6 he cannot describe the world. He finds a few words,
 and with these he stammeringly attempts to convey his
 feeling. Later, the tongue voices the more definite
 9 thought, though still imperfectly.

So was it with the author. As a certain poet says of
 himself, she "lisped in numbers, for the numbers
 12 came." Certain essays written at that early date are
 still in circulation among her first pupils; but they are
 ix feeble attempts to state the Principle and practice of
 15 Christian healing, and are not complete nor satisfac-
 tory expositions of Truth. To-day, though rejoicing
 in some progress, she still finds herself a willing dis-
 18 ciple at the heavenly gate, waiting for the Mind of
 Christ.

3 The first edition of SCIENCE AND HEALTH was pub-
 lished in 1875. Various books on mental healing have
 since been issued, most of them incorrect in theory
 x 6 and filled with plagiarisms from SCIENCE AND HEALTH.
 They regard the human mind as a healing agent,
 whereas this mind is not a factor in the Principle of
 9 Christian Science. A few books, however, which are
 based on this book, are useful.

SCIENCE AND HEALTH

PREFACE

X The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its
 24 purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth,
 27 and convinced of it. Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their
 30 works be reprov'd. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

o The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine
Principle, before which sin and disease lose their real-
 12 ity in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and
 xi sin to reformation. Now, as then, these mighty works
 15 are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us,"—a divine influence ever present in human consciousness and re-
 18 peating itself, coming now as was promised aforetime,

21 xi To preach deliverance to the captives (of sense),
 And recovering of sight to the blind,
 To set at liberty them that are bruised.

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.*

Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation.

Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner. God is not separate from the wisdom He bestows. The talents He gives we must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

To cause suffering as the result of sin, is the means of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach heaven, the harmony of being, we must understand the divine Principle of being.

Mere legal pardon (and there is no other, for divine Principle never pardons our sins or mistakes till they are corrected) leaves the offender free to repeat the offence, if indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing. Truth bestows no pardon upon error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence for an individual's sin, but because sin brings inevitable suffering.

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PRAYER

1 "The prayer of faith shall save the sick," says the
 12 Scripture. What is this healing prayer? A mere re-
 3 quest that God will heal the sick has no
 3 Prayer for
the sick power to gain more of the divine presence
 than is always at hand. The beneficial effect of
 6 such prayer for the sick is on the human mind, mak-
 ing it act more powerfully on the body through a blind
 faith in God. This, however, is one belief casting out
 9 another, — a belief in the unknown casting out a belief
 in sickness. It is neither Science nor Truth which
 acts through blind belief, nor is it the human under-
 12 standing of the divine healing Principle as manifested
 in Jesus, whose humble prayers were deep and con-
 scientious protests of Truth, — of man's likeness to
 15 God and of man's unity with Truth and Love.

Prayer to a corporeal God affects the sick like a
 drug, which has no efficacy of its own but borrows its
 18 power from human faith and belief. The drug does
 12 nothing, because it has no intelligence. It is a mortal
 belief, not divine Principle or Love, which causes a
 21 drug to be apparently either poisonous or sanative.

If we pray to God as a corporeal person, this will
 21 prevent us from relinquishing the human doubts and
 fears which attend such a belief, and so we
 13 Corporeal
ignorance cannot grasp the wonders wrought by infi-
 24 nite, incorporeal Love, to whom all things are possible.
 Because of human ignorance of the divine Principle,
 Love, the Father of all is represented as a corporeal
 27 creator; hence men recognize themselves as merely
 physical, and are ignorant of man as God's image or re-
 flection and of man's eternal incorporeal existenc. The
 30 world of error is ignorant of the world of Truth, — blind
 to the reality of man's existence, — for the world of sen-
 sation is not cognizant of life in Soul, not in body.

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

CHAPTER II

ATONEMENT AND EUCHARIST

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

18⁸ *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,

15 Human rec-
onciliation and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself.

18⁹ 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

19⁶ 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.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to

18 Efficacious
repentance understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray

21 and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good.

24 Material belief is slow to acknowledge what the spiritual fact implies. The truth is the centre of all

20 Behest of
the cross religion. It commands sure entrance into the realm of Love. St. Paul wrote, "Let us

lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;" that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing.

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

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made manifest in the humanity of Jesus.

A musician demonstrates the beauty of the music he teaches in order to show the learner the way by practice as well as precept. Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, and death.

Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in the Messianic work.

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28 9 While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

29 The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of ^{Spiritual} ~~conception~~ Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed 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 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, 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 a more spiritual idea of life than other men, and could demonstrate the Science of Love — his Father or divine Principle.

31 12 First in the list of Christian duties, he taught his followers the healing power of Truth and Love. He attached no importance to dead ceremonies. It is the ^{Healing} ~~primary~~ living Christ, the practical Truth, which makes Jesus "the resurrection and the life" to all who follow him in deed. Obeying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death. For what says Paul? "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

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ATONEMENT AND EUCHARIST

This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.

35

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

35

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life. Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously. This thought is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

39

Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

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His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Sci-

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ATONEMENT AND EUCHARIST

47
 1 ence, even to the spiritual interpretation and discernment
 of Jesus' teachings and demonstrations, which gave them
 3 ^{Pentecostal} a faint conception of the Life which is God.
^{power} They no longer measured man by material
 sense. After gaining the true idea of their glorified Master,
 6 they became better healers, leaning no longer on matter,
 but on the divine Principle of their work. The influx of
 light was sudden. It was sometimes an overwhelming
 9 power as on the Day of Pentecost.

50
 The last supreme moment of mockery, desertion, tor-
 6 ture, added to an overwhelming sense of the magnitude
 of his work, wrung from Jesus' lips the awful
 A cry of ^{despair} cry, "My God, why hast Thou forsaken me?"
 9 This despairing appeal, if made to a human parent, would
 impugn the justice and love of a father who could with-
 hold a clear token of his presence to sustain and bless so
 12 faithful a son. The appeal of Jesus was made both to
 his divine Principle, the God who is Love, and to himself,
 Love's pure idea. Had Life, Truth, and Love forsaken
 15 him in his highest demonstration? This was a startling
 question. No! They must abide in him and he in them,
 or that hour would be shorn of its mighty blessing for the
 18 human race.

51
 His consummate example was for the salvation of us
 all, but only through doing the works which he did and
 21 ^{Example for} taught others to do. His purpose in healing
^{our salvation} was not alone to restore health, but to demon-
 strate his divine Principle. He was inspired by God, by
 24 Truth and Love, in all that he said and did. The motives
 of his persecutors were pride, envy, cruelty, and vengeance,
 inflicted on the physical Jesus, but aimed at the divine Prin-
 27 ciple Love, which rebuked their sensuality.

53
 The reputation of Jesus was the very opposite of his
 9 character. Why? Because the divine Principle and
 Reputation ^{and character} practice of Jesus were misunderstood. He
 12 and works were unknown to the world because above
 and contrary to the world's religious sense. Mortals be-
 lieved in God as humanly mighty, rather than as divine,
 15 infinite Love.

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.

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

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

A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health. Science must go over the whole 9 fallacious ground, and dig up every seed of error's sowing. Spiritualism relies upon human beliefs and hypotheses through the higher understanding of God, for 12 potheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.

Man in the likeness of God as revealed in Science can- 18 not help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. Erase the figures which express number, silence 21 the tones of music, give to the worms the body called man, and yet the producing, governing, divine Principle lives on, — in the case of man as truly as in 24 the case of numbers and of music, — despite the so-called laws of matter, which define man as mortal. Though the inharmony resulting from material sense hides the 27 harmony of Science, inharmony cannot destroy the divine Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary 30 consequence of the immortality of good.

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CHRISTIAN SCIENCE VERSUS SPIRITUALISM

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21 It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between

24 ^{Conflicting} ^{standpoints} Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation

27 of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things. Mortal mind-reading and immortal Mind-

30 reading are distinctly opposite standpoints, from which cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs.

1 Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.

84

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian

30 ^{Scientific} ^{foreknowing} Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read

1 the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of

3 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

6 divine Mind.

90

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} ^{analytics} wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our 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.

91

Let us rid ourselves of the belief that man is separated

6 from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

94 The progress of truth confirms its claims, and our
 18 Master confirmed his words by his works. His healing-
 Ingratitude
 and denial power evoked denial, ingratitude, and be-
 trayal, arising from sensuality. Of the ten
 21 lepers whom Jesus healed, but one returned to give God
 thanks, — that is, to acknowledge the divine Principle
 which had healed him.

98 The way through which immortality and life are learned
 is not ecclesiastical but Christian, not human but divine,
 1 not physical but metaphysical, not material but scien-
 tifically spiritual. Human philosophy, ethics, and super-
 99 stition afford no demonstrable divine Principle
 3 ^{Key to the} ^{kingdom} by which mortals can escape from sin; yet
 to escape from sin, is what the Bible demands. "Work
 6 out your own salvation with fear and trembling," says
 the apostle, and he straightway adds: "for it is God
 which worketh in you both to will and to do of His good
 9 pleasure" (Philippians ii. 12, 13). Truth has furnished
 the key to the kingdom, and with this key Christian Sci-
 12 None may pick the lock nor enter by some other door.
 The ordinary teachings are material and not spiritual.
 Christian Science teaches only that which is spiritual and
 15 divine, and not human. Christian Science is unerring
 and Divine; the human sense of things errs because it
 is human.

CHAPTER V

ANIMAL MAGNETISM UNMASKED

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

- 100
- 12 On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge because Mind-science is of God and demonstrates the divine Principle,
15 working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.
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CHAPTER VI

SCIENCE, THEOLOGY, MEDICINE

107

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

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

This apodictical Principle points to the revelation of
Immanuel, "God with us," — the sovereign ever-pres-

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9 Mission of Christian Science
ence, delivering the children of men from
every ill "that flesh is heir to." Through
Christian Science, religion and medicine are
12 inspired with a diviner nature and essence; fresh pinions
are given to faith and understanding, and thoughts ac-
quaint themselves intelligently with God.

107

Christian Science reveals incontrovertibly that Mind
is All-in-all, that the only realities are the divine Mind

6 Scientific evidence and idea. This great fact is not, however, seen
to be supported by sensible evidence, until its
divine Principle is demonstrated by healing the sick and
9 thus proved absolute and divine. This proof once seen,
no other conclusion can be reached.

09

For three years after my discovery, I sought the solu-
12 tion of this problem of Mind-healing, searched the Scrip-
Solitary research tures and read little else, kept aloof from so-
ciety, and devoted time and energies to dis-

09

15 covering a positive rule. The search was sweet, calm, and
buoyant with hope, not selfish nor depressing. I knew
the Principle of all harmonious Mind-action to be God,
18 and that cures were produced in primitive Christian
healing by holy, uplifting faith; but I must know the
Science of this healing, and I won my way to absolute
21 conclusions through divine revelation, reason, and dem-
onstration. The revelation of Truth in the understand-
ing came to me gradually and apparently through divine
24 power. When a new spiritual idea is borne to earth, the
prophetic Scripture of Isaiah is renewedly fulfilled:
"Unto us a child is born, . . . and his name shall be
27 called Wonderful."

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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
9 Optical illustration of Science 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
12 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
15 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
18 represent.

111

From the infinite One in Christian Science comes one
Principle and its infinite idea, and with this infinitude
18 Unchanging Principle come spiritual rules, laws, and their demonstration,
which, like the great Giver, are "the same yesterday, and to-day,
and forever;" for thus are
21 the divine Principle of healing and the Christ-idea characterized
in the epistle to the Hebrews.

112

God is the Principle of divine metaphysics. As there
1 is but one God, there can be but one divine Principle of
all Science; and there must be fixed rules for the demon-
stration of this divine Principle. The letter
3 Principle and practice of Science plentifully reaches humanity to-day,
but its spirit comes only in small degrees. The vital part,
6 the heart and soul of Christian Science, is Love. Without this,
the letter is but the dead body of Science, — pulseless, cold,
inanimate.

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12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

Divine synonyms GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.

15 Divine image MAN: God's spiritual idea, individual, perfect, eternal.

Divine reflection IDEA: An image in Mind; the immediate object of understanding. — Webster.

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SCIENCE, THEOLOGY, MEDICINE

115 **SCIENTIFIC TRANSLATION OF MORTAL MIND**

First Degree: Depravity.

115 21 **PHYSICAL.** Evil beliefs, passions and appetites, fear,
Unreality depraved will, self-justification, pride, envy, de-
 ceit, hatred, revenge, sin, sickness, disease,
24 death.

115 *Second Degree: Evil beliefs disappearing.*

115 27 **MORAL.** Humanity, honesty, affection, com-
Transitional passion, hope; faith, meekness, temperance.
qualities

1 *Third Degree: Understanding.*

116 3 **SPIRITUAL.** Wisdom, purity, spiritual understanding,
Reality spiritual power, love, health, holiness.

In the third degree mortal mind disappears, and man as
God's image appears. Science so reverses the evidence
6 **Spiritual** before the corporeal human senses, as to make
universe this Scriptural testimony true in our hearts,
"The last shall be first, and the first last," so that God
9 and His idea may be to us what divinity really is and
must of necessity be, — all-inclusive.

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

120
15 Health is not a condition of matter, but of Mind; nor
can the material senses bear reliable testimony on the sub-
ject of health. The Science of Mind-healing
Health and the senses
18 shows it to be impossible for aught but Mind
to testify truly or to exhibit the real status of man. There-
fore the divine Principle of Science, reversing the testi-
21 mony of the physical senses, reveals man as harmoniously
existent in Truth, which is the only basis of health; and
thus Science denies all disease, heals the sick, overthrows
24 false evidence, and refutes materialistic logic.

121
As thus indicated, astronomical order imitates the
action of divine Principle; and the universe, the reflec-
30 tion of God, is thus brought nearer the spiritual fact, and
is allied to divine Science as displayed in the everlasting
government of the universe.

122
123
Our theories make the same mistake regarding Soul
30 and body that Ptolemy made regarding the solar system.
They insist that soul is in body and mind therefore tribu-
tary to matter. Astronomical science has destroyed the
1 false theory as to the relations of the celestial bodies, and
Christian Science will surely destroy the greater error as
3 to our terrestrial bodies. The true idea and
Ptolemaic and psychi- cal error
Principle of man will then appear. The Ptole-
maic blunder could not affect the harmony of
6 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
9 the most absolutely weak and inharmonious creature in
the universe.

SCIENCE AND HEALTH
SCIENCE, THEOLOGY, MEDICINE

The revelation consists of two parts:

- 1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master.
- 2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.

123

30 Scientific basis Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science.

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.

The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma.

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."

9 The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity. Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have — as matter — no intelligence, life, nor sensation.

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SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

128

27 Science relates to Mind, not matter. It rests on fixed
Principle and not upon the judgment of false sensation.
 30 Mathematics and scientific logic The addition of two sums in mathematics must
 always bring the same result. So is it with
 logic. If both the major and the minor propo-
 sitions of a syllogism are correct, the conclusion, if properly
 1 drawn, cannot be false. So in Christian Science there
 are no discords nor contradictions, because its logic is as
 3 harmonious as the reasoning of an accurately stated syl-
 logism or of a properly computed sum in arithmetic.
 Truth is ever truthful, and can tolerate no error in
 6 premise or conclusion.

129

Excuses for
 ignorance
 6 It is vain to speak dishonestly of divine Science, which
 destroys all discord, when you can demonstrate
 the actuality of Science. It is unwise to doubt
 if reality is in perfect harmony with God, divine Principle,
 — if Science, when understood and demonstrated, will
 12 destroy all discord, — since you admit that God is om-
 nipotent; for from this premise it follows that good and
 its sweet concords have all-power.

130

If thought is startled at the strong claim of Science
 27 for the supremacy of God, or Truth, and doubts the su-
 premacy of good, ought we not, contrari-
 wise, to be astounded at the vigorous claims
 30 of evil and doubt them, and no longer think it natural to
 love sin and unnatural to forsake it, — no longer imagine
 evil to be ever-present and good absent? Truth should
 1 not seem so surprising and unnatural as error, and error
 should not seem so real as truth. Sickness should not seem
 3 so real as health. There is no error in Science, and our
 lives must be governed by reality in order to be in har-
 mony with God, the divine Principle of all being.

131

SCIENCE AND HEALTH

 SCIENCE, THEOLOGY, MEDICINE

THEOLOGY

131 The mission of Jesus confirmed prophecy, and ex-
 27 plained the so-called miracles of olden time as natural
 demonstrations of the divine power, demonstra-
 tions which were not understood. Jesus' works
 John the Baptist, and the Messiah
 30 established his claim to the Messiahship. In
 reply to John's inquiry, "Art thou he that should come,"
 1 Jesus returned an affirmative reply, recounting his works
 instead of referring to his doctrine, confident that this
 3 exhibition of the divine power to heal would fully an-
 swer the question. Hence his reply: "Go and show
 John again those things which ye do hear and see: the
 6 blind receive their sight and the lame walk, the lepers
 are cleansed, and the deaf hear, the dead are raised up,
 and the poor have the gospel preached to them. And
 9 blessed is he, whosoever shall not be offended in me." In
 other words, he gave his benediction to any one who
 should not deny that such effects, coming from divine
 12 Mind, prove the unity of God, — the divine Principle
 which brings out all harmony.

133 In Egypt, it was Mind which saved the Israelites from
 9 belief in the plagues. In the wilderness, streams flowed
 from the rock, and manna fell from the sky. The Israelites
 looked upon the brazen serpent, and straightway believed
 12 that they were healed of the poisonous stings of vipers.
 In national prosperity, miracles attended the successes of
 the Hebrews; but when they departed from the true
 15 idea, their demoralization began. Even in captivity
 among foreign nations, the divine Principle wrought
 wonders for the people of God in the fiery furnace and
 18 in kings' palaces.

134 1 Jesus established his church and maintained his mission
 on a spiritual foundation of Christ-healing. He taught
 3 The Christ-mission his followers that his religion had a divine
Principle, which would cast out error and heal
 both the sick and the sinning. He claimed no intelli-
 6 gence, action, nor life separate from God. Despite the
 persecution this brought upon him, he used his divine
 power to save men both bodily and spiritually.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

141

All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made "kings and priests unto God." The outsiders did not then, and do not now, understand this ruling of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be comprehended, until its divine Principle is scientifically understood.

MEDICINE

146

Material medicine substitutes drugs for the power of God — even the might of Mind — to heal the body. 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, 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," remembered not, even when its elevating effects practically prove its divine origin and efficacy.

147

Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

24 Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

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 *men*," as created corporally instead of spiritually and as emerging from the lowest, instead of from the highest, conception of being. Both anatomy and theology define man as both physical and 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 theology 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 counterpart, 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 concord and unity of Spirit and His likeness.

⁹ The man of anatomy and of theology

149

Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is divine Science in every case. Is *materia medica* a science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have not obeyed the rule and proved the Principle of divine Science.

⁶ blunders and blunders

156

Metaphysics, as taught in Christian Science, is the next stately step beyond homœopathy. In metaphysics, matter disappears from the remedy entirely, and Mind takes its rightful and supreme place. Homœopathy takes mental symptoms largely into consideration in its diagnosis of disease. Christian Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homœopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares its rights with inanimate matter.

³⁰ A stately advance

157

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. Homœopathy mentalizes a drug with such repetition of thought-attenuations, that the drug becomes more like the human mind than the substratum of this so-called mind, which we call matter; and the drug's power of action is proportionately increased.

¹² The modus of homœopathy

SCIENCE AND HEALTH**SCIENCE, THEOLOGY, MEDICINE**

- 12 Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without the conditions of matter and also without the false beliefs of a so-called material existence. Working 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 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 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 only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.
- 15 **Practical success**

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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.

165

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

167

Did Jesus understand the economy of man less than Graham or Cutter? Christian ideas certainly present 9 Physiology unscientific what human theories exclude — the Principle of man's harmony. The text, "Whosoever liveth and believeth in me shall never die," not only con- 12 tradicts human systems, but points to the self-sustaining and eternal Truth.

170

12 Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle and the 15 A closed question power of immortal Mind by healing sickness and sin and destroying the foundations of death.

171

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

191

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.

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SCIENCE AND HEALTH

PHYSIOLOGY

- The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for metaphysical Science and its divine Principle.
- 12 Useful knowledge
- 15 Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics,
- 18 thought passes naturally from effect back to cause.

195

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

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

202

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

203

God is not the creator of an evil mind. Indeed, evil
9 is not Mind. We must learn that evil is the awful decep-
tion and unreality of existence. Evil is not
^{Subordina-} ^{tion of evil} 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-
fect Father, or the divine Principle of man.

207

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

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SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

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

219

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

230

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.

232

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

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

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FOOTSTEPS OF TRUTH

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

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.

1 Progress takes off human shackles. The finite must
yield to the infinite. Advancing to a higher plane of ac-
2 tion, thought rises from the material sense to
3 ^{No material} the spiritual, from the scholastic to the in-
_{creation} spirational, and from the mortal to the immortal. All
6 things are created spiritually. Mind, not matter, is the
creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.

12 Mind creates His own likeness in ideas, and the sub-
stance of an idea is very far from being the supposed sub-
stance of non-intelligent matter. Hence the Father Mind
15 is not the father of matter. The material senses and
human conceptions would translate spiritual ideas into
material beliefs, and would say that an anthropomorphic
18 God, instead of infinite Principle, — in other words, divine
Love, — is the father of the rain, "who hath begotten the
drops of dew," who bringeth "forth Mazzaroth in his sea-
21 son," and guideth "Arcturus with his sons."

The infinite Principle is reflected by the infinite idea
and spiritual individuality, but the material so-called senses
21 have no cognizance of either Principle or its idea. The
human capacities are enlarged and perfected in propor-
tion as humanity gains the true conception of man and
24 God.

6 In divine Science, man is the true image of God. The
divine nature was best expressed in Christ Jesus, who
threw upon mortals the truer reflection of God and lifted
9 their lives higher than their poor thought-models would
allow, — thoughts which presented man as fallen, sick,
sinning, and dying. The Christlike understanding of
12 scientific being and divine healing includes a perfect Prin-
ciple and idea, — perfect God and perfect man, — as the
basis of thought and demonstration.

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261 SCIENCE AND HEALTH

CREATION

If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

260

261

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

262

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.

268

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

Matter and Mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal. Only by understanding that there is but one power, — not two powers, matter and Mind, — are scientific and logical conclusions reached. Few deny the hypothesis that intelligence, apart from man and matter, governs the universe; and it is generally admitted that this intelligence is the eternal Mind or divine Principle, Love.

270

The divine Principle of the universe must interpret the universe. God is the divine Principle of all that represents Him and of all that really exists. Christian Science, as demonstrated by Jesus, alone reveals the natural, divine Principle of Science.

30 God the Principle of all

272

Matter and its claims of sin, sickness, and death are contrary to God, and cannot emanate from Him. There is no material truth. The physical senses can take no cognizance of God and spiritual Truth. Human belief has sought out many inventions, but not one of them can solve the problem of being without the divine Principle of divine Science. Deductions from material hypotheses are not scientific. They differ from real Science because they are not based on the divine law.

273

Divine Science is absolute, and permits no half-way position in learning its Principle and rule — establishing it by demonstration. The conventional firm, called matter and mind, God never formed. Science and understanding, governed by the unerring and eternal Mind, destroy the imaginary copartnership, matter and mind, formed only to be destroyed in a manner and at a period as yet unknown. This suppositional partnership is already obsolete, for matter, examined in the light of divine metaphysics, disappears.

Impossible partnership

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SCIENCE AND HEALTH

SCIENCE OF BEING

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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.

275

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.

276

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

279

30 Pantheism, starting from a material sense of God,
 seeks cause in effect, Principle in its idea, and life and
 intelligence in matter.

281

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-
 eliness and which reflects reality and divinity in individual
 spiritual man and things.

18 The mind supposed to exist in matter or beneath a
 skull bone is a myth, a misconceived sense and false
 conception as to man and Mind. When we put off the
 21 false sense for the true, and see that sin and mortality
 have neither Principle nor permanency, we shall learn
 that sin and mortality are without actual origin or right-
 24 ful existence. They are native nothingness, out of which
 error would simulate creation through a man formed from
 dust.

SCIENCE AND HEALTH

SCIENCE OF BEING

283

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

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

285

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 to a diviner sense of intelligence and its manifestations, — to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea.

By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead 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 the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power.

286

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

In the Saxon and twenty other tongues *good* is the term for God. The Scriptures declare all that He made to be good, like Himself, — good in Principle and in idea. Therefore the spiritual universe is good, and reflects God as He is.

SCIENCE AND HEALTH

SCIENCE OF BEING

286 Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They
 1 are without a real origin or existence. They have neither
 2 Principle nor permanence, but belong, with all that is
 3 material and temporal, to the nothingness of error, which
 4 simulates the creations of Truth. All creations of Spirit
 5 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.

287
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 3 If the Principle, rule, and demonstration of man's being
 are not in the least understood before what is termed death
 4 Death no overtakes mortals, they will rise no higher spir-
 5 advantage itually in the scale of existence on account of
 that single experience, but will remain as material as be-
 6 fore the transition, still seeking happiness through a ma-
 7 terial, instead of through a spiritual sense of life, and from
 8 selfish and inferior motives. That Life or Mind is finite
 9 and physical or is manifested through brain and nerves,
 10 is false. Hence Truth comes to destroy this error and
 11 its effects, — sickness, sin, and death. To the spiritual
 12 class, relates the Scripture: "On such the second death
 13 hath no power."
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SCIENCE AND HEALTH

SCIENCE OF BEING

299

300

If man were solely a creature of the material senses, he would have no eternal Principle and would be mutable and mortal. Human logic is awry when it attempts to draw correct spiritual conclusions regarding life from matter. Finite sense has no true appreciation of infinite Principle, God, or of His infinite image or reflection, man. The mirage, which makes trees and cities seem to be where they are not, illustrates the illusion of material man, who cannot be the image of God.

This falsity presupposes soul to be an unsubstantial dweller in material forms, and man to be material instead of spiritual. Immortality is not bounded by mortality.

301

Soul is not compassed by finiteness. Principle is not to be found in fragmentary ideas.

302

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 explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged. It is impossible that man should lose aught that is real, when God is all and eternally his. The notion that mind is in matter, and that the so-called pleasures and pains, the birth, sin, sickness, and death of 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 harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence 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, 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 laws of matter.

God is Love. He is therefore the divine, infinite Principle, called Person or God. Man's true consciousness 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 believe.

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

303

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
 3 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.

303

God, without the image and likeness of Himself, would
 be a nonentity, or Mind unexpressed. He would be
 27 Man's without a witness or proof of His own nature. Spiritual man is the image or idea of
 27 entity God, an idea which cannot be lost nor sep-
 27 spiritual arated from its divine Principle. When the evidence
 30 before the material senses yielded to spiritual sense, the
 apostle declared that nothing could alienate him from
 31 God, from the sweet sense and presence of Life and
 Truth.

304

3 It is ignorance and false belief, based on a material
 sense of things, which hide spiritual beauty and good-
 ness. Understanding this, Paul said: "Nei-
 6 Man insepa- ther death, nor life, . . . nor things present,
 6 rable from nor things to come, nor height, nor depth, nor
 6 Love any other creature, shall be able to separate us from
 9 the love of God." This is the doctrine of Christian
 Science: that divine Love cannot be deprived of its
 manifestation, or object; that joy cannot be turned into
 12 sorrow, for sorrow is not the master of joy; that good can
 never produce evil; that matter can never produce mind
 nor life result in death. The perfect man — governed
 15 by God, his perfect Principle — is sinless and eternal.

304

Harmony is produced by its Principle, is controlled
 by it and abides with it. Divine Principle is the Life
 18 Harmony of man. Man's happiness is not, therefore, at
 18 natural the disposal of physical sense. Truth is not
 contaminated by error. Harmony in man is as beautiful
 21 as in music, and discord is unnatural, unreal.

304

The science of music governs tones. If mortals caught
 harmony through material sense, they would lose har-
 24 mony, if time or accident robbed them of material sense.
 To be master of chords and discords, the science of
 music must be understood. Left to the decisions
 27 of material sense, music is liable to be misappre-
 hended and lost in confusion. Controlled by belief,
 instead of understanding, music is, must be, imper-
 30 fectly expressed. So man, not understanding the Sci-
 ence of being, — thrusting aside his divine Principle as
 incomprehensible, — is abandoned to conjectures, left in

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1 the hands of ignorance, placed at the disposal of illusions,
2 subjected to material sense which is discord. A discon-
3 tented, discordant mortal is no more a *man* than discord
is music.

305

4 A picture in the camera or a face reflected in the mirror
5 is not the original, though resembling it. Man, in the
6 likeness of his Maker, reflects the central light
7 of being, the invisible God. As there is no cor-
8 poreality in the mirrored form, which is but a reflection,
9 so man, like all things real, reflects God, his divine Prin-
10 ciple, not in a mortal body.

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

305

306

22 The myriad forms of mortal thought, made manifest
23 as matter, are not more distinct nor real to the mate-
24 rial senses than are the Soul-created forms
25 to spiritual sense, which cognizes Life as per-
26 manent. Undisturbed amid the jarring testimony of the
27 material senses, Science, still enthroned, is unfolding
28 to mortals the immutable, harmonious, divine Principle.
29 — is unfolding Life and the universe, ever present and
30 eternal.

312

31 People go into ecstasies over the sense of a corporeal
32 Jehovah, though with scarcely a spark of love in their
33 hearts; yet God is Love, and without Love,
34 God, immortality cannot appear. Mortals try
35 to believe without understanding Truth; yet God is
36 Truth. Mortals claim that death is inevitable; but man's
37 eternal Principle is ever-present Life. Mortals believe in
38 a finite personal God; while God is infinite Love, which
39 must be unlimited.

40 Our theories are based on finite premises, which can-
41 not penetrate beyond matter. A personal sense of God

312

^{Man-made theories} 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.

312

Jesus' spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," Jesus the God-crowned or the divinely royal man, as it is said of him in the first chapter of Hebrews: —

313

Therefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows.

313

Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them. The higher his demonstration of divine Science carried the problem of being, and the more distinctly he uttered the demands of its divine Principle, Truth and Love, the more odious he became to sinners and to those who, depending on doctrines and material laws to save them from sin and sickness, were submissive to death as being in supposed accord with the inevitable law of life. Jesus proved them wrong by his resurrection, and said: "Whosoever liveth and believeth in me shall never die."

314

^{Opposition of materialists}

315

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

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.

316

316

1 Jesus uttered things which had been "secret from the
 2 foundation of the world;" — since material knowledge
 3 usurped the throne of the creative divine Principle, insisted
 on the might of matter, the force of falsity, the insignifi-
 cance of spirit, and proclaimed an anthropomorphic God.

The governor is not subjected to the governed. In
 Science man is governed by God, divine Principle, as
 30 numbers are controlled and proved by His laws. Intelli-
 gence does not originate in numbers, but is manifested
 through them. The body does not include soul, but man-
 1 ifests mortality, a false sense of soul. The delusion that
 there is life in matter has no kinship with the Life supernal.
 3 Science depicts disease as error, as matter *versus*
 Mind, and error reversed as subserving the facts of
 6 ^{Unscientific} ^{introspection} 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 under-
 9 standing 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-
 12 might of infinite Spirit.

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

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

Jesus' promise is perpetual. Had it been given only
 to his immediate disciples, the Scriptural passage would
 10 read *you*, not *they*. The purpose of his great life-work
 extends through time and includes universal humanity.
 Its Principle is infinite, reaching beyond the pale of a

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1 single period or of a limited following. As time moves on, the healing elements of pure Christianity will be fairly 3 dealt with; they will be sought and taught, and will glow in all the grandeur of universal goodness.

329

21 There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, 24 Error destroyed, not pardoned its divine Principle never repents, but maintains the claim of Truth by quenching error. The pardon of divine mercy is the destruction of error. If 27 men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal 30 mind is plunged, the more intense the opposition to spirituality, till error yields to Truth.

330

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

330

II. God is what the Scriptures declare Him to be, — Life, Truth, Love. Spirit is divine Principle, and divine 21 The definite 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, because 24 cause there is one God.

331

18 VI. God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and 21 The universal cause there is no other self-existence. He is all-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 individuality except as infinite Spirit or Mind. Hence all 24 is Spirit and spiritual.

331

VII. Life, Truth, and Love constitute the triune Person 27 called God, — that is, the triply divine Principle, Love. Divine trinity They represent a trinity in unity, three in one, — the same in essence, though multi- 30 form in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essen-

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SCIENCE OF BEING

332

1 tial nature of the infinite. They also indicate the divine
2 Principle of scientific being, the intelligent relation of God
3 to man and the universe.

332

X. Jesus demonstrated Christ; he proved that Christ
21 <sup>Holy Ghost
or Comforter</sup> is the divine idea of God — the Holy Ghost,
or Comforter, revealing the divine Principle,
Love, and leading into all truth.

333

XIII. The advent of Jesus of Nazareth marked the
first century of the Christian era, but the Christ is
18 without beginning of years or end of days.
<sup>The divine
Principle
and idea</sup> Throughout all generations both before and
21 after the Christian era, the Christ, as the spirit-
ual 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
24 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
27 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
30 one;" "My Father is greater than I." The one Spirit
includes all identities.

335

XX. Mind is the divine Principle, Love, and can pro-
duce nothing unlike the eternal Father-Mother, God.
27 <sup>The one
divine Mind</sup> Reality is spiritual, harmonious, immutable,
immortal, divine, eternal. Nothing unspirit-
ual can be real, harmonious, or eternal. Sin, sickness,
30 and mortality are the suppositional antipodes of Spirit,
and must be contradictions of reality.

336

XXIV. God, the divine Principle of man, and man in
God's likeness are inseparable, harmonious, and eternal.
27 <sup>God the
parent Mind</sup> The Science of being furnishes the rule of per-
fection, and brings immortality to light. God
and man are not the same, but in the order of divine Sci-
30 ence, God and man coexist and are eternal. God is the
parent Mind, and man is God's spiritual offspring.
XXV. God is individual and personal in a scientific

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SCIENCE OF BEING

337

1 sense, but not in any anthropomorphic sense. Therefore
 man, reflecting God, cannot lose his individuality; but as
 8 material sensation, or a soul in the body, blind
 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.

337

XXVII. The true idea of man, as the reflection of the
 21 invisible God, is as incomprehensible to the limited senses
 True idea of man as is man's infinite Principle. The visible uni-
 verse and material man are the poor counter-
 24 feits of the invisible universe and spiritual man. Eternal
 things (verities) are God's thoughts as they exist in the
 spiritual realm of the real. Temporal things are the
 27 thoughts of mortals and are the unreal, being the oppo-
 site of the real or the spiritual and eternal.

340

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 nity 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

341

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.

341

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.

341

In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule, and subjected to proof.

Supported by facts

342

The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. Paul alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

342

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed?

343

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

345

It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements, — at least none which are apparent to those who understand its propositions well enough to pass judgment upon them. One who understands Christian Science can heal the sick on the divine Principle of Christian Science, and this practical proof is the only feasible evidence that one does understand this Science.

12 Contradictions not found

SCIENCE AND HEALTH

 SOME OBJECTIONS ANSWERED

350

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

351

³ Truth a present help faith in God's power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick. Neither can we heal through the help of Spirit, if we plant ourselves on a material basis.

354

1 Are the protests of Christian Science against the notion that there can be material life, substance, or mind "utter falsities and absurdities," as some aver? Why then do Christians try to obey the Scriptures and war against "the world, the flesh, and the devil"? ³ Christian warfare Why do they invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

355

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science and to a consequent inability to demonstrate this Science. Without this understanding, no one is capable of impartial or correct criticism, because demonstration and spiritual understanding are God's immortal keynotes, proved to be such by our Master and evidenced by the sick who are cured and by the sinners who are reformed.

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.

362

362

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

390

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

395

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

406

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

419

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.

443

445

Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.

454

He, who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as truth, the wrong as well as the right practice. Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must "have her perfect work."

456

Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery. Strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science. This alone entitles them to the high standing which most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of Christian Science healing and from its possible demonstration.

456

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science makes no concessions to persons or opinions. One must abide in the *morale* of truth or he cannot demonstrate the divine Principle. So long as matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.

SCIENCE AND HEALTH
TEACHING CHRISTIAN SCIENCE

457

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark. To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.

458

It is anything but scientifically Christian to think of aiding the divine Principle of healing or of trying to sustain the human body until the divine Mind is ready to take the case. Divinity is always ready. *Semper paratus* is Truth's motto. Having seen so much suffering from quackery, the author desires to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction to guard "the tree of life."

461

I do not maintain that anyone can exist in the flesh without food and raiment; but I do believe that the real man is immortal and that he lives in Spirit, not matter. Christian Science must be accepted at this period by induction. We admit the 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 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 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 man.

464

In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. The weapons of bigotry, ignorance, envy, fall before an honest heart. Adulterating Christian Science, makes it void. Falsity has no foundation. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Neither dishonesty nor ignorance ever founded, nor can they overthrow a scientific system of ethics.

CHAPTER XIV

RECAPITULATION

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

465 1 **T**HIS chapter is from the first edition of the author's
class-book, copyrighted in 1870. After much labor
3 and increased spiritual understanding, she revised that
treatise for this volume in 1875. Absolute Christian
Science pervades its statements, to elucidate scientific
6 metaphysics.

QUESTIONS AND ANSWERS

Question. — What is God?

465 9 *Answer.* — God is incorporeal, divine, supreme, infinite
Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question. — Are these terms synonymous?

465 12 *Answer.* — They are. They refer to one absolute God.
They are also intended to express the nature, essence, and
wholeness of Deity. The attributes of God are justice,
15 mercy, wisdom, goodness, and so on.

Question. — Is there more than one God or Principle?

465 *Answer.* — There is not. Principle and its idea is one,
18 and this one is God, omnipotent, omniscient, and omni-
1 present Being, and His reflection is man and the universe.
Omni is adopted from the Latin adjective signifying *all*.
3 Hence God combines all-power or potency, all-science
or true knowledge, all-presence. The varied manifesta-
tions of Christian Science indicate Mind, never matter,
6 and have one Principle.

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

466 21 ^{Mankind} _{redeemed} There is no finite soul nor spirit. Soul or
Spirit means only one Mind, and cannot be
rendered in the plural. Heathen mythology and Jewish
24 theology have perpetuated the fallacy that intelligence,
soul, and life can be in matter; and idolatry and ritualism
are the outcome of all man-made beliefs. The Science
27 of Christianity comes with fan in hand to separate the
chaff from the wheat. Science will declare God aright,
and Christianity will demonstrate this declaration and
30 its divine Principle, making mankind better physically,
morally, and spiritually.

SCIENCE AND HEALTH

RECAPITULATION

467 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
^{Soul not con-} greater can be in the lesser is an error that
^{fin ed in body} works ill. This is a leading point in the Science of Soul,
 21 that Principle is not in its idea. Spirit, Soul, is not
 confined in man, and is never in matter. We reason im-
 24 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
 27 the true mental idea. We cannot interpret Spirit, Mind,
 through matter. Matter neither sees, hears, nor feels.

Question. — What is Life?

468 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.

Question. — What is intelligence?

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

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

SCIENCE AND HEALTH

RECAPITULATION

- 21 God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express
- 24 ^{Indestructible relationship} God, and consequently a time when Deity was unexpressed — that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine
- 30 Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

470

The relations of God and man, divine Principle and
 1 idea, are indestructible in Science; and Science knows
 no lapse from nor return to harmony, but holds the divine
 3 order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

471

- 18 In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to
- 21 ^{Jesus not God} reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Prin-
- 24 ciple. Love, rather than personality or the man Jesus, is required.

473

- Jesus established what he said by demonstration,
- 27 thus making his acts of higher importance than his words. He proved what he taught. This
- 30 ^{Jesus not understood} the Principle, which heals the sick and casts out error, to be divine. Few, however, except his students understood in the least his teachings and their glorious
- 1 proofs, — namely, that Life, Truth, and Love (the Prin-
- 3 ciple of this unacknowledged Science) destroy all error, evil, disease, and death.

473

- The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at and
- 6 ^{Miracles rejected} scourged with worse cords than those which cut the flesh. To the ignorant age in which it first
- 9 appears, Science seems to be a mistake, — hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament) will be misunderstood and misused by many, until the glorious Principle of these marvels is
- 16 gained.

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SCIENCE AND HEALTH

RECAPITULATION

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 <sup>Truth de-
stroys falsity</sup> must make it so; but error, not Truth, is
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
1 darkness, and the Scripture declares that there is "no
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.

Man is incapable of sin, sickness, and death. The
real man cannot depart from holiness, nor
30 <sup>Man un-
fallen</sup> can God, by whom man is evolved, engender
the capacity or freedom to sin. A mortal sinner is not
1 God's man. Mortals are the counterfeits of immortals.
They are the children of the wicked one, or the one evil,
3 which declares that man begins in dust or as a material
embryo. In divine Science, God and the real man are
inseparable as divine Principle and idea.
6 Error, urged to its final limits, is self-destroyed.
Error will cease to claim that soul is in body, that life
and intelligence are in matter, and that
9 <sup>Mortals are
not immortals</sup> this matter is man. God is the Principle of
man, and man is the idea of God. Hence man is not
mortal nor material. Mortals will disappear, and im-
12 mortals, or the children of God, will appear as the only
and eternal verities of man. Mortals are not fallen chil-
dren of God. They never had a perfect state of being,
15 which may subsequently be regained. They were, from
the beginning of mortal history, "conceived in sin and
brought forth in iniquity." Mortality is finally swallowed
18 up in immortality. Sin, sickness, and death must dis-
appear to give place to the facts which belong to immortal
man.

Question. — What are body and Soul?

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

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SCIENCE AND HEALTH

RECAPITULATION

Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation.

480

Harmony from Spirit 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.

481

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it, and this is impossible, since Truth cannot support error. Sense and pure Soul Soul is the divine Principle of man and never sins, — hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitution of the word *sense* for *soul* gives the exact meaning in a majority of cases.

482

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which heals the sick, destroys error, and reveals the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter.

483

Terms adopted by the author

483

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

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SCIENCE AND HEALTH

RECAPITULATION

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

487

- 15 Answer. — Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The
- 18 Understanding versus belief believer and belief are one and are mortal. Christian evidence is founded on Science or 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 explain 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." The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.

487

- 30 This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the

- 12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of
- 15 Theories helpless Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's di-
- 18 vine Principle, Love.

490

- The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which
- 24 Scientific ultimatum denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the
- 27 Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.

492

- 9 Question. — Will you explain sickness and show how it is to be healed?

- 12 Answer. — The method of Christian Science Mind-healing is touched upon in a previous chapter entitled Christian Science Practice. A full answer to the above
- 15 Mental preparation question involves teaching, which enables the healer to demonstrate and prove for himself the Principle and rule of Christian Science or metaphysical healing.

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SCIENCE AND HEALTH

RECAPITULATION

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

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

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

495

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496

Rudiments and growth

30

Condition of progress

12

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.

21

EXEGESIS

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

24

The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal ver-

27

^{Ideas and identities} ity and unity of God and man, including the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects God. There is but one creator and one creation. This crea-
1 tion consists of the unfolding of spiritual ideas and their
3 identities, which are embraced in the infinite Mind and
forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

9

The divine Principle and idea constitute spiritual harmony, — heaven and eternity. In the universe of Truth,

12

^{Spiritual harmony} matter is unknown. No supposition of error enters there. Divine Science, the Word of

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God, saith to the darkness upon the face of error, "God is All-in-all," and the light of ever-present Love illumines
the universe. Hence the eternal wonder, — that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms.

15

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multi-

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^{Divine propagation} tudinous forms of Mind and governs the multiplication of the compound idea man. The

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tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind

21

which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

24

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all

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^{Ever-appearing creation} expresses Science and art throughout His creation, and the immortality of man and the

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universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source.

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Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall

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GENESIS

1 to the level of a human or material belief, called mortal
man. But the seed is in itself, only as the divine Mind
2 is All and reproduces all — as Mind is the multiplier,
and Mind's infinite idea, man and the universe, is the
product. The only intelligence or substance of a thought,
3 a seed, or a flower is God, the creator of it. Mind is the
Soul of all. Mind is Life, Truth, and Love which gov-
erns all.

508

To mortal mind, the universe is liquid, solid, and aëri-
24 form. Spiritually interpreted, rocks and mountains stand
for solid and grand ideas. Animals and mor-
25 ^{Soaring} ^{aspirations} tals metaphorically present the gradation of
27 mortal thought, rising in the scale of intelligence, taking
form in masculine, feminine, or neuter gender. The
fowls, which fly above the earth in the open firmament
1 of heaven, correspond to aspirations soaring beyond and
above corporality to the understanding of the incorporeal
3 and divine Principle, Love.

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

513

Your mirrored reflection is your own image or like-
ness. If you lift a weight, your reflection does this also.
27 ^{Reflected} ^{likeness} If you speak, the lips of this likeness move in
accord with yours. Now compare man before
the mirror to his divine Principle, God. Call the mirror
30 divine Science, and call man the reflection. Then note
1 how true, according to Christian Science, is the reflection
to its original. As the reflection of yourself appears in
3 the mirror, so you, being spiritual, are the reflection of
God. The substance, Life, intelligence, Truth, and Love,
which constitute Deity, are reflected by His creation;
6 and when we subordinate the false testimony of the
corporeal senses to the facts of Science, we shall see
this true likeness and reflection everywhere.

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15 The world believes in many persons; but if God is per-
sonal, there is but one person, because there is but one
God. His personality can only be reflected,
18 ^{Divine} ^{personality} not transmitted. God has countless ideas, and
they all have one Principle and parentage. The only
proper symbol of God as person is Mind's infinite ideal.
21 What is this ideal? Who shall behold it? This ideal
is God's own image, spiritual and infinite. Even eternity
can never reveal the whole of God, since there is no limit
24 to infinitude or to its reflections.

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GENESIS

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

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.

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.

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

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?

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

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in constructing the universe, is based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life, 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.

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6 It was also found among the Israelites, who constantly
 went after "strange gods." They called the Supreme
 524 Being by the national name of Jehovah. In
 9 ^{Jehovah a} ^{tribal deity} that name of Jehovah, the true idea of God
 seems almost lost. God becomes "a man of war," a
 tribal god to be worshipped, rather than Love, the divine
 12 Principle to be lived and loved.

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

524 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 un-
 real? Is it the truth, or is it a lie concerning man and
 God?

536 In divine Science, man is sustained by God, the divine
 6 Principle of being. The earth, at God's command, brings
^{Divine} ^{providence} forth food for man's use. Knowing this, Jesus
 once said, "Take no thought for your life,
 9 what ye shall eat, or what ye shall drink," — presuming
 not on the prerogative of his creator, but recognizing God,
 the Father and Mother of all, as able to feed and clothe
 12 man as He doth the lilies.

536 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.

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

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- 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} 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.

546

- Christian Science is dawning upon a material age. 24 The great spiritual facts of being, like rays of light, shine ^{Dawning of spiritual facts} in the darkness, though the darkness, comprehending them not, may deny their reality. 27 The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine demonstrable Principle 30 which all may understand.

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- You may say that mortals are formed before they 30 ^{Being is immortal} think or know aught of their origin, and you may also ask how belief can affect a result which precedes the development of that belief. It can 1 only be replied, that Christian Science reveals what "eye hath not seen," — even the cause of all that exists, — for 3 the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle. There is no such thing as mortality, nor are there properly any mortal beings, 6 because being is immortal, like Deity, — or, rather, being and Deity are inseparable.

554

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.

1 **ST. JOHN** writes, in the tenth chapter of his book of Revelation: —

1 This angel had in his hand "a little book," open for all to read and understand. Did this same book contain
 3 Truth's volume the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, — upon elementary, latent error, the source of
 6 all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice"
 9 of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth."
 12 It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is
 15 the power of Truth demonstrated, — made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book. . . . Take it, and eat
 18 it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Mortals, obey the heavenly evangel. Take divine Science. Read this book from
 21 beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you
 24 approach nearer and nearer to this divine Principle when you eat the divine body of this Principle, — thus partaking of the nature, or primal elements, of Truth and Love,
 27 — do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this
 30 perilous passage out of bondage into the El Dorado of faith and hope.

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6 Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

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Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species of a plant in order to classify it correctly. As it is with things, so is it with persons.

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Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea —

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1 rance of Truth and Love. The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea.

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

561

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

561

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."

SCIENCE AND HEALTH

THE APOCALYPSE

562 The spiritual idea is crowned with twelve stars. The
 12 twelve tribes of Israel with all mortals, — separated by
 Spiritual idea belief from man's divine origin and the true
 crowned idea, — will through much tribulation yield to
 15 the activities of the divine Principle of man in the har-
 mony of Science. These are the stars in the crown of
 rejoicing. They are the lamps in the spiritual heavens
 18 of the age; which show the workings of the spiritual idea
 by healing the sick and the sinning, and by manifesting
 the light which shines "unto the perfect day" as the night
 21 of materialism wanes.

565 6 *Revelation* xii. 5. And she brought forth a man child,
 who was to rule all nations with a rod of iron: and her
 child was caught up unto God, and to His throne.

565 9 Led on by the grossest element of mortal mind, Herod
 decreed the death of every male child in order that the
 The conflict man Jesus, the masculine representative of the
 with purity spiritual idea, might never hold sway and de-
 12 prive Herod of his crown. The impersonation of the
 spiritual idea had a brief history in the earthly life of our
 15 Master; but "of his kingdom there shall be no end,"
 for Christ, God's idea, will eventually rule all nations
 and peoples — imperatively, absolutely, finally — with di-
 18 vine Science. This immaculate idea, represented first
 by man and, according to the Revelator, last by woman,
 will baptize with fire; and the fiery baptism will burn up
 21 the chaff of error with the fervent heat of Truth and Love,
 melting and purifying even the gold of human character.
 After the stars sang together and all was primeval har-
 24 mony, the material lie made war upon the spiritual idea;
 but this only impelled the idea to rise to the zenith of
 demonstration, destroying sin, sickness, and death, and
 27 to be caught up unto God, — to be found in its divine
Principle.

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

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

1 fights the holy wars. Gabriel has the more quiet task
of imparting a sense of the ever-presence of ministering
3 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
6 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.
9 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
12 them. Thus endeth the conflict between the flesh and
Spirit.

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

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

12 Love fulfils the law of Christian Science, and nothing
short of this divine Principle, understood and demon-
strated, can ever furnish the vision of the
15 ^{Fulfilment} Apocalypse, open the seven seals of error with
^{of the Law} Truth, or uncover the myriad illusions of sin, sickness,
and death. Under the supremacy of Spirit, it will be seen
18 and acknowledged that matter must disappear.

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SCIENCE AND HEALTH

THE APOCALYPSE

The term Lord, as used in our version of the Old
 27 Testament, is often synonymous with Jehovah, and ex-
 presses the Jewish concept, not yet elevated
 30 ^{Divine sense of Deity} to deific apprehension through spiritual trans-
 figuration. Yet the word gradually approaches a higher
 meaning. This human sense of Deity yields to the divine
 1 sense, even as the material sense of personality yields
 to the incorporeal sense of God and man as the infinite
 3 Principle and infinite idea, — as one Father with His uni-
 versal family, held in the gospel of Love. The Lamb's
 wife presents the unity of male and female as no longer
 6 two wedded individuals, but as two individual natures
 in one; and this compounded spiritual individuality re-
 flects God as Father-Mother, not as a corporeal being.
 9 In this divinely united spiritual consciousness, there is no
 impediment to eternal bliss, — to the perfectibility of
 God's creation.

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

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CHAPTER XVII

GLOSSARY

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

579
1 IN Christian Science we learn that the substitution of
the spiritual for the material definition of a Scrip-
3 tural word often elucidates the meaning of the inspired
writer. On this account this chapter is added. It con-
tains the metaphysical interpretation of Bible terms,
6 giving their spiritual sense, which is also their original
meaning.

579
ABRAHAM. Fidelity; faith in the divine Life and in the
eternal Principle of being.

579
12 This patriarch illustrated the purpose of Love to create
trust in good, and showed the life-preserving power of
spiritual understanding.

581
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.

582
BENJAMIN (Jacob's son). A physical belief as to life,
substance, and mind; human knowledge, or so-called
6 mortal mind, devoted to matter; pride; envy; fame;
illusion; a false belief; error masquerading as the pos-
sessor of life, strength, animation, and power to act.
9 Renewal of affections; self-offering; an improved
state of mortal mind; the introduction of a more spiritual
origin; a gleam of the infinite idea of the infinite Prin-
12 ciple; a spiritual type; that which comforts, consoles,
and supports.

582
BRIDEGROOM. Spiritual understanding; the pure con-
18 sciousness that God, the divine Principle, creates man
as His own spiritual idea, and that God is the only crea-
tive power.

SCIENCE AND HEALTH

GLOSSARY

583

12 CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

583

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.

583

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

586

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

587

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

587

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

588

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

588

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.

588

I AM. God; incorporeal and eternal Mind; divine Principle; the only Ego.

SCIENCE AND HEALTH

GLOSSARY

589

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.

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

MOTHER. God; divine and eternal Principle; Life, Truth, and Love.

593

³ PRINCIPLE. See chapter on Recapitulation, page 465.

594

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

595

UNGODLINESS. Opposition to the divine Principle and its spiritual ideas.