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## CHAPTER VI — SCIENCE, THEOLOGY, MEDICINE

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*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.*

### **Christian Science discovered**

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

### **Mission of Christian Science**

This apodictical Principle points to the revelation of  
Immanuel, "God with us," — the sovereign ever-pres-  
9 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.

### **Discontent with life**

15 Feeling so perpetually the false consciousness that life  
inheres in the body, yet remembering that in

reality God is our Life, we may well tremble  
18 in the prospect of those days in which we must say, "I  
have no pleasure in them."

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

### **Demonstrable evidence**

12 My conclusions were reached by allowing the evidence  
of this revelation to multiply with mathematical certainty  
and the lesser demonstration to prove the  
15 greater, as the product of three multiplied by  
three, equalling nine, proves conclusively that three times  
three duodecillions must be nine duodecillions, — not  
18 a fraction more, not a unit less.

### **Light shining in darkness**

When apparently near the confines of mortal existence,  
standing already within the shadow of the death-valley,  
21 I learned these truths in divine Science: that  
all real being is in God, the divine Mind, and  
that Life, Truth, and Love are all-powerful and ever-  
24 present; that the opposite of Truth, — called error, sin,  
sickness, disease, death, — is the false testimony of false  
material sense, of mind in matter; that this false sense

27 evolves, in belief, a subjective state of mortal mind which  
this same so-called mind names *matter* thereby shutting  
out the true sense of Spirit.

### **New lines of thought**

30 My discovery, that erring, mortal, misnamed  
*mind* produces all the organism and action of  
the mortal body, set my thoughts to work in new channels,

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1 and led up to my demonstration of the proposition that  
Mind is All and matter is naught as the leading factor in  
3 Mind-science.

### **Scientific evidence**

Christian Science reveals incontrovertibly that Mind  
is All-in-all, that the only realities are the divine Mind  
6 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.

### **Solitary research**

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

21 Science of this healing, and I won my way to absolute  
conclusions through divine revelation, reason, and dem-  
24 onstration. The revelation of Truth in the understand-  
ing came to me gradually and apparently through divine  
power. When a new spiritual idea is borne to earth, the  
prophetic Scripture of Isaiah is renewedly fulfilled:  
27 "Unto us a child is born, . . . and his name shall be  
called Wonderful."

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

### **God's allness learned**

The three great verities of Spirit, omnipotence, omni-

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1 presence, omniscience, — Spirit possessing all power,  
filling all space, constituting all Science, — contradict  
3 forever the belief that matter can be actual.  
These eternal verities reveal primeval exist-  
ence as the radiant reality of God's creation,  
6 in which all that He has made is pronounced by His wis-  
dom good.

Thus it was that I beheld, as never before, the awful  
9 unreality called evil. The equipollence of God brought  
to light another glorious proposition, — man's perfecti-  
bility and the establishment of the kingdom of heaven on  
12 earth.

### **Scriptural foundations**

In following these leadings of scientific revelation,  
the Bible was my only textbook. The Scriptures were  
15 illumined; reason and revelation were recon-  
ciled, and afterwards the truth of Christian  
Science was demonstrated. No human pen nor tongue  
18 taught me the Science contained in this book, SCIENCE  
AND HEALTH; and neither tongue nor pen can over-  
throw it. This book may be distorted by shallow criti-  
21 cism or by careless or malicious students, and its ideas  
may be temporarily abused and misrepresented; but the  
Science and truth therein will forever remain to be dis-  
24 cerned and demonstrated.

### **The demonstration lost and found**

Jesus demonstrated the power of Christian Science to  
heal mortal minds and bodies. But this power was lost  
27 sight of, and must again be spiritually dis-  
cerned, taught, and demonstrated according  
to Christ's command, with "signs following."  
30 Its Science must be apprehended by as many as believe  
on Christ and spiritually understand Truth.

### **Mystical antagonists**

No analogy exists between the vague hypotheses of

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1 agnosticism, pantheism, theosophy, spiritualism, or  
millenarianism and the demonstrable truths of Chris-  
3 tian Science; and I find the will, or sensuous  
reason of the human mind, to be opposed to  
the divine Mind as expressed through divine Science.

### **Optical illustration of Science**

6 Christian Science is natural, but not physical. The  
Science of God and man is no more supernatural than  
9 is the science of numbers, though departing  
from the realm of the physical, as the Science  
of God, Spirit, must, some may deny its right to  
12 the name of Science. The Principle of divine metaphysics  
is God; the practice of divine metaphysics is the utiliza-  
tion of the power of Truth over error; its rules demon-  
15 strate its Science. Divine metaphysics reverses perverted  
and physical hypotheses as to Deity, even as the ex-  
planation of optics rejects the incidental or inverted  
18 image and shows what this inverted image is meant to  
represent.

### **Pertinent proposal**

A prize of one hundred pounds, offered in Oxford Uni-  
21 versity, England, for the best essay on Natural Science,  
— an essay calculated to offset the tendency of  
the age to attribute physical effects to physical  
causes rather than to a final spiritual cause, — is one of  
24 many incidents which show that Christian Science meets  
a yearning of the human race for spirituality.

### **Confirmatory tests**

27 After a lengthy examination of my discovery and its  
demonstration in healing the sick, this fact became evi-  
dent to me, — that Mind governs the body,  
not partially but wholly. I submitted my  
30 metaphysical system of treating disease to the broad-  
est practical tests. Since then this system has gradually  
gained ground, and has proved itself, whenever scien-

1 tifically employed, to be the most effective curative agent  
in medical practice.

### **One school of Truth**

3 Is there more than one school of Christian Science?  
Christian Science is demonstrable. There can, there-  
6 fore, be but one method in its teaching. Those who de-  
part from this method forfeit their claims to  
belong to its school, and they become adher-  
9 ents of the Socratic, the Platonic, the Spencerian, or some  
other school. By this is meant that they adopt and ad-  
here to some particular system of human opinions. Al-  
12 though these opinions may have occasional gleams of  
divinity, borrowed from that truly divine Science which  
eschews man-made systems, they nevertheless remain  
15 wholly human in their origin and tendency and are not  
scientifically Christian.

### **Unchanging Principle**

From the infinite One in Christian Science comes one  
Principle and its infinite idea, and with this infinitude  
18 come spiritual rules, laws, and their demon-  
stration, 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 charac-  
terized in the epistle to the Hebrews.

### **On sandy foundations**

Any theory of Christian Science, which departs from  
24 what has already been stated and proved to be true, af-  
fords no foundation upon which to establish  
a genuine school of this Science. Also, if any  
27 so-called new school claims to be Christian Science, and  
yet uses another author's discoveries without giving that  
author proper credit, such a school is erroneous, for it

30 inculcates a breach of that divine commandment in the Hebrew Decalogue, "Thou shalt not steal."

### **Principle and practice**

God is the Principle of divine metaphysics. As there

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1 is but one God, there can be but one divine Principle of  
all Science; and there must be fixed rules for the demon-  
3 stration of this divine Principle. The letter  
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. With-  
out this, the letter is but the dead body of Science, —  
pulseless, cold, inanimate.

### **Reversible propositions**

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

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



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

### **Metaphysical inversions**

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

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### **Definition of mortal mind**

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

In Science, Mind is *one*, including noumenon and phe-  
nomena, God and His thoughts.

### **Imperfect terminology**

12 Mortal mind is a solecism in language, and involves an  
improper use of the word *mind*. As Mind is immortal,

15 the phrase *mortal mind* implies something un-  
true and therefore unreal; and as the phrase  
is used in teaching Christian Science, it is meant to  
designate that which has no real existence. Indeed, if  
18 a better word or phrase could be suggested, it would  
be used; but in expressing the new tongue we must  
sometimes recur to the old and imperfect, and the new  
21 wine of the Spirit has to be poured into the old bottles of  
the letter.

### **Causation mental**

24 Christian Science explains all cause and effect as men-  
tal, not physical. It lifts the veil of mystery from Soul and  
body. It shows the scientific relation of man  
to God, disentangles the interlaced ambiguities  
27 of being, and sets free the imprisoned thought. In divine  
Science, the universe, including man, is spiritual, harmoni-  
ous, and eternal. Science shows that what is termed *mat-*  
30 *ter* is but the subjective state of what is termed by the  
author *mortal mind*.

### **Philological inadequacy**

Apart from the usual opposition to everything new,

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1 the one great obstacle to the reception of that spiritual-  
ity, through which the understanding of Mind-science  
3 comes, is the inadequacy of material terms for  
metaphysical statements, and the consequent  
difficulty of so expressing metaphysical ideas as to make  
6 them comprehensible to any reader, who has not person-  
ally demonstrated Christian Science as brought forth in  
my discovery. Job says: "The ear trieth words, as the  
9 mouth tasteth meat." The great difficulty is to give the  
right impression, when translating material terms back

into the original spiritual tongue.

## 12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

### **Divine synonyms**

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

### **Divine image**

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

### **Divine reflection**

18 IDEA: An image in Mind; the immediate object of understanding. — *Webster*.

## SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree: Depravity.*

### **Unreality**

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

*Second Degree: Evil beliefs disappearing.*

### **Transitional qualities**

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

1 *Third Degree: Understanding.*

**Reality**

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

**Spiritual universe**

In the third degree mortal mind disappears, and man as  
God's image appears. Science so reverses the evidence  
6 before the corporeal human senses, as to make  
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.

**Aim of Science**

A correct view of Christian Science and of its adapta-  
12 tion to healing includes vastly more than is at first seen.  
Works on metaphysics leave the grand point  
untouched. They never crown the power of  
15 Mind as the Messiah, nor do they carry the day against  
physical enemies, — even to the extinction of all belief in  
matter, evil, disease, and death, — nor insist upon the fact  
18 that God is all, therefore that matter is nothing beyond an  
image in mortal mind.

**Divine personality**

21 Christian Science strongly emphasizes the thought that  
God is not *corporeal*, but *incorporeal*, — that is,  
bodiless. Mortals are corporeal, but God is  
incorporeal.

24 As the words *person* and *personal* are commonly and  
ignorantly employed, they often lead, when applied to  
27 Deity, to confused and erroneous conceptions of divinity  
and its distinction from humanity. If the term *personality*,  
as applied to God, means infinite personality, then God is  
infinite *Person*, — in the sense of infinite personality, but  
30 not in the lower sense. An infinite Mind in a finite form  
is an absolute impossibility.

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1 The term *individuality* is also open to objections, be-  
cause an individual may be one of a series, one of many,  
3 as an individual man, an individual horse; whereas God  
is *One*, — not one of a series, but one alone and without  
an equal.

#### **Spiritual language**

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

#### **The miracles of Jesus**

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

21 (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh.

### **Opacity of the senses**

24 Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation.

### **Leaven of Truth**

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures

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1 of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ  
3 and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

6 Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?  
9

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally

12 glorified in man's spiritual freedom.

### **The divine and human contrasted**

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

### **Certain contradictions**

The definitions of material law, as given by natural  
27 science, represent a kingdom necessarily divided against  
itself, because these definitions portray law as  
physical, not spiritual. Therefore they con-  
30 tradict the divine decrees and violate the law of Love, in  
which nature and God are one and the natural order of  
heaven comes down to earth.

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### **Unescapable dilemma**

1 When we endow matter with vague spiritual power,  
that is, when we do so in our theories, for of course we  
3 cannot really endow matter with what it does  
not and cannot possess, — we disown the Al-  
mighty, for such theories lead to one of two things. They  
6 either presuppose the self-evolution and self-government  
of matter, or else they assume that matter is the product

of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law.

### **God and nature**

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

### **The sun and Soul**

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

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



6 man coexists with and reflects Soul, God, for man is God's image.

### **Reversal of testimony**

9 Science reverses the false testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of being. Then the question inevitably arises: Is a man sick if the material senses indicate that he is in good health? No! for matter  
12 can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal.

### **Health and the senses**

15 Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing  
18 shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously  
21 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.

27 Any conclusion *pro* or *con*, deduced from supposed sensation in matter or from matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate and so leads to disease.

### **Historic illustrations**

30 When Columbus gave freer breath to the globe, ignorance and superstition chained the

limbs of the brave old navigator, and disgrace and star-

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1 vation stared him in the face; but sterner still would have  
3 been his fate, if his discovery had undermined the favor-  
ite inclinations of a sensuous philosophy.

6 Copernicus mapped out the stellar system, and before  
he spake, astrography was chaotic, and the heavenly fields  
were incorrectly explored.

**Perennial beauty**

9 The Chaldean Wisemen read in the stars the fate of  
empires and the fortunes of men. Though no higher  
revelation than the horoscope was to them dis-  
played upon the empyrean, earth and heaven  
were bright, and bird and blossom were glad in God's  
12 perennial and happy sunshine, golden with Truth. So  
we have goodness and beauty to gladden the heart; but  
man, left to the hypotheses of material sense unexplained  
15 by Science, is as the wandering comet or the desolate  
star — "a weary searcher for a viewless home."

**Astronomic unfoldings**

18 The earth's diurnal rotation is invisible to the physical  
eye, and the sun seems to move from east to west, instead  
of the earth from west to east. Until rebuked  
by clearer views of the everlasting facts, this  
21 false testimony of the eye deluded the judgment and in-  
duced false conclusions. Science shows appearances often  
to be erroneous, and corrects these errors by the simple  
24 rule that the greater controls the lesser. The sun is the  
central stillness, so far as our solar system is concerned,

27 and the earth revolves about the sun once a year, besides  
turning daily on its own axis.

30 As thus indicated, astronomical order imitates the  
action of divine Principle; and the universe, the reflec-  
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.

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### **Opposing testimony**

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

### **Testimony of the senses**

15 The optical focus is another proof of the illusion of  
material sense. On the eye's retina, sky and tree-tops  
apparently join hands, clouds and ocean meet  
18 and mingle. The barometer, — that little  
prophet of storm and sunshine, denying the testimony of  
the senses, — points to fair weather in the midst of murky  
21 clouds and drenching rain. Experience is full of instances  
of similar illusions, which every thinker can recall for

himself.

### **Spiritual sense of life**

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

### **Ptolemaic and psychological error**

- 30 Our theories make the same mistake regarding Soul  
and body that Ptolemy made regarding the solar system.  
They insist that soul is in body and mind therefore tribu-  
tary to matter. Astronomical science has destroyed the

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- 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  
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.

### **Seeming and being**

- 12 The verity of Mind shows conclusively how it is that  
matter seems to be, but is not. Divine Science,  
rising above physical theories, excludes matter,  
resolves *things* into *thoughts*, and replaces the objects of

15 material sense with spiritual ideas.

The term CHRISTIAN SCIENCE was introduced by  
the author to designate the scientific system of divine  
18 healing.

The revelation consists of two parts:

21 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.

24 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  
27 ever-operative divine Principle. The operation of this  
Principle indicates the eternity of the scientific order  
and continuity of being.

### **Scientific basis**

30 Christian Science differs from material sci-  
ence, but not on that account is it less scien-  
tific. On the contrary, Christian Science is pre-emi-

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1 mently scientific, being based on Truth, the Principle of  
all science.

### **Physical science a blind belief**

3 Physical science (so-called) is human knowledge, — a  
law of mortal mind, a blind belief, a Samson shorn of his  
6 strength. When this human belief lacks organ-  
izations to support it, its foundations are gone.  
Having neither moral might, spiritual basis,  
9 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.  
12 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.

### **Right interpretation**

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

### **All force mental**

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

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

## **Corporeal changes**

The elements and functions of the physical body and

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1 of the physical world will change as mortal mind changes  
its beliefs. What is now considered the best condition  
3 for organic and functional health in the human  
body may no longer be found indispensable  
to health. Moral conditions will be found always har-  
6 monious and health-giving. Neither organic inaction  
nor overaction is beyond God's control; and man will  
be found normal and natural to changed mortal thought,  
9 and therefore more harmonious in his manifestations than  
he was in the prior states which human belief created and  
sanctioned.

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

### **The time and tide**

21 The seasons will come and go with changes of time and  
tide, cold and heat, latitude and longitude. The agri-  
culturist will find that these changes cannot  
24 affect his crops. "As a vesture shalt Thou  
change them and they shall be changed." The mariner  
will have dominion over the atmosphere and the great  
27 deep, over the fish of the sea and the fowls of the air.

30 The astronomer will no longer look up to the stars, —  
he will look out from them upon the universe; and the  
florist will find his flower before its seed.

### **Mortal nothingness**

Thus matter will finally be proved nothing more  
than a mortal belief, wholly inadequate to affect a man

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1 through its supposed organic action or supposed exist-  
ence. Error will be no longer used in stating truth. The  
3 problem of nothingness, or "dust to dust," will  
be solved, and mortal mind will be without  
form and void, for mortality will cease when man beholds  
6 himself God's reflection, even as man sees his reflection  
in a glass.

### **A lack of originality**

9 All Science is divine. Human thought never pro-  
jected the least portion of true being. Human belief  
has sought and interpreted in its own way  
the echo of Spirit, and so seems to have  
12 reversed it and repeated it materially; but the human  
mind never produced a real tone nor sent forth a positive  
sound.

### **Antagonistic questions**

15 The point at issue between Christian Science on the  
one hand and popular theology on the other is this: Shall  
Science explain cause and effect as being  
18 both natural and spiritual? Or shall all that  
is beyond the cognizance of the material senses be called  
supernatural, and be left to the mercy of speculative



21 hypotheses?

**Biblical basis**

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them.  
24 I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern  
27 systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only au-  
30 thority. I have had no other guide in "the straight and narrow way" of Truth.

**Science and Christianity**

If Christendom resists the author's application of the

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1 word Science to Christianity, or questions her use of the  
word Science, she will not therefore lose faith in Chris-  
3 tianity, nor will Christianity lose its hold upon  
her. If God, the All-in-all, be the creator of  
the spiritual universe, including man, then everything  
6 entitled to a classification as truth, or Science, must be  
comprised in a knowledge or understanding of God, for  
there can be nothing beyond illimitable divinity.

**Scientific terms**

9 The terms Divine Science, Spiritual Science, Christ  
Science or Christian Science, or Science alone, she em-  
ploys interchangeably, according to the re-  
12 quirements of the context. These synony-  
mous terms stand for everything relating to God, the in-

finite, supreme, eternal Mind. It may be said, however,  
15 that the term Christian Science relates especially to  
Science as applied to humanity. Christian Science re-  
veals God, not as the author of sin, sickness, and death,  
18 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,  
21 and so forth, have — as matter — no intelligence, life, nor  
sensation.

### **No physical science**

There is no physical science, inasmuch as all truth  
24 proceeds from the divine Mind. Therefore truth is not  
human, and is not a law of matter, for matter  
is not a lawgiver. Science is an emanation of  
27 divine Mind, and is alone able to interpret God aright.  
It has a spiritual, and not a material origin. It is a divine  
utterance, — the Comforter which leadeth into all truth.

30 Christian Science eschews what is called natural science,  
in so far as this is built on the false hypotheses that matter  
is its own lawgiver, that law is founded on material con-

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1 ditions, and that these are final and overrule the might of  
divine Mind. Good is natural and primitive. It is not  
3 miraculous to itself.

### **Practical Science**

The term Science, properly understood, refers only to  
the laws of God and to His government of the universe,  
6 inclusive of man. From this it follows that  
business men and cultured scholars have found

9 that Christian Science enhances their endurance and  
mental powers, enlarges their perception of character,  
gives them acuteness and comprehensiveness and an  
ability to exceed their ordinary capacity. The human  
12 mind, imbued with this spiritual understanding, becomes  
more elastic, is capable of greater endurance, escapes  
somewhat from itself, and requires less repose. A knowl-  
15 edge of the Science of being develops the latent abilities  
and possibilities of man. It extends the atmosphere of  
thought, giving mortals access to broader and higher  
18 realms. It raises the thinker into his native air of insight  
and perspicacity.

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

### **Mathematics and scientific logic**

27 Science relates to Mind, not matter. It rests on fixed  
Principle and not upon the judgment of false sensation.  
The addition of two sums in mathematics must  
30 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

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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.

### **Truth by inversion**

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the  
9 fable *pro* or *con*, — be it in accord with your preconceptions or utterly contrary to them.

### **Antagonistic theories**

Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows.  
12 In those days there will be "great tribulation such as was not since the beginning of the  
15 world;" and earth will echo the cry, "Art thou [Truth] come hither to torment us before the time?" Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration; and so are some  
18 other systems.

### **Ontology needed**

We must abandon pharmaceuticals, and take up ontology, — "the science of real being." We must look deep into realism instead of accepting only the outward sense of things. Can we gather peaches  
24 from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading  
27 illusions along the path which Science must tread in its reformatory mission among mortals. The very name, illusion, points to nothingness.

### **Reluctant guests**

30 The generous liver may object to the author's small estimate of the pleasures of the table. The sinner sees,

in the system taught in this book, that the demands of

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1 God must be met. The petty intellect is alarmed by con-  
stant appeals to Mind. The licentious disposition is dis-  
3 couraged over its slight spiritual prospects.  
When all men are bidden to the feast, the ex-  
cuses come. One has a farm, another has merchandise,  
6 and therefore they cannot accept.

**Excuses for ignorance**

It is vain to speak dishonestly of divine Science, which  
destroys all discord, when you can demonstrate  
9 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.

**Children and adults**

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

### **All evil unnatural**

If thought is startled at the strong claim of Science  
27 for the supremacy of God, or Truth, and doubts the su-  
premacency 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

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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.

### **The error of carnality**

6 When once destroyed by divine Science, the false evi-  
dence before the corporeal senses disappears. Hence the  
opposition of sensuous man to the Science of  
9 Soul and the significance of the Scripture, "The  
carnal mind is enmity against God." The central fact of  
the Bible is the superiority of spiritual over physical power.