

## 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.*

**T**HE best sermon ever preached is Truth practised 1  
and demonstrated by the destruction of sin, sickness,  
and death. Knowing this and knowing too Practical 3  
that one affection would be supreme in us and preaching  
take the lead in our lives, Jesus said, "No man can serve  
two masters." 6

We cannot build safely on false foundations. Truth  
makes a new creature, in whom old things pass away  
and "all things are become new." Passions, selfishness, 9  
false appetites, hatred, fear, all sensuality, yield to spirit-  
uality, and the superabundance of being is on the side  
of God, good. 12

We cannot fill vessels already full. They must first be  
emptied. Let us disrobe error. Then, when The uses  
the winds of God blow, we shall not hug our of truth 15  
tatters close about us.

The way to extract error from mortal mind is to pour  
in truth through flood-tides of Love. Christian perfec- 18  
tion is won on no other basis.

Grafting holiness upon unholiness, supposing that sin

1 can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

3 The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

6 If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense,  
 9 <sup>Divine study</sup> they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through  
 12 the merits of Christ,—through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

15 Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being,  
 18 <sup>Harmonious life-work</sup> God, neither sins, suffers, nor dies. The days of our pilgrimage will multiply instead of diminish, 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.

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

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

fatal pulmonary disease; as though evil could overbear 1  
 the law of Love, and check the reward for do-  
 ing good. In the Science of Christianity, Mind Sure reward  
 — omnipotence — has all-power, assigns sure of right-  
 rewards to righteousness, and shows that matter can cousness 3  
 neither heal nor make sick, create nor destroy. 6

If God were understood instead of being merely be-  
 lieved, this understanding would establish health. The  
 accusation of the rabbis, "He made himself  
 the Son of God," was really the justification Our belief 9  
 of Jesus, for to the Christian the only true and under-  
 spirit is Godlike. This thought incites to a more exalted standing  
 worship and self-abnegation. Spiritual perception brings 12  
 out the possibilities of being, destroys reliance on aught  
 but God, and so makes man the image of his Maker in 15  
 deed and in truth.

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

God, divine good, does not kill a man in order to give  
 him eternal Life, for God alone is man's life. God is at

- 1 once the centre and circumference of being. It is evil that dies; good dies not.
- 3 All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely, Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.
- 6 **Spirit the only intelligence and substance**
- 12 The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.
- 15
- 18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages understand the Ego, and realize only one God, one Mind or intelligence?
- 21 **Unscientific theories**
- 24 False and self-assertive theories have given sinners the notion that they can create what God cannot, — namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.
- 27
- 30 The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such

utterances; else God will continue to be hidden from hu- 1  
 manity, and mortals will sin without knowing that they  
 are sinning, will lean on matter instead of Spirit, stumble 3  
 with lameness, drop with drunkenness, consume with dis-  
 ease, — all because of their blindness, their false sense  
 concerning God and man. 6

When will the error of believing that there is life in  
 matter, and that sin, sickness, and death are creations of  
 God, be unmasked? When will it be under- 9  
 stood that matter has neither intelligence, life, Creation  
perfect  
 nor sensation, and that the opposite belief is the prolific  
 source of all suffering? God created all through Mind, 12  
 and made all perfect and eternal. Where then is the  
 necessity for recreation or procreation?

Befogged in error (the error of believing that matter 15  
 can be intelligent for good or evil), we can catch clear  
 glimpses of God only as the mists disperse,  
 or as they melt into such thinness that we per- Perceiving  
the divine  
image 18  
 ceive the divine image in some word or deed  
 which indicates the true idea, — the supremacy and real-  
 ity of good, the nothingness and unreality of evil. 21

When we realize that there is one Mind, the divine law  
 of loving our neighbor as ourselves is unfolded;  
 whereas a belief in many ruling minds hinders Redemption  
from selfish-  
ness 24  
 man's normal drift towards the one Mind, one  
 God, and leads human thought into opposite channels  
 where selfishness reigns. 27

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

When we fully understand our relation to the Divine,

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

The power of the human will should be exercised only  
 in subordination to Truth; else it will misguide the judg-  
 6 <sup>Will-power</sup><sub>unrighteous</sub> ment and free the lower propensities. It is the  
 province of spiritual sense to govern man.  
 Material, erring, human thought acts injuriously both  
 9 upon the body and through it.

Will-power is capable of all evil. It can never heal  
 the sick, for it is the prayer of the unrighteous; while  
 12 the exercise of the sentiments — hope, faith, love — is the  
 prayer of the righteous. This prayer, governed by Science  
 instead of the senses, heals the sick.

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

Does God send sickness, giving the mother her child  
 for the brief space of a few years and then taking it away  
 21 <sup>Birth and</sup><sub>death unreal</sub> by death? Is God creating anew what He  
 has already created? The Scriptures are defi-  
 nite on this point, declaring that His work was *finished*,  
 24 nothing is new to God, and that it was *good*.

Can there be any birth or death for man, the spiritual  
 image and likeness of God? Instead of God sending  
 27 sickness and death, He destroys them, and brings to light  
 immortality. Omnipotent and infinite Mind made all  
 and includes all. This Mind does not make mistakes  
 30 and subsequently correct them. God does not cause man  
 to sin, to be sick, or to die.

There are evil beliefs, often called evil spirits; but

these evils are not Spirit, for there is no evil in Spirit. 1  
 Because God is Spirit, evil becomes more apparent and  
 obnoxious proportionately as we advance spir- 3  
 itually, until it disappears from our lives. No evil  
in Spirit

This fact proves our position, for every scientific state- 6  
 ment in Christianity has its proof. Error of statement  
 leads to error in action.

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

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

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

The spiritual reality is the scientific fact in all things. 27  
 The spiritual fact, repeated in the action of man and the  
 whole universe, is harmonious and is the ideal of Truth.  
 Spiritual facts are not inverted; the opposite discord, 30  
 which bears no resemblance to spirituality, is not real.  
 The only evidence of this inversion is obtained from

1 suppositional error, which affords no proof of God,  
 Spirit, or of the spiritual creation. Material sense de-  
 3 fines all things materially, and has a finite sense of the  
 infinite.

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

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

Mind, not matter, is causation. A material body  
 only expresses a material and mortal mind. A mortal  
 27 Sickness as  
 only thought man possesses this body, and he makes it  
 harmonious or discordant according to the  
 images of thought impressed upon it. You embrace  
 30 your body in your thought, and you should delineate  
 upon it thoughts of health, not of sickness. You should  
 banish all thoughts of disease and sin and of other beliefs



included in matter. Man, being immortal, has a perfect 1  
 indestructible life. It is the mortal belief which makes  
 the body discordant and diseased in proportion as igno- 3  
 rance, *fear*, or human will governs mortals.

Mind, supreme over all its formations and governing  
 them all, is the central sun of its own systems of ideas, 6  
 the life and light of all its own vast creation; Allness of  
 Truth  
 and man is tributary to divine Mind. The  
 material and mortal body or mind is not the man. 9

The world would collapse without Mind, without the in-  
 telligence which holds the winds in its grasp. Neither  
 philosophy nor skepticism can hinder the march of the 12  
 Science which reveals the supremacy of Mind. The im-  
 manent sense of Mind-power enhances the glory of Mind.  
 Nearness, not distance, lends enchantment to this view. 15

The compounded minerals or aggregated substances  
 composing the earth, the relations which constituent  
 masses hold to each other, the magnitudes, Spiritual  
 translation 18  
 distances, and revolutions of the celestial  
 bodies, are of no real importance, when we remember  
 that they all must give place to the spiritual fact by the 21  
 translation of man and the universe back into Spirit. In  
 proportion as this is done, man and the universe will be  
 found harmonious and eternal. 24

Material substances or mundane formations, astro-  
 nomical calculations, and all the paraphernalia of specu-  
 lative theories, based on the hypothesis of material law 27  
 or life and intelligence resident in matter, will ulti-  
 mately vanish, swallowed up in the infinite calculus of  
 Spirit. 30

Spiritual sense is a conscious, constant capacity to un-  
 derstand God. It shows the superiority of faith by works

1 over faith in words. Its ideas are expressed only in "new  
 tongues;" and these are interpreted by the translation of  
 3 the spiritual original into the language which human  
 thought can comprehend.

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  
 sick, casting out evils, and destroying death,  
 9 Jesus' disregard of matter "the last enemy that shall be destroyed," —  
 his disregard of matter and its so-called laws.

Knowing that Soul and its attributes were forever  
 12 manifested through man, the Master healed the sick,  
 gave sight to the blind, hearing to the deaf, feet to the  
 lame, thus bringing to light the scientific action of the  
 15 divine Mind on human minds and bodies and giving  
 a better understanding of Soul and salvation. Jesus  
 healed sickness and sin by one and the same metaphysical  
 18 process.

The expression *mortal mind* is really a solecism, for  
 Mind is immortal, and Truth pierces the error of mortality  
 21 Mind not mortal as a sunbeam penetrates the cloud. Because,  
 in obedience to the immutable law of Spirit,  
 this so-called mind is self-destructive, I name it mortal.  
 24 Error soweth the wind and reapeth the whirlwind.

What is termed matter, being unintelligent, cannot say,  
 "I suffer, I die, I am sick, or I am well." It is the so-  
 27 Matter mindless called mortal mind which voices this and ap-  
 pears to itself to make good its claim. To  
 mortal sense, sin and suffering are real, but immortal  
 30 sense includes no evil nor pestilence. Because immortal  
 sense has no error of sense, it has no sense of error; there-  
 fore it is without a destructive element.

If brain, nerves, stomach, are intelligent, — if they talk 1  
 to us, tell us their condition, and report how they feel, —  
 then Spirit and matter, Truth and error, commingle 3  
 and produce sickness and health, good and evil, life and  
 death; and who shall say whether Truth or error is the  
 greater? 6

The sensations of the body must either be the sensa-  
 tions of a so-called mortal mind or of matter. Nerves  
 are not mind. Is it not provable that Mind is Matter sen-  
 sationless 9  
 not *mortal* and that matter has no sensation?  
 Is it not equally true that matter does not appear in the  
 spiritual understanding of being? 12

The sensation of sickness and the impulse to sin seem  
 to obtain in mortal mind. When a tear starts, does not  
 this so-called mind produce the effect seen in the lachry- 15  
 mal gland? Without mortal mind, the tear could not  
 appear; and this action shows the nature of all so-called  
 material cause and effect. 18

It should no longer be said in Israel that “the fathers  
 have eaten sour grapes, and the children’s teeth are set  
 on edge.” Sympathy with error should disappear. The 21  
 transfer of the thoughts of one erring mind to another,  
 Science renders impossible.

If it is true that nerves have sensation, that matter has 24  
 intelligence, that the material organism causes the eyes to  
 see and the ears to hear, then, when the body Nerves  
 painless 27  
 is dematerialized, these faculties must be lost,  
 for their immortality is not in Spirit; whereas the fact  
 is that only through dematerialization and spiritualiza-  
 tion of thought can these faculties be conceived of as 30  
 immortal.

Nerves are not the source of pain or pleasure. We

1 suffer or enjoy in our dreams, but this pain or pleasure  
 is not communicated through a nerve. A tooth which has  
 3 been extracted sometimes aches again in belief, and the  
 pain seems to be in its old place. A limb which has been  
 amputated has continued in belief to pain the owner. If  
 6 the sensation of pain in the limb can return, can be pro-  
 longed, why cannot the limb reappear?

Why need pain, rather than pleasure, come to this mortal  
 9 sense? Because the memory of pain is more vivid  
 than the memory of pleasure. I have seen an unwitting  
 attempt to scratch the end of a finger which had been cut  
 12 off for months. When the nerve is gone, which we say  
 was the occasion of pain, and the pain still remains, it  
 proves sensation to be in the mortal mind, not in matter.  
 15 Reverse the process; take away this so-called mind instead  
 of a piece of the flesh, and the nerves have no sensation.

Mortals have a modus of their own, undirected and un-  
 18 sustained by God. They produce a rose through seed and  
 soil, and bring the rose into contact with the  
 21 **Human falsities** olfactory nerves that they may smell it. In  
 legerdemain and credulous frenzy, mortals believe that  
 unseen spirits produce the flowers. God alone makes  
 and clothes the lilies of the field, and this He does by  
 24 means of Mind, not matter.

Because all the methods of Mind are not understood,  
 we say the lips or hands must move in order to convey  
 27 **No miracles in Mind-methods** thought, that the undulations of the air convey  
 sound, and possibly that other methods involve  
 so-called miracles. The realities of being, its  
 30 normal action, and the origin of all things are unseen to  
 mortal sense; whereas the unreal and imitative move-  
 ments of mortal belief, which would reverse the immortal

modus and action, are styled the real. Whoever con- 1  
 tradicts this mortal mind supposition of reality is called  
 a deceiver, or is said to be deceived. Of a man it has 3  
 been said, "As he thinketh in his heart, so is he;" hence  
 as a man spiritually *understandeth*, so is he in truth.

Mortal mind conceives of something as either liquid 6  
 or solid, and then classifies it materially. Immortal and  
 spiritual facts exist apart from this mortal and  
 material conception. God, good, is self-exist- <sup>Good</sup>  
 ent and self-expressed, though indefinable as a whole. <sup>indefinite</sup> 9  
 Every step towards goodness is a departure from materi-  
 ality, and is a tendency towards God, Spirit. Material 12  
 theories partially paralyze this attraction towards infinite  
 and eternal good by an opposite attraction towards the  
 finite, temporary, and discordant. 15

Sound is a mental impression made on mortal belief.  
 The ear does not really hear. Divine Science reveals  
 sound as communicated through the senses of Soul — 18  
 through spiritual understanding.

Mozart experienced more than he expressed. The  
 rapture of his grandest symphonies was never heard. He 21  
 was a musician beyond what the world knew. <sup>Music,</sup>  
 This was even more strikingly true of Bee- <sup>rhythm of</sup>  
 thoven, who was so long hopelessly deaf. Men- <sup>head and</sup>  
 tal melodies and strains of sweetest music supersede <sup>heart</sup> 24  
 conscious sound. Music is the rhythm of head and heart.  
 Mortal mind is the harp of many strings, discoursing 27  
 either discord or harmony according as the hand, which  
 sweeps over it, is human or divine.

Before human knowledge dipped to its depths into a 30  
 false sense of things, — into belief in material origins  
 which discard the one Mind and true source of being, —

1 it is possible that the impressions from Truth were as  
 2 distinct as sound, and that they came as sound to the  
 3 primitive prophets. If the medium of hearing is wholly  
 spiritual, it is normal and indestructible.

4 If Enoch's perception had been confined to the evidence  
 5 before his material senses, he could never have "walked  
 6 with God," nor been guided into the demonstration of  
 life eternal.

7 Adam, represented in the Scriptures as formed from  
 8 dust, is an object-lesson for the human mind. The mate-  
 9 rial senses, like Adam, originate in matter and  
 10 return to dust, — are proved non-intelligent.  
 11 They go out as they came in, for they are still the error,  
 12 not the truth of being. When it is learned that the spirit-  
 13 ual sense, and not the material, conveys the impressions  
 14 of Mind to man, then being will be understood and found  
 15 to be harmonious.

16 We bow down to matter, and entertain finite thoughts  
 17 of God like the pagan idolater. Mortals are inclined to  
 18 fear and to obey what they consider a material  
 19 body more than they do a spiritual God. All  
 20 material knowledge, like the original "tree of knowledge,"  
 21 multiplies their pains, for mortal illusions would rob God,  
 22 slay man, and meanwhile would spread their table with  
 23 cannibal tidbits and give thanks.

24 How transient a sense is mortal sight, when a wound on  
 25 the retina may end the power of light and lens! But the  
 26 real sight or sense is not lost. Neither age nor  
 27 accident can interfere with the senses of Soul,  
 28 and there are no other real senses. It is evident that the  
 29 body as matter has no sensation of its own, and there is no  
 30 oblivion for Soul and its faculties. Spirit's senses are with-

out pain, and they are forever at peace. Nothing can hide  
from them the harmony of all things and the might and  
permanence of Truth. 1 3

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

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

We are sometimes led to believe that darkness is as real 15  
as light; but Science affirms darkness to be only a mortal  
sense of the absence of light, at the coming of Light and  
darkness 18  
which darkness loses the appearance of reality.  
So sin and sorrow, disease and death, are the suppositional  
absence of Life, God, and flee as phantoms of error before  
truth and love. 21

With its divine proof, Science reverses the evidence of  
material sense. Every quality and condition of mortality  
is lost, swallowed up in immortality. Mortal man is the 24  
antipode of immortal man in origin, in existence, and in his  
relation to God.

Because he understood the superiority and immor- 27  
tality of good, Socrates feared not the hemlock poison.  
Even the faith of his philosophy spurned phys- Faith of  
Socrates 30  
ical timidity. Having sought man's spiritual  
state, he recognized the immortality of man. The igno-  
rance and malice of the age would have killed the vener-

1 able philosopher because of his faith in Soul and his indifference to the body.

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

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

If the decision were left to the corporeal senses, evil  
would appear to be the master of good, and sickness to  
24 be the rule of existence, while health would seem the  
exception, death the inevitable, and life a paradox. Paul  
asked: "What concord hath Christ with Belial?" (2 Cor-  
27 inthians vi. 15.)

When you say, "Man's body is material," I say with  
Paul: Be "willing rather to be absent from the body,  
30 <sup>Personal</sup> and to be present with the Lord." Give up  
<sup>identity</sup> your material belief of mind in matter, and  
have but one Mind, even God; for this Mind forms its



own likeness. The loss of man's identity through the understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to conclude that individual musical tones are lost in the origin of harmony.

Medical schools may inform us that the healing work of Christian Science and Paul's peculiar Christian conversion and experience, — which prove Mind to be scientifically distinct from matter, — are indications of unnatural mental and bodily conditions, even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my saying, he shall never see death!" and "Henceforth know we no man after the flesh!"

That scientific methods are superior to others, is seen by their effects. When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control. The permanent remedy for fatigue is to learn the power of Mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary and heavy-laden.

You say, "Toil fatigues me." But what is this *me*? Is it muscle or mind? Which is tired and so speaks? Without mind, could the muscles be tired? Do the muscles talk, or do you talk for them? Matter is non-

1 intelligent. Mortal mind does the false talking, and that which affirms weariness, made that weariness.

3 You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the  
 6 Mind never weary human mind says of the body, the body, like the inanimate wheel, would never be weary.

The consciousness of Truth rests us more than hours of repose in unconsciousness.

9 The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness  
 12 Coalition of sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that  
 15 the body can be sick independently of mortal mind and that the divine Mind has no jurisdiction over the body.

Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal them?

18 Sickness akin to sin If you do believe in God, why do you substitute drugs for the Almighty's power, and  
 21 employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever-present help?

24 Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, as having sensation or power.

27 The Scriptures say, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." The meaning of that passage is not  
 30 perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the truth of being, all disease,

pain, weakness, weariness, sorrow, sin, death, will be 1  
 unknown, and the mortal dream will forever cease. My  
 method of treating fatigue applies to all bodily ailments, 3  
 since Mind should be, and is, supreme, absolute, and  
 final.

In mathematics, we do not multiply when we should 6  
 subtract, and then say the product is correct. No more  
 can we say in Science that muscles give strength, Affirmation  
 that nerves give pain or pleasure, or that matter and result 9  
 governs, and then expect that the result will be harmony.  
 Not muscles, nerves, nor bones, but mortal mind makes  
 the whole body "sick, and the whole heart faint;" whereas 12  
 divine Mind heals.

When this is understood, we shall never affirm concern-  
 ing the body what we do not wish to have manifested. We 15  
 shall not call the body weak; if we would have it strong;  
 for the belief in feebleness must obtain in the human  
 mind before it can be made manifest on the body, and 18  
 the destruction of the belief will be the removal of its  
 effects. Science includes no rule of discord, but governs  
 harmoniously. "The wish," says the poet, "is ever father 21  
 to the thought."

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

1 We hear it said: "I exercise daily in the open air. I  
 take cold baths, in order to overcome a predisposition to  
 3 <sup>Hygiene</sup> <sub>ineffectual</sub> take cold; and yet I have continual colds,  
 catarrh, and cough." Such admissions ought  
 to open people's eyes to the inefficacy of material hygiene,  
 6 and induce sufferers to look in other directions for cause  
 and cure.

Instinct is better than misguided reason, as even na-  
 9 ture declares. The violet lifts her blue eye to greet the  
 early spring. The leaves clap their hands as nature's  
 untired worshippers. The snowbird sings and soars  
 12 amid the blasts; he has no catarrh from wet feet, and  
 procures a summer residence with more ease than a na-  
 bob. The atmosphere of the earth, kinder than the at-  
 15 mosphere of mortal mind, leaves catarrh to the latter.  
 Colds, coughs, and contagion are engendered solely by  
 human theories.

18 Mortal mind produces its own phenomena, and then  
<sup>The reflex</sup> <sub>phenomena</sub> charges them to something else, — like a kitten  
 glancing into the mirror at itself and thinking  
 21 it sees another kitten.

A clergyman once adopted a diet of bread and water  
 to increase his spirituality. Finding his health failing,  
 24 he gave up his abstinence, and advised others never to  
 try dietetics for growth in grace.

The belief that either fasting or feasting makes men  
 27 better morally or physically is one of the fruits of "the  
<sup>Volition far-</sup> <sub>reaching</sub> tree of the knowledge of good and evil," con-  
 cerning which God said, "Thou shalt not eat  
 30 of it." Mortal mind forms all conditions of the mortal  
 body, and controls the stomach, bones, lungs, heart, blood,  
 etc., as directly as the volition or will moves the hand.

I knew a person who when quite a child adopted the Graham system to cure dyspepsia. For many years, he ate only bread and vegetables, and drank nothing but water. His dyspepsia increasing, he decided that his diet should be more rigid, and thereafter he partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread without water. His physician also recommended that he should not wet his parched throat until three hours after eating. He passed many weary years in hunger and weakness, almost in starvation, and finally made up his mind to die, having exhausted the skill of the doctors, who kindly informed him that death was indeed his only alternative. At this point Christian Science saved him, and he is now in perfect health without a vestige of the old complaint.

He learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, — never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom, and it is equally far from Science, in which being is sustained by God, Mind. These truths, opening his eyes, relieved his stomach, and he ate without suffering, “giving God thanks;” but he never enjoyed his food as he had imagined he would when, still the slave of matter, he thought of the flesh-pots of Egypt, feeling childhood’s hunger and undisciplined by self-denial and divine Science.

This new-born understanding, that neither food nor the stomach, without the consent of mortal mind, can make one suffer, brings with it another lesson, — that gluttony is a sensual illusion, and

Starvation  
and dys-  
pepsia

Mind and  
stomach

1 that this phantasm of mortal mind disappears as we better  
 apprehend our spiritual existence and ascend the ladder  
 3 of life.

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

Food had less power to help or to hurt him after he  
 12 had availed himself of the fact that Mind governs man,  
 and he also had less faith in the so-called pleasures and  
 pains of matter. Taking less thought about what he  
 15 should eat or drink, consulting the stomach less about  
 the economy of living and God more, he recovered  
 strength and flesh rapidly. For many years he had  
 18 been kept alive, as was believed, only by the strictest ad-  
 herence to hygiene and drugs, and yet he continued ill  
 all the while. Now he dropped drugs and material  
 21 hygiene, and was well.

He learned that a dyspeptic was very far from being  
 the image and likeness of God, — far from having “do-  
 24 minion over the fish of the sea, and over the fowl of the  
 air, and over the cattle,” if eating a bit of animal flesh  
 could overpower him. He finally concluded that God  
 27 never made a dyspeptic, while fear, hygiene, physiology,  
 and physics had made him one, contrary to His commands.

In seeking a cure for dyspepsia consult matter not at  
 30 Life only  
 in Spirit all, and eat what is set before you, “asking  
 no question for conscience sake.” We must  
 destroy the false belief that life and intelligence are in

matter, and plant ourselves upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit.

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

The question, "What is Truth," convulses the world. Many are ready to meet this inquiry with the assurance which comes of understanding; but more are blinded by their old illusions, and try to "give it pause." "If the blind lead the blind, both shall fall into the ditch."

The efforts of error to answer this question by some *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and so-called laws.

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity

1 is increasing and the power of sin diminishing, for the  
 world feels the alterative effect of truth through every  
 3 pore.

As the crude footprints of the past disappear from the  
 dissolving paths of the present, we shall better understand  
 6 the Science which governs these changes, and shall plant  
 our feet on firmer ground. Every sensuous pleasure or  
 pain is self-destroyed through suffering. There should  
 9 be painless progress, attended by life and peace instead  
 of discord and death.

In the record of nineteen centuries, there are sects  
 12 many but not enough Christianity. Centuries ago re-  
 ligiousists were ready to hail an anthropomorphic  
 15 **Sectarianism  
and oppo-  
sition** God, and array His vicegerent with pomp  
 and splendor; but this was not the manner  
 of truth's appearing. Of old the cross was truth's cen-  
 tral sign, and it is to-day. The modern lash is less  
 18 material than the Roman scourge, but it is equally as  
 cutting. Cold disdain, stubborn resistance, opposition  
 from church, state laws, and the press, are still the har-  
 21 bingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrat-  
 ing justice and meeting the needs of mortals in sickness  
 24 and in health, stands at the door of this age, knocking  
 for admission. Will you open or close the door upon this  
 angel visitant, who cometh in the quiet of meekness, as he  
 27 came of old to the patriarch at noonday?

Truth brings the elements of liberty. On its banner  
 is the Soul-inspired motto, "Slavery is abolished." The  
 30 **Mental eman-  
cipation** power of God brings deliverance to the cap-  
 tive. No power can withstand divine Love.  
 What is this supposed power, which opposes itself to God?



Whence cometh it? What is it that binds man with iron 1  
shackles to sin, sickness, and death? Whatever enslaves  
man is opposed to the divine government. Truth makes 3  
man free.

You may know when first Truth leads by the few-  
ness and faithfulness of its followers. Thus it is that 6  
the march of time bears onward freedom's  
banner. The powers of this world will fight, <sup>Truth's</sup>  
and will command their sentinels not to let truth pass 9  
the guard until it subscribes to their systems; but Science,  
heeding not the pointed bayonet, marches on. There is  
always some tumult, but there is a rallying to truth's 12  
standard.

The history of our country, like all history, illustrates  
the might of Mind, and shows human power to be propor- 15  
tionate to its embodiment of right thinking. A <sup>Immortal</sup>  
few immortal sentences, breathing the omnipo- <sup>sentences</sup>  
tence of divine justice, have been potent to break despotic 18  
fetters and abolish the whipping-post and slave market;  
but oppression neither went down in blood, nor did the  
breath of freedom come from the cannon's mouth. Love 21  
is the liberator.

Legally to abolish unpaid servitude in the United  
States was hard; but the abolition of mental slavery is 24  
a more difficult task. The despotic tenden- <sup>Slavery</sup>  
cies, inherent in mortal mind and always ger- <sup>abolished</sup>  
minating in new forms of tyranny, must be rooted out 27  
through the action of the divine Mind.

Men and women of all climes and races are still in  
bondage to material sense, ignorant how to obtain their 30  
freedom. The rights of man were vindicated in a single  
section and on the lowest plane of human life, when Afri-

1 can slavery was abolished in our land. That was only  
 prophetic of further steps towards the banishment of a  
 3 world-wide slavery, found on higher planes of existence  
 and under more subtle and depraving forms.

The voice of God in behalf of the African slave was  
 6 still echoing in our land, when the voice of the herald of  
 Liberty's this new crusade sounded the keynote of uni-  
 9 versal freedom, asking a fuller acknowledg-  
 ment of the rights of man as a Son of God, demanding  
 that the fetters of sin, sickness, and death be stricken  
 from the human mind and that its freedom be won, not  
 12 through human warfare, not with bayonet and blood, but  
 through Christ's divine Science.

God has built a higher platform of human rights, and  
 15 He has built it on diviner claims. These claims are not  
 Cramping made through code or creed, but in demonstra-  
 18 systems tion of "on earth peace, good-will toward men."  
 Human codes, scholastic theology, material medicine and  
 hygiene, fetter faith and spiritual understanding. Divine  
 Science rends asunder these fetters, and man's birthright  
 21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servi-  
 tude to an unreal master in the belief that the body gov-  
 24 erned them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the  
 sensual, the sinner, I wished to save from the slavery of  
 27 House of their own beliefs and from the educational  
 bondage systems of the Pharaohs, who to-day, as of  
 yore, hold the children of Israel in bondage. I saw be-  
 30 fore me the awful conflict, the Red Sea and the wilder-  
 ness; but I pressed on through faith in God, trusting  
 Truth, the strong deliverer, to guide me into the land

of Christian Science, where fetters fall and the rights of man are fully known and acknowledged. 1

I saw that the law of mortal belief included all error, and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the claims of the enslaving senses must be denied and superseded. The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power,—an ignorance that is the foundation of continued bondage and of human suffering. 2

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity. 3

Christian Science raises the standard of liberty and cries: "Follow me! Escape from the bondage of sickness, sin, and death!" Jesus marked out the way. Citizens of the world, accept the glorious liberty of the children of God," and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being. 4

If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in 5

1 direct opposition to them and in defiance of all material conditions.

3 The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact  
 6 <sup>No fleshly heredity</sup> of being were learned, — namely, that nothing inharmonious can enter being, for Life is God.

Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the  
 9 right, we shall have no dangerous inheritances, and fleshly ills will disappear.

The enslavement of man is not legitimate. It will  
 12 cease when man enters into his heritage of freedom, his

<sup>God-given dominion</sup> God-given dominion over the material senses.  
 Mortals will some day assert their freedom in

15 the name of Almighty God. Then they will control their own bodies through the understanding of divine Science. Dropping their present beliefs, they will recognize har-  
 18 mony as the spiritual reality and discord as the material unreality.

If we follow the command of our Master, "Take no  
 21 thought for your life," we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with  
 24 Truth.

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dis-  
 27 <sup>Priestly pride humbled</sup> honor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It should have  
 30 humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

If Mind is not the master of sin, sickness, and death, 1  
they are immortal, for it is already proved that mat-  
ter has not destroyed them, but is their basis and 3  
support.

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

By universal consent, mortal belief has constituted 15  
itself a law to bind mortals to sickness, sin, and death.  
This customary belief is misnamed material Self-consti-  
tuted law law, and the individual who upholds it is mis- 18  
taken in theory and in practice. The so-called law of  
mortal mind, conjectural and speculative, is made void  
by the law of immortal Mind, and false law should be 21  
trampled under foot.

If God causes man to be sick, sickness must be good,  
and its opposite, health, must be evil, for all that He 24  
makes is good and will stand forever. If the Sickness from  
mortal mind transgression of God's law produces sickness, it  
is right to be sick; and we cannot if we would, and should 27  
not if we could, annul the decrees of wisdom. It is the  
transgression of a belief of mortal mind, not of a law of  
matter nor of divine Mind, which causes the belief of sick- 30  
ness. The remedy is Truth, not matter, — the truth that  
disease is *unreal*.

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.

It would be contrary to our highest ideas of God to  
 12 suppose Him capable of first arranging law and causation  
 so as to bring about certain evil results, and  
 God never then punishing the helpless victims of His vo-  
 inconsistent lition for doing what they could not avoid doing. Good  
 15 is not, cannot be, the author of experimental sins. God,  
 good, can no more produce sickness than goodness can  
 18 cause evil and health occasion disease.

Does wisdom make blunders which must afterwards  
 be rectified by man? Does a law of God produce sick-  
 21 ness, and can man put that law under his feet  
 Mental by healing sickness? According to Holy Writ,  
 narcotics the sick are never really healed by drugs, hygiene, or any  
 24 material method. These merely evade the question.  
 They are soothing syrups to put children to sleep, satisfy  
 mortal belief, and quiet fear.

27 We think that we are healed when a disease disap-  
 appears, though it is liable to reappear; but we are never  
 thoroughly healed until the liability to be  
 30 The true healing ill is removed. So-called mortal mind or the  
 mind of mortals being the remote, predisposing, and  
 the exciting cause of all suffering, the cause of disease

must be obliterated through Christ in divine Science, or 1  
the so-called physical senses will get the victory.

Unless an ill is rightly met and fairly overcome by 3  
Truth, the ill is never conquered. If God destroys not  
sin, sickness, and death, they are not de- Destruction  
stroyed in the mind of mortals, but seem to of all evil 6  
this so-called mind to be immortal. What God cannot  
do, man need not attempt. If God heals not the sick,  
they are not healed, for no lesser power equals the infinite 9  
All-power; but God, Truth, Life, Love, does heal the  
sick through the prayer of the righteous.

If God makes sin, if good produces evil, if truth results 12  
in error, then Science and Christianity are helpless; but  
there are no antagonistic powers nor laws, spiritual or  
material, creating and governing man through perpetual 15  
warfare. God is not the author of mortal discords.  
Therefore we accept the conclusion that discords have  
only a fabulous existence, are mortal beliefs which divine 18  
Truth and Love destroy.

To hold yourself superior to sin, because God made  
you superior to it and governs man, is true wisdom. To 21  
fear sin is to misunderstand the power of Love  
and the divine Science of being in man's rela- Superiority  
tion to God, — to doubt His government and to sickness  
and and sin 24  
distrust His omnipotent care. To hold yourself superior  
to sickness and death is equally wise, and is in accordance  
with divine Science. To fear them is impossible, when 27  
you fully apprehend God and know that they are no part  
of His creation.

Man, governed by his Maker, having no other Mind, — 30  
planted on the Evangelist's statement that "all things  
were made by Him [the Word of God]; and without

- 1 Him was not anything made that was made," — can triumph over sin, sickness, and death.
- 3 Many theories relative to God and man neither make man harmonious nor God lovable. The beliefs we com-
- 6 <sup>Denials of di-  
vine power</sup> monly entertain about happiness and life afford no scatheless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.
- 9 Scripture informs us that "with God all things are possible," — all good is possible to Spirit; but our prevalent 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.

In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy 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 sentence of God, which sealed God's condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the

27 <sup>Signs  
following</sup> so-called pleasures and pains of sense pass away in our lives, that we find unquestion-

30 able signs of the burial of error and the resurrection to spiritual life.

There is neither place nor opportunity in Science for error



of any sort. Every day makes its demands upon us for  
 higher proofs rather than professions of Christian power. 1  
 These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of  
 progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil. 3 6

In the midst of imperfection, perfection is seen and acknowledged only by degrees. The ages must slowly work up to perfection. How long it must be before we arrive at the demonstration of scientific being, no man knoweth, — not even “the Son but the Father;” but the false claim of error continues its delusions until the goal of goodness is assiduously earned and won. 9 12 15

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, — the sign material, — how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them. To reveal this truth was our Master’s mission to all mankind, including the hearts which rejected him. 18 21 24

When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick. The counter fact relative to any disease is required to cure it. The utterance of truth is designed to rebuke and destroy error. Why should truth not be efficient in sickness, which is solely the result of inharmony? 27 30

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

Whatever inspires with wisdom, Truth, or Love — be  
it song, sermon, or Science — blesses the human family  
6 **Crumbs of** with crumbs of comfort from Christ's table,  
**comfort** feeding the hungry and giving living waters to  
the thirsty.

9 We should become more familiar with good than with  
evil, and guard against false beliefs as watchfully as we  
bar our doors against the approach of thieves  
12 **Hospitality** and murderers. We should love our enemies  
**to health** and help them on the basis of the Golden  
**and good** Rule; but avoid casting pearls before those who trample  
15 them under foot, thereby robbing both themselves and  
others.

If mortals would keep proper ward over mortal mind,  
18 the brood of evils which infest it would be cleared out.  
**Cleansing** We must begin with this so-called mind and  
**the mind** empty it of sin and sickness, or sin and sick-  
21 ness will never cease. The present codes of human  
systems disappoint the weary searcher after a divine  
theology, adequate to the right education of human  
24 thought.

Sin and disease must be thought before they can be  
manifested. You must control evil thoughts in the first  
27 instance, or they will control you in the second. Jesus  
declared that to look with desire on forbidden objects was  
to break a moral precept. He laid great stress on the  
30 action of the human mind, unseen to the senses.

Evil thoughts and aims reach no farther and do no more  
harm than one's belief permits. Evil thoughts, lusts, and

malicious purposes cannot go forth, like wandering pollen, 1  
 from one human mind to another, finding unsuspected 2  
 lodgment, if virtue and truth build a strong defence. 3  
 Better suffer a doctor infected with smallpox to attend 4  
 you than to be treated mentally by one who does not obey 5  
 the requirements of divine Science. 6

The teachers of schools and the readers in churches 7  
 should be selected with as direct reference to their 8  
 morals as to their learning or their correct Teachers' functions 9  
 reading. Nurseries of character should be 10  
 strongly garrisoned with virtue. School-examinations are 11  
 one-sided; it is not so much academic education, as a 12  
 moral and spiritual culture, which lifts one higher. The 13  
 pure and uplifting thoughts of the teacher, constantly 14  
 imparted to pupils, will reach higher than the heavens of 15  
 astronomy; while the debased and unscrupulous mind, 16  
 though adorned with gems of scholarly attainment, will 17  
 degrade the characters it should inform and elevate. 18

Physicians, whom the sick employ in their helplessness, 19  
 should be models of virtue. They should be wise spir- 20  
 itual guides to health and hope. To the trem- Physicians' privilege 21  
 blers on the brink of death, who understand 22  
 not the divine Truth which is Life and perpetuates being, 23  
 physicians should be able to teach it. Then when the soul 24  
 is willing and the flesh weak, the patient's feet may be 25  
 planted on the rock Christ Jesus, the true idea of spiritual 26  
 power. 27

Clergymen, occupying the watchtowers of the world, 28  
 should uplift the standard of Truth. They should so raise 29  
 their hearers spiritually, that their listeners Clergymen's duty 30  
 will love to grapple with a new, right idea 31  
 and broaden their concepts. Love of Christianity, rather 32

- 1 than love of popularity, should stimulate clerical labor  
and progress. Truth should emanate from the pulpit,  
3 but never be strangled there. A special privilege is vested  
in the ministry. How shall it be used? Sacredly, in the  
interests of humanity, not of sect.
- 6 Is it not professional reputation and emolument rather  
than the dignity of God's laws, which many leaders seek?  
Do not inferior motives induce the infuriated attacks on  
9 individuals, who reiterate Christ's teachings in support  
of his proof by example that the divine Mind heals sick-  
ness as well as sin?
- 12 A mother is the strongest educator, either for or  
against crime. Her thoughts form the embryo of an-  
other mortal mind, and unconsciously mould  
15 <sup>A mother's responsibility</sup> it, either after a model odious to herself or  
through divine influence, "according to the pattern  
showed to thee in the mount." Hence the importance  
18 of Christian Science, from which we learn of the one  
Mind and of the availability of good as the remedy for  
every woe.
- 21 Children should obey their parents; insubordination  
is an evil, blighting the buddings of self-government.  
Parents should teach their children at the  
24 <sup>Children's tractability</sup> earliest possible period the truths of health  
and holiness. Children are more tractable than adults,  
and learn more readily to love the simple verities that will  
27 make them happy and good.
- Jesus loved little children because of their freedom  
from wrong and their receptiveness of right. While  
30 age is halting between two opinions or battling with  
false beliefs, youth makes easy and rapid strides towards  
Truth.

A little girl, who had occasionally listened to my explanations, badly wounded her finger. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off with laughing eyes, she presently added, "Mamma, my finger is not a bit sore."

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally attained. The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring. Superstition, like "the fowls of the air," snatches away the good seed before it has sprouted.

Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about sickness. To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available.

Some invalids are unwilling to know the facts or to hear about the fallacy of matter and its supposed laws. They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do more for them than they are willing to admit the only living and true God can do. Impatient at your explanation, unwilling to investigate the Science of Mind which would rid them of their complaints, they hug false beliefs and suffer the delusive consequences.

- 1 Motives and acts are not rightly valued before they are understood. It is well to wait till those whom you would
- 3 **Patient** benefit are ready for the blessing, for Science  
**waiting** is working changes in personal character as well as in the material universe.
- 6 To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one
- 9 to be Christian. Losing her crucifix, the Roman Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"
- 12 To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal
- 15 **Unimproved** chamber of wisdom there will come the warn-  
**opportunities** ing, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try
- 18 to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe be-
- 21 cause we suffer severely from error.

Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves

24 all for Christ forsakes popularity and gains Christianity.

Society is a foolish juror, listening only to one side of the case. Justice often comes too late to secure a verdict.

27 **Society and** People with mental work before them have  
**intolerance** no time for gossip about false law or testimony.

To reconstruct timid justice and place the fact above the

30 falsehood, is the work of time.

The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, — the

demonstration by which sin and sickness are destroyed. 1  
 The sects, which endured the lash of their predecessors,  
 in their turn lay it upon those who are in advance of 3  
 creeds.

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

The wicked man is not the ruler of his upright  
 neighbor. Let it be understood that success in error is 12  
 defeat in Truth. The watchword of Christian Science  
 is Scriptural: "Let the wicked forsake his way, and the  
 unrighteous man his thoughts." 15

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

Mortal mind is the acknowledged seat of human mo-  
 tives. It forms material concepts and produces every 24  
 discordant action of the body. If action pro- Antagonistic  
sources  
 ceeds from the divine Mind, action is harmo-  
 nious. If it comes from erring mortal mind, it is discord- 27  
 ant and ends in sin, sickness, death. Those two opposite  
 sources never mingle in fount or stream. The perfect  
 Mind sends forth perfection, for God is Mind. Imper- 30  
 fect mortal mind sends forth its own resemblances, of  
 which the wise man said, "All is vanity."

1 Nature voices natural, spiritual law and divine Love,  
 but human belief misinterprets nature. Arctic regions,  
 3 Some lessons  
 from nature sunny tropics, giant hills, winged winds,  
 mighty billows, verdant vales, festive flowers,  
 and glorious heavens, — all point to Mind, the spiritual  
 6 intelligence they reflect. The floral apostles are hiero-  
 glyphs of Deity. Suns and planets teach grand lessons.  
 The stars make night beautiful, and the leaflet turns nat-  
 9 urally towards the light.

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

18 Mortals move onward towards good or evil as time  
 glides on. If mortals are not progressive, past failures  
 will be repeated until all wrong work is ef-  
 21 Progress  
 demanded faced or rectified. If at present satisfied with  
 wrong-doing, we must learn to loathe it. If at present  
 content with idleness, we must become dissatisfied with  
 24 it. Remember that mankind must sooner or later, either  
 by suffering or by Science, be convinced of the error that  
 is to be overcome.

27 In trying to undo the errors of sense one must pay fully  
 and fairly the utmost farthing, until all error is finally  
 brought into subjection to Truth. The divine method  
 30 of paying sin's wages involves unwinding one's snarls,  
 and learning from experience how to divide between sense  
 and Soul.



“Whom the Lord loveth He chasteneth.” He, who 1  
 knows God’s will or the demands of divine Science and  
 obeys them, incurs the hostility of envy; and he who 3  
 refuses obedience to God, is chastened by Love.

Sensual treasures are laid up “where moth and rust  
 doth corrupt.” Mortality is their doom. Sin breaks in 6  
 upon them, and carries off their fleeting joys. <sup>The doom</sup>  
 The sensualist’s affections are as imaginary, <sup>of sin</sup>  
 whimsical, and unreal as his pleasures. Falsehood, envy, 9  
 hypocrisy, malice, hate, revenge, and so forth, steal away  
 the treasures of Truth. Stripped of its coverings, what  
 a mocking spectacle is sin! 12

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

The substance of all devotion is the reflection and  
 demonstration of divine Love, healing sickness and  
 destroying sin. Our Master said, “If ye love me, keep 21  
 my commandments.”

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

It is “easier for a camel to go through the eye of a  
 needle,” than for sinful beliefs to enter the kingdom of

- 1 heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest."
- 3 <sup>Spiritual baptism</sup> Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.
- 6 There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.
- 9 <sup>The one only way</sup> Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.
- 12 The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: "They parted my raiment among them, and for my vesture they did cast lots."
- 15 <sup>Divided vestments</sup> The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.
- 18 The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide
- 21
- 24
- 27
- 30

spiritual ignorance from the world, but we can never  
succeed in the Science and demonstration of spiritual  
good through ignorance or hypocrisy.

The divine Love, which made harmless the poisonous  
viper, which delivered men from the boiling oil, from  
the fiery furnace, from the jaws of the lion,  
can heal the sick in every age and triumph  
over sin and death. It crowned the demon-  
strations of Jesus with unsurpassed power and love. But  
the same "Mind . . . which was also in Christ Jesus"  
must always accompany the letter of Science in order to  
confirm and repeat the ancient demonstrations of prophets  
and apostles. That those wonders are not more com-  
monly repeated to-day, arises not so much from lack of  
desire as from lack of spiritual growth.

The clay cannot reply to the potter. The head, heart,  
lungs, and limbs do not inform us that they are dizzy,  
diseased, consumptive, or lame. If this in-  
formation is conveyed, mortal mind conveys  
it. Neither immortal and unerring Mind nor matter,  
the inanimate substratum of mortal mind, can carry  
on such telegraphy; for God is "of purer eyes than  
to behold evil," and matter has neither intelligence nor  
sensation.

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

Sickness, sin, and death are not the fruits of Life.  
They are inharmonies which Truth destroys. Perfection  
does not animate imperfection. Inasmuch as God is

1 good and the fount of all being, He does not produce  
 moral or physical deformity; therefore such deformity is  
 3 not real, but is illusion, the mirage of error.  
 Deformity and per-  
 fection  
 Divine Science reveals these grand facts. On  
 their basis Jesus demonstrated Life, never  
 6 fearing nor obeying error in any form.

If we were to derive all our conceptions of man from  
 what is seen between the cradle and the grave, happi-  
 9 ness and goodness would have no abiding-place in man,  
 and the worms would rob him of the flesh; but Paul  
 writes: "The law of the Spirit of life in Christ Jesus hath  
 12 made me free from the law of sin and death."

Man undergoing birth, maturity, and decay is like the  
 beasts and vegetables, — subject to laws of decay. If  
 15 man were dust in his earliest stage of exist-  
 Man never  
 less than  
 man  
 ence, we might admit the hypothesis that he  
 returns eventually to his primitive condition;  
 18 but man was never more nor less than man.

If man flickers out in death or springs from matter into  
 being, there must be an instant when God is without His  
 21 entire manifestation, — when there is no full reflection  
 of the infinite Mind.

Man in Science is neither young nor old. He has  
 24 neither birth nor death. He is not a beast, a vegetable,  
 nor a migratory mind. He does not pass from  
 Man not  
 evolved  
 matter to Mind, from the mortal to the im-  
 27 mortal, from evil to good, or from good to evil. Such  
 admissions cast us headlong into darkness and dogma.  
 Even Shakespeare's poetry pictures age as infancy, as  
 30 helplessness and decadence, instead of assigning to man  
 the everlasting grandeur and immortality of development,  
 power, and prestige.

The error of thinking that we are growing old, and the 1  
benefits of destroying that illusion, are illustrated in a  
sketch from the history of an English woman, published 3  
in the London medical magazine called *The Lancet*.

Disappointed in love in her early years, she became 6  
insane and lost all account of time. Believing that she  
was still living in the same hour which parted <sup>Perpetual</sup>  
her from her lover, taking no note of years, <sup>youth</sup>  
she stood daily before the window watching for her 9  
lover's coming. In this mental state she remained young.  
Having no consciousness of time, she literally grew no  
older. Some American travellers saw her when she was 12  
seventy-four, and supposed her to be a young woman.  
She had no care-lined face, no wrinkles nor gray hair, but  
youth sat gently on cheek and brow. Asked to guess her 15  
age, those unacquainted with her history conjectured that  
she must be under twenty.

This instance of youth preserved furnishes a useful 18  
hint, upon which a Franklin might work with more cer-  
tainty than when he coaxed the enamoured lightning  
from the clouds. Years had not made her old, because 21  
she had taken no cognizance of passing time nor thought  
of herself as growing old. The bodily results of her belief  
that she was young manifested the influence of such a be- 24  
lief. She could not age while believing herself young, for  
the mental state governed the physical.

Impossibilities never occur. One instance like the 27  
foregoing proves it possible to be young at seventy-four;  
and the primary of that illustration makes it plain that  
decrepitude is not according to law, nor is it a necessity of 30  
nature, but an illusion.

The infinite never began nor will it ever end. Mind

1 and its formations can never be annihilated. Man is not  
 a pendulum, swinging between evil and good, joy and  
 3 Man re-  
 flects God sorrow, sickness and health, life and death.  
 Life and its faculties are not measured by  
 calendars. The perfect and immortal are the eternal  
 6 likeness of their Maker. Man is by no means a material  
 germ rising from the imperfect and endeavoring to reach  
 Spirit above his origin. The stream rises no higher than  
 9 its source.

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

Never record ages. Chronological data are no part  
 18 of the vast forever. Time-tables of birth and death are  
Undesirable  
 records so many conspiracies against manhood and  
 womanhood. Except for the error of meas-  
 21 uring and limiting all that is good and beautiful, man  
 would enjoy more than threescore years and ten and  
 still maintain his vigor, freshness, and promise. Man,  
 24 governed by immortal Mind, is always beautiful and  
 grand. Each succeeding year unfolds wisdom, beauty,  
 and holiness.

27 Life is eternal. We should find this out, and begin the  
 demonstration thereof. Life and goodness are immortal.

True life  
 eternal 30 Let us then shape our views of existence into  
 loveliness, freshness, and continuity, rather  
 than into age and blight.

Acute and chronic beliefs reproduce their own types.

The acute belief of physical life comes on at a remote 1  
 period, and is not so disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, 3  
 sight and teeth. A woman of eighty-five, whom I knew,  
 had a return of sight. Another woman at  
 ninety had new teeth, incisors, cuspids, bi- Eyes and  
 teeth re-  
 newed 6  
 cuspids, and one molar. One man at sixty  
 had retained his full set of upper and lower teeth without  
 a decaying cavity. 9

Beauty, as well as truth, is eternal; but the beauty  
 of material things passes away, fading and fleeting as  
 mortal belief. Custom, education, and fashion Eternal  
 beauty 12  
 form the transient standards of mortals. Im-  
 mortality, exempt from age or decay, has a glory of its  
 own, — the radiance of Soul. Immortal men and women 15  
 are models of spiritual sense, drawn by perfect Mind  
 and reflecting those higher conceptions of loveliness  
 which transcend all material sense. 18

Comeliness and grace are independent of matter. Be-  
 ing possesses its qualities before they are perceived hu-  
 manly. Beauty is a thing of life, which The divine  
 loveliness 21  
 dwells forever in the eternal Mind and re-  
 flects the charms of His goodness in expression, form,  
 outline, and color. It is Love which paints the petal 24  
 with myriad hues, glances in the warm sunbeam, arches  
 the cloud with the bow of beauty, blazons the night with  
 starry gems, and covers earth with loveliness. 27

The embellishments of the person are poor substitutes  
 for the charms of being, shining resplendent and eternal  
 over age and decay. 30

The recipe for beauty is to have less illusion and  
 more Soul, to retreat from the belief of pain or pleasure

1 in the body into the unchanging calm and glorious freedom of spiritual harmony.

3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less  
 6 Love's endowment than beautiful. Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom. Immortal Mind feeds the body with supernal  
 9 freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.

12 The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors,  
 15 Mental sculpture working at various forms, moulding and chiseling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you repro-  
 18 ducing it? Then you are haunted in your work by vicious sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding  
 21 it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline  
 24 and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect  
 27 Perfect models models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice,  
 30 health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.



Let us accept Science, relinquish all theories based on 1  
sense-testimony, give up imperfect models and illusive  
ideals; and so let us have one God, one Mind, and that 3  
one perfect, producing His own models of excellence.

Let the "male and female" of God's creating appear.  
Let us feel the divine energy of Spirit, bringing us into 6  
newness of life and recognizing no mortal nor  
material power as able to destroy. Let us re- <sup>Renewed</sup>  
joyce that we are subject to the divine "powers that be." 9  
Such is the true Science of being. Any other theory of  
Life, or God, is delusive and mythological.

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

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

Sleep and apathy are phases of the dream that life, sub- 24  
stance, and intelligence are material. The mortal night-  
dream is sometimes nearer the fact of being than are the  
thoughts of mortals when awake. The night-dream has 27  
less matter as its accompaniment. It throws off some  
material fetters. It falls short of the skies, but makes its  
mundane flights quite ethereal. 30

Man is the reflection of Soul. He is the direct oppo-  
site of material sensation, and there is but one Ego. We

- 1 run into error when we divide Soul into souls, multiply  
 Mind into minds and suppose error to be mind, then mind  
 3 Philosophical blunders to be in matter and matter to be a lawgiver,  
 unintelligence to act like intelligence, and mortal-  
 ity to be the matrix of immortality.
- 6 Mortal existence is a dream; mortal existence has no  
 real entity, but saith "It is I." Spirit is the Ego which  
 9 Spirit the one Ego never dreams, but understands all things;  
 which never errs, and is ever conscious; which  
 never believes, but knows; which is never born and  
 never dies. Spiritual man is the likeness of this Ego.
- 12 Man is not God, but like a ray of light which comes from  
 the sun, man, the outcome of God, reflects God.

- Mortal body and mind are one, and that one is called  
 15 man; but a mortal is not man, for man is immortal. A  
 mortal may be weary or pained, enjoy or suffer,  
 18 Mortal existence a dream according to the dream he entertains in sleep.
- 18 When that dream vanishes, the mortal finds himself  
 experiencing none of these dream-sensations. To the  
 observer, the body lies listless, undisturbed, and sensa-  
 21 tionless, and the mind seems to be absent.

- Now I ask, Is there any more reality in the waking  
 dream of mortal existence than in the sleeping dream?  
 24 There cannot be, since whatever appears to be a mortal  
 man is a mortal dream. Take away the mortal mind,  
 and matter has no more sense as a man than it has as  
 27 a tree. But the spiritual, real man is immortal.

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

Error is not real, hence it is not more imperative 1  
 as it hastens towards self-destruction. The so-called  
 belief of mortal mind apparent as an abscess Error self- 3  
 should not grow more painful before it suppu- destroyed.  
 rates neither should a fever become more severe before  
 it ends. 6

Fright is so great at certain stages of mortal belief  
 as to drive belief into new paths. In the illusion of  
 death, mortals wake to the knowledge of two Illusion 9  
 facts: (1) that they are not dead; (2) that of death  
 they have but passed the portals of a new belief. Truth  
 works out the nothingness of error in just these ways. 12  
 Sickness, as well as sin, is an error that Christ, Truth,  
 alone can destroy. 16

We must learn how mankind govern the body, — 16  
 whether through faith in hygiene, in drugs, or in will-  
 power. We should learn whether they govern  
 the body through a belief in the necessity of Mortal 18  
 sickness and death, sin and pardon, or govern mind's dis-  
 it from the higher understanding that the divine Mind appearance  
 makes perfect, acts upon the so-called human mind 21  
 through truth, leads the human mind to relinquish all  
 error, to find the divine Mind to be the only Mind,  
 and the healer of sin, disease, death. This process of 24  
 higher spiritual understanding improves mankind until  
 error disappears, and nothing is left which deserves to  
 perish or to be punished. 27

Ignorance, like intentional wrong, is not Science.  
 Ignorance must be seen and corrected before we can at-  
 tain harmony. Inharmonious beliefs, which Spiritual 30  
 rob Mind, calling it matter, and deify their ignorance  
 own notions, imprison themselves in what they create.

1 They are at war with Science, and as our Master said,  
 “If a kingdom be divided against itself, that kingdom  
 3 cannot stand.”

Human ignorance of Mind and of the recuperative  
 energies of Truth occasions the only skepticism regard-  
 6 ing the pathology and theology of Christian Science.

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

15 The false evidence of material sense contrasts strikingly  
 with the testimony of Spirit. Material sense lifts its voice  
 with the arrogance of reality and says:

18 I am wholly dishonest, and no man knoweth it. I can  
 cheat, lie, commit adultery, rob, murder, and I elude  
 detection by smooth-tongued villainy. Ani-  
 21 <sup>Testimony</sup> mal in propensity, deceitful in sentiment,  
<sup>of sense</sup> fraudulent in purpose, I mean to make my short span  
 of life one gala day. What a nice thing is sin! How  
 24 sin succeeds, where the good purpose waits! The world  
 is my kingdom. I am enthroned in the gorgeousness  
 of matter. But a touch, an accident, the law of God,  
 27 may at any moment annihilate my peace, for all my  
 fancied joys are fatal. Like bursting lava, I expand but  
 to my own despair, and shine with the resplendency of  
 30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

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

I hope, dear reader, I am leading you into the under- 9  
 standing of your divine rights, your heaven-bestowed har-  
 mony, — that, as you read, you see there is no  
 cause (outside of erring, mortal, material sense Heaven-  
bestowed  
prerogative 12  
 which is not power) able to make you sick or  
 sinful; and I hope that you are conquering this false sense.  
 Knowing the falsity of so-called material sense, you can 15  
 assert your prerogative to overcome the belief in sin, dis-  
 ease, or death.

If you believe in and practise wrong knowingly, you 18  
 can at once change your course and do right. Matter can  
 make no opposition to right endeavors against  
 sin or sickness, for matter is inert, mindless. Right  
endeavor  
possible 21  
 Also, if you believe yourself diseased, you can  
 alter this wrong belief and action without hindrance from  
 the body. 24

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

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

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

During the sensual ages, absolute Christian Science  
 may not be achieved prior to the change called death,  
 18 for we have not the power to demonstrate what we do  
 not understand. But the human self must be evangel-  
 ized. This task God demands us to accept lovingly  
 21 to-day, and to abandon so fast as practical the material,  
 and to work out the spiritual which determines the out-  
 ward and actual.

24 If you venture upon the quiet surface of error and are  
 in sympathy with error, what is there to disturb the waters?  
 What is there to strip off error's disguise?

27 If you launch your bark upon the ever-agitated but  
 healthful waters of truth, you will encounter storms.

The cross and crown  
 30 Your good will be evil spoken of. This is the  
 cross. Take it up and bear it, for through it  
 you win and wear the crown. Pilgrim on earth, thy home  
 is heaven; stranger, thou art the guest of God.