

CHAPTER X

SCIENCE OF BEING

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

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

1 **I**N the material world, thought has brought to light
with great rapidity many useful wonders. With
3 like activity have thought's swift pinions been rising
Materialistic towards the realm of the real, to the spiritual
challenge cause of those lower things which give im-
6 pulse to inquiry. Belief in a material basis, from
which may be deduced all rationality, is slowly yielding
to the idea of a metaphysical basis, looking away from
9 matter to Mind as the cause of every effect. Material-
istic hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-
12 herd-boy with his sling, woman goes forth to battle with
Goliath.

In this final struggle for supremacy, semi-metaphysi-
15 cal systems afford no substantial aid to scientific meta-
Confusion physics, for their arguments are based on
confounded the false testimony of the material senses as
18 well as on the facts of Mind. These semi-metaphysical

systems are one and all pantheistic, and savor of Pan- 1
demonium, a house divided against itself.

From first to last the supposed coexistence of Mind 3
and matter and the mingling of good and evil have re-
sulted from the philosophy of the serpent. Jesus' demon- 6
strations sift the chaff from the wheat, and unfold the
unity and the reality of good, the unreality, the nothing-
ness, of evil.

Human philosophy has made God manlike. Christian 9
Science makes man Godlike. The first is error; the latter
is truth. Metaphysics is above physics, and
matter does not enter into metaphysical prem- ^{Divine} ^{metaphysics} 12
ises or conclusions. The categories of metaphysics rest
on one basis, the divine Mind. Metaphysics resolves
things into thoughts, and exchanges the objects of sense 15
for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual
consciousness, and they have this advantage over the ob- 18
jects and thoughts of material sense, — they are good and
eternal.

The testimony of the material senses is neither abso- 21
lute nor divine. I therefore plant myself unreservedly
on the teachings of Jesus, of his apostles, of ^{Biblical} ^{foundations} 24
the prophets, and on the testimony of the
Science of Mind. Other foundations there are none.
All other systems — systems based wholly or partly on
knowledge gained through the material senses — are reeds 27
shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter;
(2) that matter originates in Mind, and is as ^{Rejected} ^{theories} 30
real as Mind, possessing intelligence and life.

The first theory, that matter is everything, is quite as

1 reasonable as the second, that Mind and matter coexist
and cooperate. One only of the following statements can
3 be true: (1) that everything is matter; (2) that every-
thing is Mind. Which one is it?

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

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

The pride of priesthood is the prince of this world. It
has nothing in Christ. Meekness and charity have divine
24 authority. Mortals think wickedly; consequently they
are wicked. They think sickly thoughts, and so become
sick. If sin makes sinners, Truth and Love alone can
27 unmake them. If a sense of disease produces suffering
and a sense of ease antidotes suffering, disease is mental,
not material. Hence the fact that the human mind alone
30 suffers, is sick, and that the divine Mind alone heals.

The life of Christ Jesus was not miraculous, but it was
indigenous to his spirituality, — the good soil wherein the

seed of Truth springs up and bears much fruit. Christ's 1
 Christianity is the chain of scientific being reappearing 2
 in all ages, maintaining its obvious correspondence with 3
 the Scriptures and uniting all periods in the design of 4
 God. Neither emasculation, illusion, nor insubordination 5
 exists in divine Science. 6

Jesus instructed his disciples whereby to heal the sick 7
 through Mind instead of matter. He knew that the phi- 8
 losophy, Science, and proof of Christianity were in Truth, 9
 casting out all inharmony. 10

In Latin the word rendered *disciple* signifies student; 11
 and the word indicates that the power of healing was not 12
 a supernatural gift to those learners, but the Studios
 result of their cultivated spiritual understand- disciples
 ing of the divine Science, which their Master demonstrated 15
 by healing the sick and sinning. Hence the universal ap-
 plication of his saying: "Neither pray I for these alone,
 but for them also which shall believe on me [understand 18
 me] through their word."

Our Master said, "But the Comforter . . . shall 19
 teach you all things." When the Science of Christianity 21
 appears, it will lead you into all truth. The New Testa-
 Sermon on the Mount is the essence of this ment basis
 Science, and the eternal life, not the death of Jesus, is 24
 its outcome.

Those, who are willing to leave their nets or to cast 25
 them on the right side for Truth, have the opportunity 27
 now, as aforetime, to learn and to practise Modern
 Christian healing. The Scriptures contain it. evangel
 The spiritual import of the Word imparts this power. 30
 But, as Paul says, "How shall they hear without a
 preacher? and how shall they preach, except they be

1 sent?" If sent, how shall they preach, convert, and heal
 multitudes, except the people hear?

3 The spiritual sense of truth must be gained before
 Truth can be understood. This sense is assimilated only
 as we are honest, unselfish, loving, and meek.

6 **Spirituality of Scripture** In the soil of an "honest and good heart" the
 seed must be sown; else it beareth not much fruit, for the
 swinish element in human nature uproots it. Jesus said:
 9 "Ye do err, not knowing the Scriptures." The spiritual
 sense of the Scriptures brings out the scientific sense, and
 is the new tongue referred to in the last chapter of Mark's
 12 Gospel.

Jesus' parable of "the sower" shows the care our
 Master took not to impart to dull ears and gross hearts
 15 the spiritual teachings which dulness and grossness could
 not accept. Reading the thoughts of the people, he said:
 "Give not that which is holy unto the dogs, neither cast
 18 ye your pearls before swine."

It is the spiritualization of thought and Christianization
 of daily life, in contrast with the results of the ghastly farce
 21 **Unspiritual contrasts** of material existence; it is chastity and purity,
 in contrast with the downward tendencies
 and earthward gravitation of sensualism and impurity,
 24 which really attest the divine origin and operation of Chris-
 tian Science. The triumphs of Christian Science are re-
 corded in the destruction of error and evil, from which are
 27 propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the
 universe. God is the divine Principle of all that repre-
 30 **God the Prin- ciple of all** sents Him and of all that really exists. Chris-
 tian Science, as demonstrated by Jesus, alone
 reveals the natural, divine Principle of Science.

Matter and its claims of sin, sickness, and death are 1
 contrary to God, and cannot emanate from Him. There
 is no *material* truth. The physical senses can take no 3
 cognizance of God and spiritual Truth. Human belief
 has sought out many inventions, but not one of them
 can solve the problem of being without the divine Prin- 6
 ciple of divine Science. Deductions from material hy-
 potheses are not scientific. They differ from real Science
 because they are not based on the divine law. 9

Divine Science reverses the false testimony of the ma-
 terial senses, and thus tears away the founda-
 tions of error. Hence the enmity between ^{Science}
 Science and the senses, and the impossibility ^{versus}
 of attaining perfect understanding till the errors of sense ^{sense} 12
 are eliminated. 15

The so-called laws of matter and of medical science have
 never made mortals whole, harmonious, and immortal.
 Man is harmonious when governed by Soul. Hence the 18
 importance of understanding the truth of being, which
 reveals the laws of spiritual existence.

God never ordained a material law to annul the spiritual 21
 law. If there were such a material law, it would oppose
 the supremacy of Spirit, God, and impugn the
 wisdom of the creator. Jesus walked on the ^{Spiritual law}
 waves, fed the multitude, healed the sick, and raised the ^{the only law} 24
 dead in direct opposition to material laws. His acts were
 the demonstration of Science, overcoming the false claims 27
 of material sense or law.

Science shows that material, conflicting mortal opin-
 ions and beliefs emit the effects of error at all times, but 30
 this atmosphere of mortal mind cannot be destructive to
 morals and health when it is opposed promptly and per-

- 1 sistently by Christian Science. Truth and Love antidote
 2 this mental miasma, and thus invigorate and sustain ex-
 3 istence. Unnecessary knowledge gained from
 4 Material knowledge
 illusive the five senses is only temporal, — the concep-
 5 tion of mortal mind, the offspring of sense, not
 6 of Soul, Spirit, — and symbolizes all that is evil and
 7 perishable. *Natural science*, as it is commonly called, is
 8 not really natural nor scientific, because it is deduced from
 9 the evidence of the material senses. Ideas, on the con-
 10 trary, are born of Spirit, and are not mere inferences
 11 drawn from material premises.
- 12 The senses of Spirit abide in Love, and they demon-
 13 strate Truth and Life. Hence Christianity and the Sci-
 14 ence which expounds it are based on spiritual
 15 Five senses
 deceptive understanding, and they supersede the so-
 16 called laws of matter. Jesus demonstrated this great
 17 verity. When what we erroneously term the five physical
 18 senses are misdirected, they are simply the manifested
 19 beliefs of mortal mind, which affirm that life, substance,
 20 and intelligence are material, instead of spiritual. These
 21 false beliefs and their products constitute the flesh, and
 22 the flesh wars against Spirit.

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

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

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

Divine metaphysics, as revealed to spiritual understand-
 ing, shows clearly that all is Mind, and that Mind is 21
 God, omnipotence, omnipresence, omniscience, ^{The divine}
 — that is, all power, all presence, all Science. ^{completeness}
 Hence all is in reality the manifestation of Mind. 24

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

Truth, spiritually discerned, is scientifically understood.
 It casts out error and heals the sick.

- 1 Having one God, one Mind, unfolds the power that
 heals the sick, and fulfils these sayings of Scripture, "I
 3 **Universal** am the Lord that healeth thee," and "I have
brotherhood found a ransom." When the divine precepts
 are understood, they unfold the foundation of fellowship,
 6 in which one mind is not at war with another, but all have
 one Spirit, God, one intelligent source, in accordance with
 the Scriptural command: "Let this Mind be in you,
 9 which was also in Christ Jesus." Man and his Maker
 are correlated in divine Science, and real consciousness
 is cognizant only of the things of God.
- 12 The realization that all inharmony is unreal brings
 objects and thoughts into human view in their true light,
 and presents them as beautiful and immortal. Harmony
 15 in man is as real and immortal as in music. Discord is
 unreal and mortal.

If God is admitted to be the only Mind and Life,
 18 there ceases to be any opportunity for sin and death.

Perfection When we learn in Science how to be perfect
requisite even as our Father in heaven is perfect,
 21 thought is turned into new and healthy channels, —
 towards the contemplation of things immortal and away
 from materiality to the Principle of the universe, includ-
 24 ing harmonious man.

Material beliefs and spiritual understanding never
 mingle. The latter destroys the former. Discord is the
 27 *nothingness* named error. Harmony is the *somethingness*
 named Truth.

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

ever non-intelligent and therefore cannot spring from 1
 intelligence. To all that is unlike unerring and eternal
 Mind, this Mind saith, "Thou shalt surely die;" and else- 3
 where the Scripture says that dust returns to dust. The
 non-intelligent relapses into its own unreality. Matter
 never produces mind. The immortal never produces the 6
 mortal. Good cannot result in evil. As God Himself is
 good and is Spirit, goodness and spirituality must be im-
 mortal. Their opposites, evil and matter, are mortal 9
 error, and error has no creator. If goodness and spirit-
 uality are real, evil and materiality are unreal and can-
 not be the outcome of an infinite God, good. 12

Natural history presents vegetables and animals as
 preserving their original species, — like reproducing like.
 A mineral is not produced by a vegetable nor the man 15
 by the brute. In reproduction, the order of genus and
 species is preserved throughout the entire round of nature.
 This points to the spiritual truth and Science of being. 18
 Error relies upon a reversal of this order, asserts that
 Spirit produces matter and matter produces all the ills
 of flesh, and therefore that good is the origin of evil. 21
 These suppositions contradict even the order of material
 so-called science.

The realm of the real is Spirit. The unlikeness of Spirit 24
 is matter, and the opposite of the real is not divine, — it is
 a human concept. Matter is an error of state-
 ment. This error in the premise leads to errors ^{Material} _{error} 27
 in the conclusion in every statement into which it enters.
 Nothing we can say or believe regarding matter is immor-
 tal, for matter is temporal and is therefore a mortal phe- 30
 nomenon, a human concept, sometimes beautiful, always
 erroneous.

- 1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.
- 3 Substance
versus sup-
position Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The material
- 6 senses oppose this, but there are no material senses, for matter has no mind. In Spirit there is no matter, even as in Truth there is no error, and in good no evil. It is
- 9 a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite, all. Spirit can have no opposite.
- 12 That matter is substantial or has life and sensation, is one of the false beliefs of mortals, and exists only in a
- 15 One cause
supreme supposititious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can
- 18 be material substance requires another admission, — namely, that Spirit is not infinite and that matter is self-creative, self-existent, and eternal. From this it would
- 21 follow that there are two eternal causes, warring forever with each other; and yet we say that Spirit is supreme and all-presence.

The belief of the eternity of matter contradicts the

24 demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in matter and must return to dust, — logic which would prove his an-

27 nihilation.

All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the oppo-

30 Substance
is Spirit site of life, substance, and intelligence. Matter, with its mortality, cannot be substantial if Spirit is substantial and eternal. Which ought to

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

The doom of matter establishes the conclusion that 6
 matter, slime, or protoplasm never originated Material
 in the immortal Mind, and is therefore not mortality
 eternal. Matter is neither created by Mind nor for the 9
 manifestation and support of Mind.

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

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

Every system of human philosophy, doctrine, and
 medicine is more or less infected with the pantheistic
 belief that there is mind in matter; but this Pantheistic 24
 belief contradicts alike revelation and right tendencies
 reasoning. A logical and scientific conclusion is reached
 only through the knowledge that there are not two 27
 bases of being, matter and mind, but one alone, —
 Mind.

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

1 In the infinitude of Mind, matter must be unknown.
 Symbols and elements of discord and decay are not prod-
 3 ucts of the infinite, perfect, and eternal *All*.
The things of God are beautiful From Love and from the light and harmony
 which are the abode of Spirit, only reflections
 6 of good can come. All things beautiful and harmless are
 ideas of Mind. Mind creates and multiplies them, and
 the product must be mental.

9 Finite belief can never do justice to Truth in any direc-
 tion. Finite belief limits all things, and would compress
 Mind, which is infinite, beneath a skull bone. Such be-
 12 lief can neither apprehend nor worship the infinite; and
 to accommodate its finite sense of the divisibility of Soul
 and substance, it seeks to divide the one Spirit into per-
 15 sons and souls.

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

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

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

Error presupposes man to be both mind and matter.
 Divine Science contradicts the corporeal senses, rebukes
 mortal belief, and asks: What is the Ego, ^{God and} 9
 whence its origin and what its destiny? The ^{His image}
 Ego-man is the reflection of the Ego-God; the Ego-man
 is the image and likeness of perfect Mind, Spirit, divine 12
 Principle.

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

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

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

1 lost. Now, as of old, Truth casts out evils and heals
the sick.

3 The real Life, or Mind, and its opposite, the so-called
material life and mind, are figured by two geometrical
6 Figures of being symbols, a circle or sphere and a straight
line. The circle represents the infinite with-
out beginning or end; the straight line represents the
finite, which has both beginning and end. The sphere
9 represents good, the self-existent and eternal individuality
or Mind; the straight line represents evil, a belief in
a self-made and temporary material existence. Eternal
12 Mind and temporary material existence never unite in
figure or in fact.

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

There is no inherent power in matter; for all that is
24 material is a material, human, mortal thought, always
governing itself erroneously.

Truth is the intelligence of immortal Mind. Error is
27 the so-called intelligence of mortal mind.

Whatever indicates the fall of man or the opposite of
God or God's absence, is the Adam-dream, which is neither
30 Truth is not inverted Mind nor man, for it is not begotten of the
Father. The rule of inversion infers from
error its opposite, Truth; but Truth is the light which

dispels error. As mortals begin to understand Spirit, 1
they give up the belief that there is any true existence
apart from God. 3

Mind is the source of all movement, and there is no
inertia to retard or check its perpetual and harmonious
action. Mind is the same Life, Love, and wis- 6
dom "yesterday, and to-day, and forever." Source of
all life and
action
Matter and its effects — sin, sickness, and
death — are states of mortal mind which act, react, and 9
then come to a stop. They are not facts of Mind. They
are not ideas, but illusions. Principle is absolute. It
admits of no error, but rests upon understanding. 12

But what say prevalent theories? They insist that
Life, or God, is one and the same with material life so-
called. They speak of both Truth and error as *mind*, 15
and of good and evil as *spirit*. They claim that to be
life which is but the objective state of material sense, —
such as the structural life of the tree and of material 18
man, — and deem this the manifestation of the one Life,
God.

This false belief as to what really constitutes life so 21
detracts from God's character and nature, that the true
sense of His power is lost to all who cling to
this falsity. The divine Principle, or Life, can- Spiritual
structure 24
not be practically demonstrated in length of days, as it
was by the patriarchs, unless its Science be accurately
stated. We must receive the divine Principle in the under- 27
standing, and live it in daily life; and unless we so do, we
can no more demonstrate Science, than we can teach and
illustrate geometry by calling a curve a straight line or a 30
straight line a sphere.

Are mentality, immortality, consciousness, resident in

1 matter? It is not rational to say that Mind is infinite,
but dwells in finiteness, — in matter, — or that matter is
3 infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite
could be circumscribed within the finite, God would be
6 *Mind never* corporeal, and unlimited Mind would seem
limited to spring from a limited body; but this is an
impossibility. Infinite Mind can have no starting-point,
9 and can return to no limit. It can never be in bonds,
nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin,
12 sickness, and death? Can matter recognize Mind?
Can infinite Mind recognize matter? Can the
Material infinite dwell in the finite or know aught un-
recognition like the infinite? Can Deity be known through
impossible 15 the material senses? Can the material senses, which re-
ceive no direct evidence of Spirit, give correct testimony
18 as to spiritual life, truth, and love?

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

21 The physical senses can obtain no proof of God. They
can neither see Spirit through the eye nor hear it through
the ear, nor can they feel, taste, or smell Spirit.
24 *Our physical* Even the more subtle and misnamed ma-
insensibility terial elements are beyond the cognizance
to Spirit of these senses, and are known only by the effects com-
27 monly attributed to them.

According to Christian Science, the only real senses
of man are spiritual, emanating from divine Mind.
30 Thought passes from God to man, but neither sensation
nor report goes from material body to Mind. The in-
tercommunication is always from God to His idea, man.

Matter is not sentient and cannot be cognizant of good 1
 or of evil, of pleasure or of pain. Man's individu-
 ality is not material. This Science of being obtains not 3
 alone hereafter in what men call Paradise, but here
 and now; it is the great fact of being for time and
 eternity. 6

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

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

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

It is essential to understand, instead of believe, what

1 relates most nearly to the happiness of being. To seek
 Truth through belief in a human doctrine is not to un-
 3 derstand the infinite. We must not seek the immutable
 and immortal through the finite, mutable, and mortal,
 and so depend upon belief instead of demonstration, for
 6 this is fatal to a knowledge of Science. The understand-
 ing of Truth gives full faith in Truth, and spiritual un-
 derstanding is better than all burnt offerings.

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

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

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

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

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

We call the absence of Truth, *error*. Truth and error
 are unlike. In Science, Truth is divine, and the *infinite*
 God can have no unlikeness. Did God, Truth, ^{Divine}
 create error? No! "Doth a fountain send ^{allness}
 forth at the same place sweet water and bitter?" God
 being everywhere and all-inclusive, how can He be absent
 or suggest the absence of omnipresence and omnipotence?
 How can there be more than *all*?

Neither understanding nor truth accompanies error,
 nor is error the offshoot of Mind. Evil calls itself some-
 thing, when it is nothing. It saith, "I am man, but I am
 not the image and likeness of God;" whereas the Scrip-
 tures declare that man was made in God's likeness.

Error is false, mortal belief; it is illusion, without spir-
 itual identity or foundation, and it has no real existence.
 The supposition that life, substance, and in- ^{Error}
 telligence are *in* matter, or *of* it, is an error. ^{unveiled}
 Matter is neither a thing nor a person, but merely the
 objective supposition of Spirit's opposite. The five mate-
 rial senses testify to truth and error as united in a mind
 both good and evil. Their false evidence will finally
 yield to Truth, — to the recognition of Spirit and of the
 spiritual creation.

Truth cannot be contaminated by error. The state-

- 1 ment that *Truth is real* necessarily includes the correlated statement, that *error, Truth's unlikeness, is unreal.*
- 3 The suppositional warfare between truth and error is only the mental conflict between the evidence of the spir-
 6 The great conflict itual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.
- 9 Superstition and understanding can never combine. When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth
 12 and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign. The
 15 lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the
 18 earth. As St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).

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

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

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

of God comes to light. Truth demonstrated is eternal 1
 life. Mortal man can never rise from the temporal *débris* 1
 of error, belief in sin, sickness, and death, until he learns 3
 that God is the only Life. The belief that life and sensa- 3
 tion are in the body should be overcome by the under- 6
 standing of what constitutes man as the image of God. 6
 Then Spirit will have overcome the flesh.

A wicked mortal is not the idea of God. He is little 8
 else than the expression of error. To suppose that sin, 9
 lust, hatred, envy, hypocrisy, revenge, have life Wickedness
is not man 9
 abiding in them, is a terrible mistake. Life 12
 and Life's idea, Truth and Truth's idea, never make men 12
 sick, sinful, or mortal.

The fact that the Christ, or Truth, overcame and still 14
 overcomes death proves the "king of terrors" to be but 15
 a mortal belief, or error, which Truth destroys Death but
an illusion 15
 with the spiritual evidences of Life; and this 18
 shows that what appears to the senses to be death is but a 18
 mortal illusion, for to the real man and the real universe
 there is no death-process.

The belief that matter has life results, by the universal 21
 law of mortal mind, in a belief in death. So man, tree, 21
 and flower are supposed to die; but the fact remains,
 that God's universe is spiritual and immortal. 24

The spiritual fact and the material belief of things are 26
 contradictions; but the spiritual is true, and therefore the 27
 material must be untrue. Life is not in matter. Spiritual
offspring 27
 Therefore it cannot be said to pass out of mat-
 ter. Matter and death are mortal illusions. Spirit and
 all things spiritual are the real and eternal. 30

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

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

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

6 **Death no advantage** overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives. That Life or Mind is finite and physical or is manifested through brain and nerves,

9 is false. Hence Truth comes to destroy this error and its effects, — sickness, sin, and death. To the spiritual class, relates the Scripture: "On such the second death

12 hath no power."

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent;

18 **Future purification** but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. To be wholly spiritual,

24 **Sin is punished** man must be sinless, and he becomes thus only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that

27 his cruel mind died not. His thoughts are no purer until evil is disarmed by good. His body is as material as his mind, and *vice versa*.

The suppositions that sin is pardoned while unfor- 1
 saken, that happiness can be genuine in the midst of
 sin, that the so-called death of the body frees from sin, 3
 and that God's pardon is aught but the destruction of
 sin, — these are grave mistakes. We know that all will
 be changed "in the twinkling of an eye," when the last 6
 trump shall sound; but this last call of wisdom cannot
 come till mortals have already yielded to each lesser call
 in the growth of Christian character. Mortals need not 9
 fancy that belief in the experience of death will awaken
 them to glorified being.

Universal salvation rests on progression and probation, 12
 and is unattainable without them. Heaven is not a local-
 ity, but a divine state of Mind in which all the
 manifestations of Mind are harmonious and Salvation
 and pro-
 bation 15
 immortal, because sin is not there and man is
 found having no righteousness of his own, but in posses-
 sion of "the mind of the Lord," as the Scripture says. 18

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

No final judgment awaits mortals, for the judgment-
 day of wisdom comes hourly and continually, Day of
 judgment 30
 even the judgment by which mortal man is dis-
 vested of all material error. As for spiritual error there
 is none.

1 When the last mortal fault is destroyed, then the final
trump will sound which will end the battle of Truth with
3 error and mortality; "but of that day and hour, knoweth
no man." Here prophecy pauses. Divine Science alone
can compass the heights and depths of being and reveal
6 the infinite.

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

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

Explaining the origin of material man and mortal mind,
Jesus said: "Why do ye not understand my speech?
21 Even because ye cannot hear my word. Ye are of your
father, the devil [evil], and the lusts of your father ye will
do. He was a murderer from the beginning, and abode
24 not in the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for he is a liar,
and the father of it."

27 This carnal material mentality, misnamed *mind*, is
mortal. Therefore man would be annihilated, were it
not for the spiritual real man's indissoluble
30 ^{Immortal} _{man} connection with his God, which Jesus brought
to light. In his resurrection and ascension, Jesus showed
that a mortal man is not the real essence of manhood, and

that this unreal material mortality disappears in presence 1
of the reality.

Electricity is not a vital fluid, but the least material 3
form of illusive consciousness, — the material mindless-
ness, which forms no link between matter and Mind, and which destroys itself. Matter and ^{Elementary} electricity 6
mortal mind are but different strata of human belief. The
grosser substratum is named matter or body; the more
ethereal is called mind. This so-called mind and body 9
is the illusion called a mortal, a mind in matter. In reality
and in Science, both strata, mortal mind and mortal body,
are false representatives of man. 12

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

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

The five physical senses are the avenues and instru-

- 1 ments of human error, and they correspond with error. These senses indicate the common human belief, that life,
- 3 **Instruments of error** substance, and intelligence are a unison of matter with Spirit. This is pantheism, and carries within itself the seeds of all error.
- 6 If man is both mind and matter, the loss of one finger would take away some quality and quantity of the man, for matter and man would be one.
- 9 The belief that matter thinks, sees, or feels is not more real than the belief that matter enjoys and suffers. This mortal belief, misnamed *man*, is error, saying:
- 12 **Mortal verdict** "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man."
- 15 This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere false testimony, even the errors that are destroyed
- 18 by Truth through spiritual sense and Science.

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that

21 **Mythical pleasure** life and intelligence are in matter, show the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology, in

24 which matter is represented as divided into intelligent gods. Man's genuine selfhood is recognizable only in what is good and true. Man is neither self-made nor made by

27 mortals. God created man.

The inebriate believes that there is pleasure in intoxication. The thief believes that he gains something by stealing,

30 and the hypocrite that he is hiding himself. The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

The belief that a severed limb is aching in the old location, the sensation seeming to be in nerves which are no longer there, is an added proof of the unreliability of physical testimony.

Severed
members

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

Mortals
unlike
immortals

The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality — much error — in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun.

Goodness
transparent

All that is called mortal thought is made up of error. The theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real Mind, or Spirit. Brainology teaches that mortals are created to suffer and die. It further teaches that when man is dead, his immortal soul is resurrected from death and mortality. Thus error theorizes that spirit is born of matter and returns to mat-

Brainology
a myth

1 ter, and that man has a resurrection from dust; whereas
 Science unfolds the eternal verity, that man is the spiritual,
 3 eternal reflection of God.

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

The so-called pleasures and pains of matter perish,
 15 and they must go out under the blaze of Truth, spiritual
 sense, and the actuality of being. Mortal belief must lose
 all satisfaction in error and sin in order to part with
 18 them.

Whether mortals will learn this sooner or later, and
 how long they will suffer the pangs of destruction, de-
 21 pends upon the tenacity of error.

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

Mortal belief is a liar from the beginning, not deserving
 power. It says to mortals, "You are wretched!" and they

think they are so ; and nothing can change this state, until 1
 the belief changes. Mortal belief says, " You are happy ! " 1
 and mortals are so; and no circumstance can Belief an 3
 alter the situation, until the belief on this sub- autocrat
 ject changes. Human belief says to mortals, " You are 6
 sick ! " and this testimony manifests itself on the body as 6
 sickness. It is as necessary for a health-illusion, as for
 an illusion of sickness, to be instructed out of itself into
 the understanding of what constitutes health; for a change 9
 in either a health-belief or a belief in sickness affects the
 physical condition.

Erroneous belief is destroyed by truth. Change the 12
 evidence, and that disappears which before seemed real
 to this false belief, and the human conscious- Self-im-
 ness rises higher. Thus the reality of being provement 15
 is attained and man found to be immortal. The only
 fact concerning any material concept is, that it is neither
 scientific nor eternal, but subject to change and dis- 18
 solution.

Faith is higher and more spiritual than belief. It is
 a chrysalis state of human thought, in which spiritual 21
 evidence, contradicting the testimony of mate- Faith higher
 rial sense, begins to appear, and Truth, the than belief
 ever-present, is becoming understood. Human thoughts 24
 have their degrees of comparison. Some thoughts are
 better than others. A belief in Truth is better than a
 belief in error, but no mortal testimony is founded on the 27
 divine rock. Mortal testimony can be shaken. Until
 belief becomes faith, and faith becomes spiritual under-
 standing, human thought has little relation to the actual 30
 or divine.

A mortal belief fulfils its own conditions. Sickness,

1 sin, and death are the vague realities of human conclu-
 sions. Life, Truth, and Love are the realities of divine
 3 Science. They dawn in faith and glow full-orbed in
 spiritual understanding. As a cloud hides the sun it
 cannot extinguish, so false belief silences for a while the
 6 voice of immutable harmony, but false belief cannot de-
 stroy Science armed with faith, hope, and fruition.

What is termed material sense can report only a mor-
 9 tal temporary sense of things, whereas spiritual sense can
 bear witness only to Truth. To material sense,
 11 Truth's
 witness the unreal is the real until this sense is corrected
 12 by Christian Science.

Spiritual sense, contradicting the material senses, in-
 volves intuition, hope, faith, understanding, fruition, real-
 15 ity. Material sense expresses the belief that mind is in
 matter. This human belief, alternating between a sense
 of pleasure and pain, hope and fear, life and death, never
 18 reaches beyond the boundary of the mortal or the unreal.
 When the real is attained, which is announced by Science,
 joy is no longer a trembler, nor is hope a cheat. Spirit-
 21 ual ideas, like numbers and notes, start from Principle,
 and admit no materialistic beliefs. Spiritual ideas lead
 up to their divine origin, God, and to the spiritual sense
 24 of being.

Angels are not etherealized human beings, evolving
 animal qualities in their wings; but they are celestial
 27 Thought-
 angels visitants, flying on spiritual, not material,
 pinions. Angels are pure thoughts from God,
 winged with Truth and Love, no matter what their indi-
 30 vidualism may be. Human conjecture confers upon angels
 its own forms of thought, marked with superstitious out-
 lines, making them human creatures with suggestive

feathers; but this is only fancy. It has behind it no more reality than has the sculptor's thought when he carves his "Statue of Liberty," which embodies his conception of an unseen quality or condition, but which has no physical antecedent reality save in the artist's own observation and "chambers of imagery."

My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys. Angels are God's representatives. These upward-soaring beings never lead towards self, sin, or materiality, but guide to the divine Principle of all good, whither every real individuality, image, or likeness of God, gathers. By giving earnest heed to these spiritual guides they tarry with us, and we entertain "angels unawares."

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge the knowledge thus obtained to be untrue and dangerous, since "the tree is known by his fruit"?

Truth never destroys God's idea. Truth is spiritual, eternal substance, which cannot destroy the right reflection. Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.

If man were solely a creature of the material senses, he would have no eternal Principle and would be mutable

Our angelic
messengers

Knowledge
and Truth

1 and mortal. Human logic is awry when it attempts
 to draw correct spiritual conclusions regarding life from
 3 Old and matter. Finite sense has no true apprecia-
new man tion of infinite Principle, God, or of His infi-
 nite image or reflection, man. The mirage, which makes
 6 trees and cities seem to be where they are not, illustrates
 the illusion of material man, who cannot be the image
 of God.

9 So far as the scientific statement as to man is under-
 stood, it can be proved and will bring to light the true
 reflection of God — the real man, or the *new man* (as
 12 St. Paul has it).

The temporal and unreal never touch the eternal and
 real. The mutable and imperfect never touch the im-
 15 The tares mutable and perfect. The inharmonious and
and wheat self-destructive never touch the harmonious
 and self-existent. These opposite qualities are the tares
 18 and wheat, which never really mingle, though (to mortal
 sight) they grow side by side until the harvest; then, Sci-
 ence separates the wheat from the tares, through the real-
 21 ization of God as ever present and of man as reflecting
 the divine likeness.

Spirit is God, Soul; therefore Soul is not in matter. If
 24 Spirit were in matter, God would have no representative,
 and matter would be identical with God.
The divine The theory that soul, spirit, intelligence, in-
reflection habits matter is taught by the schools. This theory is
 27 unscientific. The universe reflects and expresses the di-
 vine substance or Mind; therefore God is seen only in the
 30 spiritual universe and spiritual man, as the sun is seen in
 the ray of light which goes out from it. God is re-
 vealed only in that which reflects Life, Truth, Love, —

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

Few persons comprehend what Christian Science
 means by the word *reflection*. To himself, mortal and 6
 material man seems to be substance, but his sense of
 substance involves error and therefore is material,
 temporal. 9

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

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

This falsity presupposes soul to be an unsubstantial 30
 dweller in material forms, and man to be material instead
 of spiritual. Immortality is not bounded by mortality.

Inverted
 images
 and ideas

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

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

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

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

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

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

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

The belief that pain and pleasure, life and death, holi- 21
 ness and unholiness, mingle in man,—that Error
 mortal, material man is the likeness of God defined
 and is himself a creator, — is a fatal error. 24

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

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

3 It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

6 Man inseparable from Love 7 neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

18 Harmony natural 19 of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal.

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

22 The science of music governs tones. If mortals caught harmony through material sense, they would lose harmony, if time or accident robbed them of material sense. To be master of chords and discords, the science of music must be understood. Left to the decisions of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imperfectly expressed. So man, not understanding the Science of being, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in

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

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

Gender also is a quality, not of God, but a character- 12
 istic of mortal mind. The verity that God's image is not
 a creator, though he reflects the creation of Mind, God,
 constitutes the underlying reality of reflection. "Then 15
 answered Jesus and said unto them: Verily, verily I say
 unto you, the Son can do nothing of himself, but what he
 seeth the Father do: for what things soever He doeth, 18
 these also doeth the Son likewise."

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

The Sadducees reasoned falsely about the resurrec-
 tion, but not so blindly as the Pharisees, who believed

1 error to be as immortal as Truth. The Pharisees thought
 that they could raise the spiritual from the material. They
 3 ^{Jewish} would first make life result in death, and then
^{traditions} resort to death to reproduce spiritual life.
 Jesus taught them how death was to be overcome by
 6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes
 man immortal. If God, who is Life, were parted for a
 9 ^{Divinity not} moment from His reflection, man, during that
^{childless} moment there would be no divinity reflected.
 The Ego would be unexpressed, and the Father would be
 12 childless, — no Father.

If Life or Soul and its representative, man, unite for
 a period and then are separated as by a law of divorce to
 15 be brought together again at some uncertain future time
 and in a manner unknown, — and this is the general
 religious opinion of mankind, — we are left without a
 18 rational proof of immortality. But man cannot be sep-
 arated for an instant from God, if man reflects God.
 Thus Science proves man's existence to be intact.

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

30 God's man, spiritually created, is not material and
 mortal.

The parent of all human discord was the Adam-dream,

the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter. This pantheistic error, or so-called *serpent*, insists still upon the opposite of Truth, saying, "Ye shall be as gods;" that is, I will make error as real and eternal as Truth.

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

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

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

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Conscious-

The serpent's
whisper

Bad results
from error

Higher
statutes

1 ness, where art thou? Art thou dwelling in the belief
 that mind is in matter, and that evil is mind, or art thou
 3 ^{The great} in the living faith that there is and can be but
^{question} one God, and keeping His commandment?"
 Until the lesson is learned that God is the only Mind gov-
 6 erning man, mortal belief will be afraid as it was in the
 beginning, and will hide from the demand, "Where art
 thou?" This awful demand, "Adam, where art thou?"
 9 is met by the admission from the head, heart, stomach,
 blood, nerves, etc.: "Lo, here I am, looking for happiness
 and life in the body, but finding only an illusion, a blend-
 12 ing of false claims, false pleasure, pain, sin, sickness, and
 death."

The Soul-inspired patriarchs heard the voice of Truth,
 15 and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling
 with a mortal sense of life, substance, and intelligence
 18 ^{Wrestling} as existent in matter with its false pleasures
^{of Jacob} and pains, — when an angel, a message from
 Truth and Love, appeared to him and smote the sinew,
 21 or strength, of his error, till he saw its unreality; and
 Truth, being thereby understood, gave him spiritual
 strength in this Peniel of divine Science. Then said
 24 the spiritual evangel: "Let me go, for the day breaketh;"
 that is, the light of Truth and Love dawns upon thee.
 But the patriarch, perceiving his error and his need
 27 of help, did not loosen his hold upon this glorious light
 until his nature was transformed. When Jacob was
 asked, "What is thy name?" he straightway answered;
 30 and then his name was changed to Israel, for "as a prince"
 had he prevailed and had "power with God and with
 men." Then Jacob questioned his deliverer, "Tell me,

I pray thee, *thy* name;" but this appellation was withheld, 1
 for the messenger was not a corporeal being, but a name-
 less, incorporeal impartation of divine Love to man, which, 3
 to use the word of the Psalmist, *restored* his Soul, — gave
 him the spiritual sense of being and rebuked his material
 sense. 6

The result of Jacob's struggle thus appeared. He had
 conquered material error with the understanding of Spirit
 and of spiritual power. This changed the man. Israel the 9
 He was no longer called Jacob, but Israel, — new name
 a prince of God, or a soldier of God, who had fought
 a good fight. He was to become the father of those, who 12
 through earnest striving followed his demonstration of the
 power of Spirit over the material senses; and the children
 of earth who followed his example were to be called the 15
 children of Israel, until the Messiah should rename them.
 If these children should go astray, and forget that Life
 is God, good, and that good is not in elements which are 18
 not spiritual, — thus losing the divine power which heals
 the sick and sinning, — they were to be brought back
 through great tribulation, to be renamed in Christian 21
 Science and led to deny material sense, or mind in matter,
 even as the gospel teaches.

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

1 The artist is not in his painting. The picture is the
 artist's thought objectified. The human belief fancies
 3 ^{Thought seen} that it delineates thought on matter, but what
^{as substance} is matter? Did it exist prior to thought?
 Matter is made up of supposititious mortal mind-force;
 6 but all might is divine Mind. Thought will finally be
 understood and seen in all form, substance, and color, but
 without material accompaniments. The potter is not in
 9 the clay; else the clay would have power over the potter.
 God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees
 12 when the earth has again turned upon its axis. The sun
^{The central} is not affected by the revolution of the earth.
^{intelligence} So Science reveals Soul as God, untouched
 15 by sin and death, — as the central Life and intelligence
 around which circle harmoniously all things in the sys-
 tems of Mind.

18 Soul changeth not. We are commonly taught that there
 is a human soul which sins and is spiritually lost, — that
 soul may be lost, and yet be immortal. If
 21 ^{Soul im-} Soul could sin, Spirit, Soul, would be flesh in-
^{perishable} stead of Spirit. It is the belief of the flesh and of mate-
 rial sense which sins. If Soul sinned, Soul would die.
 24 Sin is the element of self-destruction, and spiritual death
 is oblivion. If there was sin in Soul, the annihilation of
 Spirit would be inevitable. The only Life is Spirit, and
 27 if Spirit should lose Life as God, good, then Spirit, which
 has no other existence, would be annihilated.

Mind is God, and God is not seen by material sense,
 30 because Mind is Spirit, which material sense cannot dis-
 cern. There is neither growth, maturity, nor decay in
 Soul. These changes are the mutations of material sense,

the varying clouds of mortal belief, which hide the truth
of being. 1

What we term mortal mind or carnal mind, dependent
on matter for manifestation, is not Mind. God is Mind :
all that Mind, God, is, or hath made, is good, and He
made all. Hence evil is not made and is not real. 6

Soul is immortal because it is Spirit, which has no ele-
ment of self-destruction. Is man lost spiritually? No,
he can only lose a sense material. All sin is ^{Sin only of}
of the flesh. It cannot be spiritual. Sin exists ^{the flesh} 9
here or hereafter only so long as the illusion of mind in
matter remains. It is a sense of sin, and not a sinful soul, 12
which is lost. Evil is destroyed by the sense of good.

Through false estimates of soul as dwelling in sense
and of mind as dwelling in matter, belief strays into a 15
sense of temporary loss or absence of soul, spir- ^{Soul im-}
itual truth. This state of error is the mortal ^{peccable}
dream of life and substance as existent in matter, and is 18
directly opposite to the immortal reality of being. So long
as we believe that soul can sin or that immortal Soul is in
mortal body, we can never understand the Science of be- 21
ing. When humanity does understand this Science, it
will become the law of Life to man, — even the higher law
of Soul, which prevails over material sense through har- 24
mony and immortality.

The objects cognized by the physical senses have not
the reality of substance. They are only what mortal 27
belief calls them. Matter, sin, and mortality lose all
supposed consciousness or claim to life or existence, as
mortals lay off a false sense of life, substance, and intelli-
gence. But the spiritual, eternal man is not touched by
these phases of mortality. 30

1 How true it is that whatever is learned through material
 sense must be lost because such so-called knowledge is
 3 reversed by the spiritual facts of being in
 Sense- Science. That which material sense calls
 dreams intangible, is found to be substance. What to material
 6 sense seems substance, becomes nothingness, as the sense-
 dream vanishes and reality appears.

The senses regard a corpse, not as man, but simply as
 9 matter. People say, "Man is dead;" but this death is
 the departure of a mortal's mind, not of matter. The
 matter is still there. The belief of that mortal that he
 12 must die occasioned his departure; yet you say that
 matter has caused his death.

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

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

Jesus' spiritual origin and his demonstration of divine
 Principle richly endowed him and entitled him to sonship

in Science. He was the son of a virgin. The term 1
 Christ Jesus, or Jesus the Christ (to give the full and
 proper translation of the Greek), may be ren- 3
 dered "Jesus the anointed," Jesus the God- ^{The one}
 crowned or the divinely royal man, as it is said of him in ^{anointed}
 the first chapter of Hebrews:— 6

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

With this agrees another passage in the same chapter, 9
 which refers to the Son as "the brightness of His [God's]
 glory, and the express [expressed] image of His person
 [infinite Mind]." It is noteworthy that the phrase "ex- 12
 press image" in the Common Version is, in the Greek
 Testament, *character*. Using this word in its higher mean-
 ing, we may assume that the author of this remarkable 15
 epistle regarded Christ as the Son of God, the royal
 reflection of the infinite; and the cause given for the ex-
 altation of Jesus, Mary's son, was that he "loved right- 18
 eousness and hated iniquity." The passage is made
 even clearer in the translation of the late George R.
 Noyes, D.D.: "Who, being a brightness from His glory, 21
 and an image of His being."

Jesus of Nazareth was the most scientific man that
 ever trod the globe. He plunged beneath the material 24
 surface of things, and found the spiritual ^{Jesus the}
 cause. To accommodate himself to imma- ^{Scientist}
 ture ideas of spiritual power, — for spirituality was pos- 27
 sessed only in a limited degree even by his disciples, —
 Jesus called the body, which by spiritual power he
 raised from the grave, "flesh and bones." To show 30
 that the substance of himself was Spirit and the body

1 no more perfect because of death and no less material
 until the ascension (his further spiritual exaltation),
 3 Jesus waited until the mortal or fleshly sense had re-
 linquished the belief of substance-matter, and spiritual
 sense had quenched all earthly yearnings. Thus he found
 6 the eternal Ego, and proved that he and the Father were
 inseparable as God and His reflection or spiritual man.
 Our Master gained the solution of being, demonstrating
 9 the existence of but one Mind without a second or equal.

The Jews, who sought to kill this man of God, showed
 plainly that their material views were the parents of their
 12 The bodily resurrection wicked deeds. When Jesus spoke of repro-
 ducing his body, — knowing, as he did, that
 Mind was the builder, — and said, “Destroy this temple,
 15 and in three days I will raise it up,” they thought that he
 meant their material temple instead of his body. To such
 materialists, the real man seemed a spectre, unseen and
 18 unfamiliar, and the body, which they laid in a sepulchre,
 seemed to be substance. This materialism lost sight of
 the true Jesus; but the faithful Mary saw him, and he
 21 presented to her, more than ever before, the true idea of
 Life and substance.

Because of mortals’ material and sinful belief, the
 24 spiritual Jesus was imperceptible to them. The higher
Opposition of materialists his demonstration of divine Science carried
 the problem of being, and the more dis-
 27 tinctly he uttered the demands of its divine Principle,
 Truth and Love, the more odious he became to sinners
 and to those who, depending on doctrines and material
 30 laws to save them from sin and sickness, were submis-
 sive to death as being in supposed accord with the
 inevitable law of life. Jesus proved them wrong by

his resurrection, and said: "Whosoever liveth and believeth in me shall never die." 1

That saying of our Master, "I and my Father are one," 3 separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke to them. He knew of but one Mind and laid 6 no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not Mind; and his understanding of this divine Science 9 brought upon him the anathemas of the age.

The opposite and false views of the people hid from their sense Christ's sonship with God. They could not 12 discern his spiritual existence. Their carnal minds were at enmity with it. Their thoughts 15 were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only 18 when we subdue sin and prove man's heritage, the liberty of the sons of God.

Jesus' spiritual origin and understanding enabled him 21 to demonstrate the facts of being, — to prove irrefutably how spiritual Truth destroys material error, heals sickness, and overcomes death. The 24 divine conception of Jesus pointed to this truth and presented an illustration of creation. The history of Jesus shows him to have been more spiritual than all other 27 earthly personalities.

Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, 30 Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrat-

- 1 ing the way of divine Science, he became the way of
salvation to all who accepted his word. From him mor-
- 3 ^{Jesus as} ^{mediator} tals may learn how to escape from evil. The
real man being linked by Science to his Maker,
mortals need only turn from sin and lose sight of mortal
- 6 selfhood to find Christ, the real man and his relation to
God, and to recognize the divine sonship. Christ, Truth,
was demonstrated through Jesus to prove the power of
- 9 Spirit over the flesh, — to show that Truth is made
manifest by its effects upon the human mind and body,
healing sickness and destroying sin.
- 12 Jesus represented Christ, the true idea of God. Hence
the warfare between this spiritual idea and perfunctory
- 15 ^{Spiritual} ^{government} religion, between spiritual clear-sightedness
and the blindness of popular belief, which led
to the conclusion that the spiritual idea could be killed
by crucifying the flesh. The Christ-idea, or the Christ-
- 18 man, rose higher to human view because of the crucifixion,
and thus proved that Truth was the master of death.
Christ presents the indestructible man, whom Spirit cre-
- 21 ates, constitutes, and governs. Christ illustrates that
blending with God, his divine Principle, which gives man
dominion over all the earth.
- 24 The spiritual idea of God, as presented by Jesus, was
scourged in person, and its Principle was rejected. That
- 27 ^{Deadness} ^{in sin} man was accounted a criminal who could
prove God's divine power by healing the
sick, casting out evils, spiritualizing materialistic beliefs,
and raising the dead, — those dead in trespasses and
- 30 sins, satisfied with the flesh, resting on the basis of mat-
ter, blind to the possibilities of Spirit and its correla-
tive truth.

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

Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till "wisdom is justified of her children." These blessed benedictions rest upon Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you always," — that is, not only in all time, but in *all ways* and conditions.

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death. Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary.

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

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

Corporeal senses define diseases as realities; but the
 6 Scriptures declare that God made all, even while the cor-
 poreal senses are saying that matter causes
 9 ^{What the} ^{senses origi-} ^{nate} disease and the divine Mind cannot or will
 not heal it. The material senses originate and
 support all that is material, untrue, selfish, or debased.
 They would put soul into soil, life into limbo, and doom
 12 all things to decay. We must silence this lie of material
 sense with the truth of spiritual sense. We must cause
 the error to cease that brought the belief of sin and death
 15 and would efface the pure sense of omnipotence.

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

The Science of Mind denies the error of sensation in
 matter, and heals with Truth. Medical science treats
 24 disease as though disease were real, therefore right, and
 attempts to heal it with matter. If disease is right it is
 wrong to heal it. Material methods are temporary, and
 27 are not adapted to elevate mankind.

The governor is not subjected to the governed. In
 Science man is governed by God, divine Principle, as
 30 numbers are controlled and proved by His laws. Intelli-
 gence does not originate in numbers, but is manifested
 through them. The body does not include soul, but man-

ifests mortality, a false sense of soul. The delusion that there is life in matter has no kinship with the Life supernal. 1

Science depicts disease as error, as matter *versus* Mind, and error reversed as subserving the facts of health. To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances; whereas the lower appeal to the general faith in material means (commonly called nature) must yield to the all-might of infinite Spirit. 3 6 9 12

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

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine Mind controls man and man has no Mind but God. 15 18

The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures, as, for instance, to name Love as merely an attribute of God; but we can by special and proper capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, 21 24 27 30

1 when he said, "God is love." Likewise we can speak of
 the truth of Truth and of the life of Life, for Christ plainly
 3 declared, "I am the way, the truth, and the life."

Metaphors abound in the Bible, and names are often
 expressive of spiritual ideas. The most distinguished
 6 ^{Interior} theologians in Europe and America agree that
^{meaning} the Scriptures have both a spiritual and lit-
 eral meaning. In Smith's Bible Dictionary it is said:
 9 "The spiritual interpretation of Scripture must rest
 upon both the literal and moral;" and in the learned
 article on Noah in the same work, the familiar text,
 12 Genesis vi. 3, "And the Lord said, My spirit shall not
 always strive with man, for that he also is flesh," is quoted
 as follows, from the original Hebrew: "And Jehovah
 15 said, My spirit shall not forever rule [or be humbled] in
 men, seeing that they are [or, in their error they are]
 but flesh." Here the original text declares plainly the
 18 spiritual fact of being, even man's eternal and harmo-
 nious existence as image, idea, instead of matter (how-
 ever transcendental such a thought appears), and avers
 21 that this fact is not forever to be humbled by the belief
 that man is flesh and matter, for according to that error
 man is mortal.

24 The one important interpretation of Scripture is the
 spiritual. For example, the text, "In my flesh shall I
 see God," gives a profound idea of the di-
 27 ^{Job, on the} vine power to heal the ills of the flesh, and
^{resurrection} encourages mortals to hope in Him who healeth all our
 diseases; whereas this passage is continually quoted
 30 as if Job intended to declare that even if disease and
 worms destroyed his body, yet in the latter days he should
 stand in celestial perfection before Elohim, still clad

in material flesh, — an interpretation which is just the opposite of the true, as may be seen by studying the book of Job. As Paul says, in his first epistle to the Corinthians, “Flesh and blood cannot inherit the kingdom of God.”

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When, led by wisdom to cast down his rod, he saw it become a serpent, Moses fled before it; but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In this incident was seen the actuality of Science. Matter was shown to be a belief only: The serpent, evil, under wisdom's bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.

It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses' fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: “It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.” And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle

1 serpents unharmed, to heal the sick and cast out evils in
proof of the supremacy of Mind.

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

Man's wisdom finds no satisfaction in sin, since God
15 has sentenced sin to suffer. The necromancy of yester-
day foreshadowed the mesmerism and hypno-
16 Saving the
inebriate tism of to-day. The drunkard thinks he enjoys
18 drunkenness, and you cannot make the inebriate leave
his besottedness, until his physical sense of pleasure yields
to a higher sense. Then he turns from his cups, as
21 the startled dreamer who awakens from an incubus in-
curred through the pains of distorted sense. A man who
likes to do wrong — finding pleasure in it and refraining
24 from it only through fear of consequences — is neither
a temperate man nor a reliable religionist.

The sharp experiences of belief in the supposititious life
27 of matter, as well as our disappointments and ceaseless
woes, turn us like tired children to the arms
30 Uses of
suffering of divine Love. Then we begin to learn Life
in divine Science. Without this process of weaning,
"Canst thou by searching find out God?" It is easier
to desire Truth than to rid one's self of error. Mortals

may seek the understanding of Christian Science, but they 1
 will not be able to glean from Christian Science the facts
 of being without striving for them. This strife consists 3
 in the endeavor to forsake error of every kind and to pos-
 sess no other consciousness but good.

Through the wholesome chastisements of Love, we 6
 are helped onward in the march towards righteousness,
 peace, and purity, which are the landmarks
 of Science. Beholding the infinite tasks of ^{A bright}
 truth, we pause, — wait on God. Then we push onward, ^{outlook} 9
 until boundless thought walks enraptured, and concep-
 tion unconfined is winged to reach the divine glory. 12

In order to apprehend more, we must put into prac-
 tice what we already know. We must recollect that
 Truth is demonstrable when understood, and ^{Need and} 15
 that good is not understood until demonstrated. ^{supply}

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

The effects of Christian Science are not so much seen
 as felt. It is the "still, small voice" of Truth ^{Childlike}
 uttering itself. We are either turning away ^{receptivity} 30
 from this utterance, or we are listening to it and going
 up higher. Willingness to become as a little child and

1 to leave the old for the new, renders thought receptive of
 the advanced idea. Gladness to leave the false landmarks
 3 and joy to see them disappear, — this disposition helps
 to precipitate the ultimate harmony. The purification
 of sense and self is a proof of progress. “Blessed are the
 6 pure in heart: for they shall see God.”

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

Paul was not at first a disciple of Jesus but a perse-
 cutor of Jesus' followers. When the truth first appeared
 21 Paul's en-
lightenment to him in Science, Paul was made blind,
 and his blindness was felt; but spiritual
 light soon enabled him to follow the example and teach-
 24 ings of Jesus, healing the sick and preaching Christian-
 ity throughout Asia Minor, Greece, and even in imperial
 Rome.

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

Jesus said substantially, “He that believeth in me

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

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

Paul had a clear sense of the demands of Truth upon mortals physically and spiritually, when he said: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." But he, who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.

When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehended it not." A false sense of life, substance, and mind

1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth

6 ^{Loving God supremely} on me, the works that I do shall he do also." He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches God's

9 love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

12 We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great

15 healer of mortal mind is the healer of the body.

The purpose and motive to live aright can be gained now. This point won, you have started as you should.

18 You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives,

21 your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth

24 — only when his uncertain sense of right yielded to a ^{Conversion of Saul} spiritual sense, which is always right. Then the man was changed. Thought assumed a

27 nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the

30 first time the true idea of Love, and learned a lesson in divine Science.

Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on good grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

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

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right. But how shall we reform the man who has more animal than moral courage, and who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking material means for gaining happiness. Reason is the most active human faculty. Let that inform the sentiments and awaken the dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense

1 and the grandeur and bliss of a spiritual sense, which
 silences the material or corporeal. Then he not only will
 3 be saved, but *is* saved.

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

This understanding of man's power, when he is
 15 equipped by God, has sadly disappeared from Christian
 history. For centuries it has been dormant, a
 16 Promise perpetual lost element of Christianity. Our missionaries
 18 carry the Bible to India, but can it be said that they
 explain it practically, as Jesus did, when hundreds of
 persons die there annually from serpent-bites? Under-
 21 standing spiritual law and knowing that there is no mate-
 rial law, Jesus said: "These signs shall follow them that
 believe, . . . they shall take up serpents, and if they
 24 drink any deadly thing, it shall not hurt them. They
 shall lay hands on the sick, and they shall recover." It
 were well had Christendom believed and obeyed this
 27 sacred saying.

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

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

A little leaven leavens the whole lump. A little under-
 standing of Christian Science proves the truth of all that 6
 I say of it. Because you cannot walk on the water and raise the dead, you have no right to ^{Imitation}
 question the great might of divine Science in these direc- 9
 tions. Be thankful that Jesus, who was the true demon-
 strator of Science, did these things, and left his example for
 us. In Science we can use only what we understand. We 12
 must prove our faith by demonstration.

One should not tarry in the storm if the body is freez-
 ing, nor should he remain in the devouring flames. Un- 15
 til one is able to prevent bad results, he should avoid their
 occasion. To be discouraged, is to resemble a pupil in
 addition, who attempts to solve a problem of Euclid, and 18
 denies the rule of the problem because he fails in his first
 effort.

There is no hypocrisy in Science. Principle is impera- 21
 tive. You cannot mock it by human will. Science is a
 divine demand, not a human. Always right,
 its divine Principle never repents, but main- ^{Error de-}
 tains the claim of Truth by quenching error. ^{stroyed, not} 24
^{pardoned}

The pardon of divine mercy is the destruction of error. If
 men understood their real spiritual source to be all bless- 27
 edness, they would struggle for recourse to the spiritual
 and be at peace; but the deeper the error into which mortal
 mind is plunged, the more intense the opposition to 30
 spirituality, till error yields to Truth.

Human resistance to divine Science weakens in pro-

1 portion as mortals give up error for Truth and the un-
 2 derstanding of being supersedes mere belief. Until the
 3 The hopeful
 outlook author of this book learned the vastness of
 Christian Science, the fixedness of mortal illu-
 4 sions, and the human hatred of Truth, she cherished
 5 sanguine hopes that Christian Science would meet with
 6 immediate and universal acceptance.

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

I. God is infinite, the only Life, substance, Spirit, or
 12 Soul, the only intelligence of the universe, including man.
The deific
 supremacy Eye hath neither seen God nor His image and
 likeness. Neither God nor the perfect man
 15 can be discerned by the material senses. The individ-
 uality of Spirit, or the infinite, is unknown, and thus a
 knowledge of it is left either to human conjecture or to the
 18 revelation of divine Science.

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

III. The notion that both evil and good are real is a
 delusion of material sense, which Science annihilates.
 27 Evil
 obsolete Evil is nothing, no thing, mind, nor power.
 As manifested by mankind it stands for a lie,
 nothing claiming to be something, — for lust, dishonesty,
 30 selfishness, envy, hypocrisy, slander, hate, theft, adultery,
 murder, dementia, insanity, inanity, devil, hell, with all
 the etceteras that word includes.

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

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

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

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

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

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 **Father-
Mother** As the apostle expressed it in words which he
 quoted with approbation from a classic poet:
 "For we are also His offspring."

9 IX. Jesus was born of Mary. Christ is the true idea
 voicing good, the divine message from God to men speak-
 ing to the human consciousness. The Christ

12 **The Son
of God** is incorporeal, spiritual, — yea, the divine
 image and likeness, dispelling the illusions of the senses;
 the Way, the Truth, and the Life, healing the sick and
 15 casting out evils, destroying sin, disease, and death. As
 Paul says: "There is one God, and one mediator between
 God and men, the man Christ Jesus." The corporeal
 18 man Jesus was human.

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

XI. Jesus was the son of a virgin. He was appointed
 24 to speak God's word and to appear to mortals in such
 a form of humanity as they could understand
 27 **Christ
Jesus** as well as perceive. Mary's conception of
 him was spiritual, for only purity could reflect Truth
 and Love, which were plainly incarnate in the good and
 pure Christ Jesus. He expressed the highest type of
 30 divinity, which a fleshly form could express in that age.
 Into the real and ideal man the fleshly element cannot
 enter. Thus it is that Christ illustrates the coincidence,

or spiritual agreement, between God and man in His image. 1

XII. The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike. 3 6 9 12 15

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are one;" "My Father is greater than I." The one Spirit includes all identities. 18 21 24 27 30

XIV. By these sayings Jesus meant, not that the hu-

1 man Jesus was or is eternal, but that the divine idea or
 Christ was and is so and therefore antedated Abraham;
 3 **Spiritual** not that the corporeal Jesus was one with the
oneness Father, but that the spiritual idea, Christ,
 dwells forever in the bosom of the Father, God, from
 6 which it illumines heaven and earth; not that the Father
 is greater than Spirit, which is God, but greater, infinitely
 greater, than the fleshly Jesus, whose earthly career was
 9 brief.

XV. The invisible Christ was imperceptible to the
 so-called personal senses, whereas Jesus appeared as a
 12 **The Son's** bodily existence. This dual personality of the
duality unseen and the seen, the spiritual and mate-
 rial, the eternal Christ and the corporeal Jesus manifest
 15 in flesh, continued until the Master's ascension, when
 the human, material concept, or Jesus, disappeared,
 while the spiritual self, or Christ, continues to exist in
 18 the eternal order of divine Science, taking away the sins
 of the world, as the Christ has always done, even before
 the human Jesus was incarnate to mortal eyes.

21 XVI. This was "the Lamb slain from the foundation
 of the world," — slain, that is, according to the testi-
 24 **Eternity of** mony of the corporeal senses, but undying in
the Christ the deific Mind. The Revelator represents the
 Son of man as saying (Revelation i. 17, 18): "I am the
 first and the last: I am he that liveth, and was dead
 27 [not understood]; and, behold, I am alive for evermore,
 [Science has explained me]." This is a mystical state-
 ment of the eternity of the Christ, and is also a reference
 30 to the human sense of Jesus crucified.

XVII. Spirit being God, there is but one Spirit, for
 there can be but one infinite and therefore one God.

There are neither spirits many nor gods many. There 1
 is no evil in Spirit, because God is Spirit. The theory,
 that Spirit is distinct from matter but must ^{Infinite} 3
 pass through it, or into it, to be individualized, ^{Spirit}
 would reduce God to dependency on matter, and establish
 a basis for pantheism. 6

XVIII. Spirit, God, has created all in and of Him-
 self. Spirit never created matter. There is nothing in
 Spirit out of which matter could be made, ^{The only} 9
 for, as the Bible declares, without the Logos, ^{substance}
 the Æon or Word of God, "was not anything made
 that was made." Spirit is the only substance, the in- 12
 visible and indivisible infinite God. Things spiritual and
 eternal are substantial. Things material and temporal
 are insubstantial. 15

XIX. Soul and Spirit being one, God and Soul are
 one, and this one never included in a limited mind or a
 limited body. Spirit is eternal, divine. Noth- ^{Soul and} 18
 ing but Spirit, Soul, can evolve Life, for Spirit ^{Spirit one}
 is more than all else. Because Soul is immortal, it does
 not exist in mortality. Soul must be incorporeal to be 21
 Spirit, for Spirit is not finite. Only by losing the false
 sense of Soul can we gain the eternal unfolding of Life as
 immortality brought to light. 24

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

XXI. The Ego is deathless and limitless, for limits

1 would imply and impose ignorance. Mind is the I AM,
 or infinity. Mind never enters the finite. Intelligence
 3 ^{The divine} never passes into non-intelligence, or matter.
 Ego Good never enters into evil, the unlimited into
 the limited, the eternal into the temporal, nor the im-
 6 mortal into mortality. The divine Ego, or individuality,
 is reflected in all spiritual individuality from the infini-
 tesimal to the infinite.

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

XXIII. God is indivisible. A portion of God could
 not enter man; neither could God's fulness be reflected
 21 ^{Indivisibility} by a single man, else God would be manifestly
 of the infinite finite, lose the deific character, and become
 less than God. Allness is the measure of the infinite, and
 24 nothing less can express God.

XXIV. God, the divine Principle of man, and man in
 God's likeness are inseparable, harmonious, and eternal.
 27 ^{God the} The Science of being furnishes the rule of per-
 parent Mind perfection, and brings immortality to light. God
 and man are not the same, but in the order of divine Sci-
 30 ence, God and man coexist and are eternal. God is the
 parent Mind, and man is God's spiritual offspring.

XXV. God is individual and personal in a scientific

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

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

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

XXVIII. Subject sickness, sin, and death to the rule
 of health and holiness in Christian Science, Truth dem-
 onstrated 30
 and you ascertain that this Science is demon-
 strably true, for it heals the sick and sinning as no

1 other system can. Christian Science, rightly under-
 2 stood, leads to eternal harmony. It brings to light the
 3 only living and true God and man as made in His like-
 4 ness; whereas the opposite belief — that man originates
 5 in matter and has beginning and end, that he is both
 6 soul and body, both good and evil, both spiritual and
 7 material — terminates in discord and mortality, in the
 8 error which must be destroyed by Truth. The mortality
 9 of material man proves that error has been ingrafted
 10 into the premises and conclusions of material and mortal
 11 humanity.

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

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

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

XXXI. Since God is All, there is no room for His
 unlikeness. God, Spirit, alone created all, and called it
 good. Therefore evil, being contrary to good, 9
 is unreal, and cannot be the product of God. Evil not pro-
 duced by God
 A sinner can receive no encouragement from the fact that
 Science demonstrates the unreality of evil, for the sinner 12
 would make a reality of sin, — would make that real
 which is unreal, and thus heap up "wrath against the
 day of wrath." He is joining in a conspiracy against 15
 himself, — against his own awakening to the awful un-
 reality by which he has been deceived. Only those, who
 repent of sin and forsake the unreal, can fully understand 18
 the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded
 to a more spiritual idea of Deity, so will our material 21
 theories yield to spiritual ideas, until the finite
 gives place to the infinite, sickness to health, Basis of
 health and
 immortality
 sin to holiness, and God's kingdom comes "in 24
 earth, as it is in heaven." The basis of all health, sin-
 lessness, and immortality is the great fact that God is
 the only Mind; and this Mind must be not merely be- 27
 lieved, but it must be understood. To get rid of sin
 through Science, is to divest sin of any supposed mind
 or reality, and never to admit that sin can have intelli- 30
 gence or power, pain or pleasure. You conquer error by
 denying its verity. Our various theories will never lose

1 their imaginary power for good or evil, until we lose our
faith in them and make life its own proof of harmony
3 and God.

This text in the book of Ecclesiastes conveys the
Christian Science thought, especially when the word
6 *duty*, which is not in the original, is omitted: "Let
us hear the conclusion of the whole matter: Fear God,
and keep His commandments: for this is the whole
9 duty of man." In other words: Let us hear the con-
clusion of the whole matter: love God and keep His
commandments: for this is the whole of man in His
12 image and likeness. Divine Love is infinite. Therefore
all that really exists is in and of God, and manifests His
love.

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