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## CHAPTER X — SCIENCE OF BEING

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*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.**

### **Materialistic challenge**

1 In 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  
towards the realm of the real, to the spiritual  
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.

### **Confusion confounded**

15 In this final struggle for supremacy, semi-metaphysi-  
cal systems afford no substantial aid to scientific meta-  
physics, for their arguments are based on  
the false testimony of the material senses as

18 well as on the facts of Mind. These semi-metaphysical

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

3 From first to last the supposed coexistence of Mind  
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.

**Divine metaphysics**

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

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

**Biblical foundations**

21 The testimony of the material senses is neither abso-  
lute nor divine. I therefore plant myself unreservedly  
on the teachings of Jesus, of his apostles, of

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  
27 knowledge gained through the material senses — are reeds  
shaken by the wind, not houses built on the rock.

### **Rejected theories**

The theories I combat are these: (1) that all is matter;  
30 (2) that matter originates in Mind, and is as  
real as Mind, possessing intelligence and life.  
The first theory, that matter is everything, is quite as

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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?

6 Matter and Mind are opposites. One is contrary to  
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.

### **Prophetic ignorance**

15 The prophets of old looked for something higher than  
the systems of their times; hence their fore-  
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  
21 to destroy sin, sickness, and death, establish the definition  
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

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

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

#### **Studious disciples**

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

### **New Testament basis**

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

### **Modern evangel**

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

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

### **Spirituality of Scripture**

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 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."

### **Unspiritual contrasts**

It is the spiritualization of thought and Christianization  
of daily life, in contrast with the results of the ghastly farce  
21 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.

### **God the Principle of all**

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

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

**Science versus sense**

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

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

**Spiritual law the only law**

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

of material sense or law.

### **Material knowledge illusive**

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

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1 sistently by Christian Science. Truth and Love antidote  
3 this mental miasma, and thus invigorate and sustain ex-  
6 istence. Unnecessary knowledge gained from  
9 the five senses is only temporal, — the concep-  
tion of mortal mind, the offspring of sense, not  
of Soul, Spirit, — and symbolizes all that is evil and  
perishable. *Natural science*, as it is commonly called, is  
not really natural nor scientific, because it is deduced from  
the evidence of the material senses. Ideas, on the con-  
trary, are born of Spirit, and are not mere inferences  
drawn from material premises.

### **Five senses deceptive**

12 The senses of Spirit abide in Love, and they demon-  
15 strate Truth and Life. Hence Christianity and the Sci-  
18 ence which expounds it are based on spiritual  
21 understanding, and they supersede the so-  
called laws of matter. Jesus demonstrated this great  
verity. When what we erroneously term the five physical  
senses are misdirected, they are simply the manifested  
beliefs of mortal mind, which affirm that life, substance,  
and intelligence are material, instead of spiritual. These  
false beliefs and their products constitute the flesh, and  
the flesh wars against Spirit.



### **Impossible partnership**

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

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### **Spirit the starting-point**

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

### **Divine synonyms**

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

but the divine; no good is, but the good God bestows.

### **The divine completeness**

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

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

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

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### **Universal brotherhood**

1 Having one God, one Mind, unfolds the power that  
heals the sick, and fulfils these sayings of Scripture, "I  
3 am the Lord that healeth thee," and "I have  
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.

### **Perfection requisite**

If God is admitted to be the only Mind and Life,  
18 there ceases to be any opportunity for sin and death.  
When we learn in Science how to be perfect  
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.

### **Like evolving like**

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

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1 ever non-intelligent and therefore cannot spring from  
intelligence. To all that is unlike unerring and eternal  
3 Mind, this Mind saith, "Thou shalt surely die;" and else-  
where the Scripture says that dust returns to dust. The

6 non-intelligent relapses into its own unreality. Matter  
never produces mind. The immortal never produces the  
mortal. Good cannot result in evil. As God Himself is  
9 good and is Spirit, goodness and spirituality must be im-  
mortal. Their opposites, evil and matter, are mortal  
error, and error has no creator. If goodness and spirit-  
12 uality are real, evil and materiality are unreal and can-  
not be the outcome of an infinite God, good.

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

### **Material error**

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

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### **Substance *versus* supposition**

1 Is Spirit the source or creator of matter? Science re-

veals nothing in Spirit out of which to create matter.  
3 Divine metaphysics explains away matter.  
Spirit is the only substance and consciousness  
recognized by divine Science. The material  
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.

### **One cause supreme**

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

24 The belief of the eternity of matter contradicts the  
demonstration of life as Spirit, and leads to the conclu-  
sion that if man is material, he originated in matter and  
must return to dust, — logic which would prove his an-  
27 nihilation.

### **Substance is Spirit**

All that we term sin, sickness, and death is a mortal  
belief. We define matter as error, because it is the oppo-  
30 site of life, substance, and intelligence. Mat-  
ter, with its mortality, cannot be substantial

if Spirit is substantial and eternal. Which ought to

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

**Material mortality**

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

**Spiritual tangibility**

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

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

**Pantheistic tendencies**

Every system of human philosophy, doctrine, and

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

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

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##### **The things of God are beautiful**

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*.  
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.

##### **Belief in many gods**

Through this error, human belief comes to have "gods

18 many and lords many." Moses declared as Jehovah's  
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.

### **Sensationless body**

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

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

### **God and His image**

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



Principle.

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

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

**The true new idea**

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

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

**Figures of being**

3 The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical

6 symbols, a circle or sphere and a straight  
line. The circle represents the infinite with-  
out beginning or end; the straight line represents the  
9 finite, which has both beginning and end. The sphere  
represents good, the self-existent and eternal individuality  
or Mind; the straight line represents evil, a belief in  
12 a self-made and temporary material existence. Eternal  
Mind and temporary material existence never unite in  
figure or in fact.

### **Opposite symbols**

15 A straight line finds no abiding-place in a curve, and a  
curve finds no adjustment to a straight line. Similarly,  
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.

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

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

### **Truth is not inverted**

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

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

### **Source of all life and action**

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

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

### **Spiritual structure**

21 This false belief as to what really constitutes life so  
detracts from God's character and nature, that the true  
sense of His power is lost to all who cling to  
24 this falsity. The divine Principle, or Life, can-  
not be practically demonstrated in length of days, as it  
was by the patriarchs, unless its Science be accurately  
27 stated. We must receive the divine Principle in the under-  
standing, and live it in daily life; and unless we so do, we

30 can no more demonstrate Science, than we can teach and illustrate geometry by calling a curve a straight line or a straight line a sphere.

Are mentality, immortality, consciousness, resident in

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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.

**Mind never limited**

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

**Material recognition impossible**

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

The answer to all these questions must forever be in

the negative.

### **Our physical insensibility to Spirit**

- 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 Even the more subtile and misnamed ma-  
terial elements are beyond the cognizance  
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.

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

### **The human counterfeit**

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

intelligence while the other is non-intelligence.

### **Material misconceptions**

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

### **Salvation is through reform**

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

It is essential to understand, instead of believe, what

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- 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.

### **Goodness a portion of God**

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

### **Spiritual thoughts**

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

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

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

### **Divine allness**

9 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,  
12 create error? No! "Doth a fountain send  
forth at the same place sweet water and bitter?" God  
being everywhere and all-inclusive, how can He be absent  
15 or suggest the absence of omnipresence and omnipotence?  
How can there be more than *all*?

18 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-  
21 tures declare that man was made in God's likeness.

### **Error unveiled**

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



spiritual creation.

Truth cannot be contaminated by error. The state-

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1     ment that *Truth is real* necessarily includes the correlated  
statement, that *error, Truth's unlikeness, is unreal.*

**The great conflict**

3     The suppositional warfare between truth and error is  
only the mental conflict between the evidence of the spir-  
6     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 un-  
derstanding of divine Love.

9     Superstition and understanding can never combine.  
When the final physical and moral effects of Christian  
12    Science are fully apprehended, the conflict between truth  
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**

21    The chief stones in the temple of Christian Science are  
to be found in the following postulates: that Life is God,  
good, and not evil; that Soul is sinless, not

24 to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

### **The Christ-element**

27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.  
30 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

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

### **Wickedness is not man**

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

### **Death but an illusion**

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

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

### **Spiritual offspring**

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

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

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

### **Death no advantage**

3 If the Principle, rule, and demonstration of man's being  
are not in the least understood before what is termed death  
overtakes mortals, they will rise no higher spir-

6 itually in the scale of existence on account of  
that single experience, but will remain as material as be-  
9 fore the transition, still seeking happiness through a ma-  
terial, 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,  
12 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  
15 hath no power."

### **Future purification**

If the change called *death* destroyed the belief in sin,  
sickness, and death, happiness would be won at the mo-  
18 ment of dissolution, and be forever permanent;  
but this is not so. Perfection is gained only  
by perfection. They who are unrighteous shall be un-  
21 righteous still, until in divine Science Christ, Truth, re-  
moves all ignorance and sin.

### **Sin is punished**

The sin and error which possess us at the instant of  
24 death do not cease at that moment, but endure until the  
death of these errors. To be wholly spiritual,  
man must be sinless, and he becomes thus only  
27 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  
30 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*.

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1 The suppositions that sin is pardoned while unfor-  
saken, that happiness can be genuine in the midst of

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

### **Salvation and probation**

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

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

### **Day of judgment**

No final judgment awaits mortals, for the judgment-  
day of wisdom comes hourly and continually,  
30 even the judgment by which mortal man is di-  
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.

### **Primitive error**

Truth will be to us "the resurrection and the life" only  
as it destroys all error and the belief that Mind, the only  
9 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."

### **Immortal man**

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 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

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

#### **Elementary electricity**

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

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

#### **The counterfeit forces**

- 21 There is no vapid fury of mortal mind — expressed in earthquake, wind, wave, lightning, fire, bestial ferocity — and this so-called mind is self-destroyed.
- 24 The manifestations of evil, which counterfeit 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 strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil.

### **Instruments of error**

The five physical senses are the avenues and instru-

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- 1 ments of human error, and they correspond with error. These senses indicate the common human belief, that life, substance, and intelligence are a unison of matter with Spirit. This is pantheism, and carries within itself the seeds of all error.
- 3
- 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.

### **Mortal verdict**

- 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 "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.

### **Mythical pleasure**

The lines of demarcation between immortal man, repre-  
sented Spirit, and mortal man, representing the error that  
21 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.

### **Severed members**

The inebriate believes that there is pleasure in intoxica-  
tion. The thief believes that he gains something by steal-  
30 ing, and the hypocrite that he is hiding himself. The  
Science of Mind corrects such mistakes, for Truth demon-  
strates the falsity of error.

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### **Severed members**

1 The belief that a severed limb is aching in the old loca-  
tion, the sensation seeming to be in nerves which  
3 are no longer there, is an added proof of the un-  
reliability of physical testimony.

### **Mortals unlike immortals**

God creates and governs the universe, including man.  
6 The universe is filled with spiritual ideas, which He

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

### **Goodness transparent**

The manifestation of God through mortals is as light  
passing through the window-pane. The light and the  
18 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  
21 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  
24 the sun.

### **Brainology a myth**

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

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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.

### **Scientific purgation**

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for  
6 the immortal. Either here or hereafter, suffering 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  
21 how long they will suffer the pangs of destruction, depends upon the tenacity of error.

### **Mixed testimony**

The knowledge obtained from the corporeal senses leads to sin and death. When the evidence of Spirit  
24 and matter, Truth and error, seems to commingle, 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.

### **Belief an autocrat**

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

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

### **Self-improvement**

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

### **Faith higher than belief**

21 Faith is higher and more spiritual than belief. It is  
a chrysalis state of human thought, in which spiritual  
evidence, contradicting the testimony of mate-  
rial sense, begins to appear, and Truth, the  
24 ever-present, is becoming understood. Human thoughts  
have their degrees of comparison. Some thoughts are

27 better than others. A belief in Truth is better than a  
belief in error, but no mortal testimony is founded on the  
divine rock. Mortal testimony can be shaken. Until  
30 belief becomes faith, and faith becomes spiritual under-  
standing, human thought has little relation to the actual  
or divine.

A mortal belief fulfils its own conditions. Sickness,

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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.

### **Truth's witness**

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

15 Spiritual sense, contradicting the material senses, in-  
volves intuition, hope, faith, understanding, fruition, real-  
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,  
21 joy is no longer a trembler, nor is hope a cheat. Spirit-  
ual ideas, like numbers and notes, start from Principle,  
and admit no materialistic beliefs. Spiritual ideas lead  
24 up to their divine origin, God, and to the spiritual sense  
of being.

### **Thought-angels**

Angels are not etherealized human beings, evolving  
27 animal qualities in their wings; but they are celestial  
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

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

### **Our Angelic messengers**

My angels are exalted thoughts, appearing at the door  
of some sepulchre, in which human belief has buried  
9 its fondest earthly hopes. With white fin-  
gers they point upward to a new and glo-  
rified trust, to higher ideals of life and its joys. Angels  
12 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 indi-  
15 viduality, image, or likeness of God, gathers. By giving

earnest heed to these spiritual guides they tarry with us,  
and we entertain "angels unawares."

### **Knowledge and Truth**

- 18 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  
21 to judge the knowledge thus obtained to be  
untrue and dangerous, since "the tree is known by his  
fruit"?
- 24 Truth never destroys God's idea. Truth is spiritual,  
eternal substance, which cannot destroy the right reflec-  
tion. Corporeal sense, or error, may seem to hide Truth,  
27 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  
30 peaks.

### **Old and new man**

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

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- 1 and mortal. Human logic is awry when it attempts  
to draw correct spiritual conclusions regarding life from  
3 matter. Finite sense has no true apprecia-  
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  
12 reflection of God — the real man, or the *new man* (as  
St. Paul has it).

### **The tares and wheat**

The temporal and unreal never touch the eternal and  
real. The mutable and imperfect never touch the im-  
15 mutable and perfect. The inharmonious and  
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.

### **The divine reflection**

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 theory that soul, spirit, intelligence, in-  
27 habits matter is taught by the schools. This theory is  
unscientific. The universe reflects and expresses the di-  
vine substance or Mind; therefore God is seen only in the  
30 spiritual universe and spiritual man, as the sun is seen in  
the ray of light which goes out from it. God is re-  
vealed only in that which reflects Life, Truth, Love, —

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



mirror.

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

12 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  
constitutes the only real and eternal entity. This reflection  
15 seems to mortal sense transcendental, because the spiritual  
man's substantiality transcends mortal vision and is re-  
vealed only through divine Science.

### **Inverted images and ideas**

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

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

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

**Identity not lost**

3 The material body and mind are temporal, but the  
real man is spiritual and eternal. The identity of the  
6 real man is not lost, but found through this  
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  
anything that is real, when God is all and eternally his. The  
notion that mind is in matter, and that the so-called pleas-  
12 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.

**Definition of man**

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

God is Love. He is therefore the divine, infinite Prin-  
ciple, called Person or God. Man's true consciousness  
27 is in the mental, not in any bodily or personal likeness  
to Spirit. Indeed, the body presents no proper likeness

30 of divinity, though mortal sense would fain have us so believe.

### **Mental propagation**

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

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

9 The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed 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 and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the  
12 vanity of the ages can never make both these contraries true. Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material  
15 body, and Science will eventually destroy this illusion through the self-destruction of all error and the beatified understanding of the Science of Life.

### **Error defined**

21 The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man, — that

24 mortal, material man is the likeness of God  
and is himself a creator, — is a fatal error.

### **Man's entity spiritual**

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

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

### **Man inseparable from Love**

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

### **Harmony natural**

Harmony is produced by its Principle, is controlled  
by it and abides with it. Divine Principle is the Life  
18 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  
21 as in music, and discord is unnatural, unreal.

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

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

### **Human reflection**

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

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

### **Inverted images**

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

### **Jewish traditions**

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

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1 error to be as immortal as Truth. The Pharisees thought  
that they could raise the spiritual from the material. They  
3 would first make life result in death, and then  
resort to death to reproduce spiritual life.

6 Jesus taught them how death was to be overcome by  
6 spiritual Life, and demonstrated this beyond cavil.

### **Divinity not childless**

9 Life demonstrates Life. The immortality of Soul makes  
9 man immortal. If God, who is Life, were parted for a  
moment from His reflection, man, during that  
moment there would be no divinity reflected.  
12 The Ego would be unexpressed, and the Father would be  
12 childless, — no Father.

15 If Life or Soul and its representative, man, unite for  
a period and then are separated as by a law of divorce to  
be brought together again at some uncertain future time  
and in a manner unknown, — and this is the general  
18 religious opinion of mankind, — we are left without a  
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.

### **Thought-forms**

21 The myriad forms of mortal thought, made manifest  
as matter, are not more distinct nor real to the mate-  
rial senses than are the Soul-created forms  
24 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 serpent's whisper

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

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

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

### Bad results from error

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



### Higher statutes

Truth has no beginning. The divine Mind is the Soul  
of man, and gives man dominion over all things. Man  
27 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  
30 law of Mind.

### The great question

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

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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 in the living faith that there is and can be but  
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.

### Wrestling of Jacob

Jacob was *alone*, wrestling with error, — struggling

with a mortal sense of life, substance, and intelligence  
18 as existent in matter with its false pleasures  
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,

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

#### **Israel the new name**

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.  
9 He was no longer called Jacob, but Israel, —  
a prince of God, or a soldier of God, who had fought  
12 a good fight. He was to become the father of those, who  
through earnest striving followed his demonstration of the  
power of Spirit over the material senses; and the children  
15 of earth who followed his example were to be called the  
children of Israel, until the Messiah should rename them.

18 If these children should go astray, and forget that Life  
is God, good, and that good is not in elements which are  
not spiritual, — thus losing the divine power which heals  
the sick and sinning, — they were to be brought back  
21 through great tribulation, to be renamed in Christian  
Science and led to deny material sense, or mind in matter,  
even as the gospel teaches.

### **Life never structural**

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

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### **Thought seen as substance**

1 The artist is not in his painting. The picture is the  
artist's thought objectified. The human belief fancies  
3 that it delineates thought on matter, but what  
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.

### **The central intelligence**

12 Day may decline and shadows fall, but darkness flees  
when the earth has again turned upon its axis. The sun

is not affected by the revolution of the earth.  
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.

### **Soul imperishable**

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 could sin, Spirit, Soul, would be flesh in-  
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,

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

3 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  
6 made all. Hence evil is not made and is not real.

### **Sin only of the flesh**

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

### **Soul impeccable**

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

The objects cognized by the physical senses have not  
27 the reality of substance. They are only what mortal  
belief calls them. Matter, sin, and mortality lose all  
supposed consciousness or claim to life or existence, as  
30 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.

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### **Sense-dreams**

1 How true it is that whatever is learned through material

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

9 The senses regard a corpse, not as man, but simply as  
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.

### **Vain ecstasies**

15 People go into ecstasies over the sense of a corporeal  
Jehovah, though with scarcely a spark of love in their  
hearts; yet God *is* love, and without Love,  
God, immortality cannot appear. Mortals try  
18 to believe without understanding Truth; yet God *is*  
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.

### **Man-made theories**

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

### **The one anointed**

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

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

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

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

### **Jesus the Scientist**

24 Jesus of Nazareth was the most scientific man that  
ever trod the globe. He plunged beneath the material  
surface of things, and found the spiritual

cause. To accommodate himself to imma-  
27 ture ideas of spiritual power, — for spirituality was pos-  
sessed only in a limited degree even by his disciples, —  
Jesus called the body, which by spiritual power he  
30 raised from the grave, "flesh and bones." To show  
that the substance of himself was Spirit and the body

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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 bodily resurrection**

The Jews, who sought to kill this man of God, showed  
plainly that their material views were the parents of their  
12 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.

#### **Opposition of materialists**

Because of mortals' material and sinful belief, the



24 spiritual Jesus was imperceptible to them. The higher  
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

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

### **Hebrew theology**

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

### **The true sonship**

12 The opposite and false views of the people hid from  
their sense Christ's sonship with God. They could not  
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 spiri-  
tual idea as presented by Christ Jesus. The likeness of  
God we lose sight of through sin, which beclouds the spiri-  
18 tual sense of Truth; and we realize this likeness only  
when we subdue sin and prove man's heritage, the liberty

of the sons of God.

### **Immaculate conception**

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

### **Jesus as mediator**

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

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- 1 ing the way of divine Science, he became the way of  
salvation to all who accepted his word. From him mor-  
3 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.

### **Spiritual government**

- 12 Jesus represented Christ, the true idea of God. Hence

the warfare between this spiritual idea and perfunctory religion, between spiritual clear-sightedness  
15 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 creates, constitutes, and governs. Christ illustrates that  
21 blending with God, his divine Principle, which gives man dominion over all the earth.

### **Deadness in sin**

24 The spiritual idea of God, as presented by Jesus, was scourged in person, and its Principle was rejected. That man was accounted a criminal who could  
27 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 matter, blind to the possibilities of Spirit and its correlative truth.

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

### **The cup of Jesus**

6 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  
9 Truth will haunt his steps, and he will in-

cur the hatred of sinners, till "wisdom is justified of  
her children." These blessed benedictions rest upon  
12 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*  
15 and conditions.

The individuality of man is no less tangible because  
it is spiritual and because his life is not at the mercy of  
18 matter. The understanding of his spiritual individuality  
makes man more real, more formidable in truth, and en-  
ables him to conquer sin, disease, and death. Our Lord  
21 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.

#### **Material skepticism**

24 To the materialistic Thomas, looking for the ideal  
Saviour in matter instead of in Spirit and to the testi-  
mony of the material senses and the body,  
27 more than to Soul, for an earnest of immor-  
tality, — to him Jesus furnished the proof that he was  
unchanged by the crucifixion. To this dull and doubt-  
30 ing disciple Jesus remained a fleshly reality, so long as  
the Master remained an inhabitant of the earth. Noth-  
ing but a display of matter could make existence real

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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.

### **What the senses originate**

6 Corporeal senses define diseases as realities; but the  
Scriptures declare that God made all, even while the cor-  
poreal senses are saying that matter causes  
9 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.  
12 They would put soul into soil, life into limbo, and doom  
all things to decay. We must silence this lie of material  
sense with the truth of spiritual sense. We must cause  
15 the error to cease that brought the belief of sin and death  
and would efface the pure sense of omnipotence.

### **Sickness as discord**

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

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

30 The governor is not subjected to the governed. In  
Science man is governed by God, divine Principle, as  
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-

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

### **Unscientific introspection**

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

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

### **God the only Mind**

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

### **Scriptures misinterpreted**

21 The divine Science taught in the original language  
of the Bible came through inspiration, and needs inspi-  
24 ration to be understood. Hence the misappre-  
hension of the spiritual meaning of the Bible,  
and the misinterpretation of the Word in

27 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  
30 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,

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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."

#### **Interior meaning**

Metaphors abound in the Bible, and names are often  
expressive of spiritual ideas. The most distinguished  
6 theologians in Europe and America agree that  
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.

### **Job, on the resurrection**

24 The one important interpretation of Scripture is the  
spiritual. For example, the text, "In my flesh shall I  
27 see God," gives a profound idea of the di-  
vine power to heal the ills of the flesh, and  
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

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1 in material flesh, — an interpretation which is just the op-  
posite of the true, as may be seen by studying the book  
3 of Job. As Paul says, in his first epistle to the Corin-  
thians, "Flesh and blood cannot inherit the kingdom of  
God."

### **Fear of the serpent overcome**

6 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  
9 rod, he saw it become a serpent, Moses fled be-  
fore it; but wisdom bade him come back and  
handle the serpent, and then Moses' fear departed. In  
12 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  
15 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  
18 but a phase of mortal belief.

### **Leprosy healed**



21 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  
24 disease, and presently restored his hand to its natural con-  
dition by the same simple process. God had lessened  
Moses' fear by this proof in divine Science, and the in-  
ward voice became to him the voice of God, which said:  
27 "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  
30 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

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

### **Standpoints changed**

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

### **Saving the inebriate**

15 Man's wisdom finds no satisfaction in sin, since God  
has sentenced sin to suffer. The necromancy of yester-

day foreshadowed the mesmerism and hypno-  
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.

### **Uses of suffering**

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  
of divine Love. Then we begin to learn Life  
30 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

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

### **A bright outlook**

6 Through the wholesome chastisements of Love, we  
are helped onward in the march towards righteousness,  
peace, and purity, which are the landmarks  
9 of Science. Beholding the infinite tasks of  
truth, we pause, — wait on God. Then we push onward,  
until boundless thought walks enraptured, and concep-

12 tion unconfined is winged to reach the divine glory.

### **Need and supply**

In order to apprehend more, we must put into practice what we already know. We must recollect that  
15 Truth is demonstrable when understood, and that good is not understood until demonstrated.  
18 If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost. When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine  
21 Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something 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  
27 there are other minds, and destroys mortality.

### **Childlike receptivity**

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

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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."

### **Narrow pathway**

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea  
9 of God; and the body will reflect what governs 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's enlightenment**

Paul was not at first a disciple of Jesus but a persecutor of Jesus' followers. When the truth first appeared  
21 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 Christianity  
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 supremacy  
of Spirit, which is the true conception of being,  
30 come not to your thought, you cannot be benefited by  
what I say.

### **Abiding in Life**

Jesus said substantially, "He that believeth in me

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

### **Indestructible being**

In Colossians (iii. 4) Paul writes: "When Christ, who  
is our life, shall appear [be manifested], then shall ye also  
12 appear [be manifested] with him in glory."  
When spiritual being is understood in all its  
perfection, continuity, and might, then shall man be found  
15 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  
18 Christ in God," — with Truth in divine Love, where  
human sense hath not seen man.

### **Consecration required**

Paul had a clear sense of the demands of Truth upon  
21 mortals physically and spiritually, when he said: "Pre-  
sent your bodies a living sacrifice, holy, ac-  
ceptable unto God, which is your reasonable  
24 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  
27 the spiritual origin of man, the divine Science which  
ushered Jesus into human presence, will be understood  
and demonstrated.

30 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

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1 hides the divine possibilities, and conceals scientific  
demonstration.

**Loving God supremely**

3 If we wish to follow Christ, Truth, it must be in the  
way of God's appointing. Jesus said, "He that believeth  
on me, the works that I do shall he do also."

6 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?"

### **Conversion of Saul**

24 Saul of Tarsus beheld the way — the Christ, or Truth  
— only when his uncertain sense of right yielded to a  
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 Chris-  
tians, whose religion he had not understood, and in hu-  
30 mility he took the new name of Paul. He beheld for the  
first time the true idea of Love, and learned a lesson in  
divine Science.

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1 Reform comes by understanding that there is no abid-  
ing pleasure in evil, and also by gaining an affection for  
3 good according to Science, which reveals the immortal  
fact that neither pleasure nor pain, appetite nor passion,  
6 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.

### **Image of the beast**

9 What a pitiful sight is malice, finding pleasure in re-  
venge! 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  
12 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.  
15 It is a moral madness which rushes forth to clamor with  
midnight and tempest.

### **Peremptory demands**

To the physical senses, the strict demands of Christian

18 Science seem peremptory; but mortals are has-  
21 tening to learn that Life is God, good, and that  
evil has in reality neither place nor power in the human or  
the divine economy.

### **Moral courage**

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

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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.

### **Final destruction of error**

Mortals suppose that they can live without goodness,  
when God is good and the only real Life. What is the  
6 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.

### **Promise perpetual**

15 This understanding of man's power, when he is  
equipped by God, has sadly disappeared from Christian  
history. For centuries it has been dormant, a  
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

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

### **Imitation of Jesus**

6 A little leaven leavens the whole lump. A little under-  
standing of Christian Science proves the truth of all that

I say of it. Because you cannot walk on the  
water and raise the dead, you have no right to  
9 question the great might of divine Science in these direc-  
tions. Be thankful that Jesus, who was the true demon-  
strator of Science, did these things, and left his example for  
12 us. In Science we can use only what we understand. We  
must prove our faith by demonstration.

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

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

### **The hopeful outlook**

Human resistance to divine Science weakens in pro-

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