

## CHAPTER XI

### SOME OBJECTIONS ANSWERED

*And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? — JESUS.*

*But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. — PAUL.*

**T**HE strictures on this volume would condemn to 1  
oblivion the truth, which is raising up thousands  
from helplessness to strength and elevating them from 3  
a theoretical to a practical Christianity. These criticisms  
are generally based on detached sentences or clauses sep-  
arated from their context. Even the Scriptures, which 6  
grow in beauty and consistency from one grand root, ap-  
pear contradictory when subjected to such usage. Jesus  
said, "Blessed are the pure in heart: for they shall see 9  
God" [Truth].

In Christian Science mere opinion is valueless. Proof  
is essential to a due estimate of this subject. Sneers at 12  
the application of the word *Science* to Chris-  
tianity cannot prevent that from being scien- Supported  
by facts  
tific which is based on divine Principle, demonstrated ac- 15  
cording to a divine given rule, and subjected to proof.  
The facts are so absolute and numerous in support of  
Christian Science, that misrepresentation and denuncia- 18

1 tion cannot overthrow it. Paul alludes to "doubtful dis-  
 3 putations." The hour has struck when proof and demon-  
 stration, instead of opinion and dogma, are summoned to  
 the support of Christianity, "making wise the simple."

In the result of some unqualified condemnations of  
 6 scientific Mind-healing, one may see with sorrow the sad  
 effects on the sick of denying Truth. He that  
 9 Commands of Jesus decries this Science does it presumptuously,  
 in the face of Bible history and in defiance of the direct  
 command of Jesus, "Go ye into all the world, and preach  
 the gospel," to which command was added the promise  
 12 that his students should cast out evils and heal the sick.  
 He bade the seventy disciples, as well as the twelve,  
 heal the sick in any town where they should be hospitably  
 15 received.

If Christianity is not scientific, and Science is not of  
 God, then there is no invariable law, and truth becomes  
 18 Christianity scientific an accident. Shall it be denied that a system  
 which works according to the Scriptures has  
 Scriptural authority?

21 Christian Science awakens the sinner, reclaims the  
 infidel, and raises from the couch of pain the helpless  
 invalid. It speaks to the dumb the words of  
 24 Argument of good works Truth, and they answer with rejoicing. It  
 causes the deaf to hear, the lame to walk, and the blind  
 to see. Who would be the first to disown the Christli-  
 27 ness of good works, when our Master says, "By their  
 fruits ye shall know them"?

If Christian Scientists were teaching or practising  
 30 pharmacy or obstetrics according to the common theo-  
 ries, no denunciations would follow them, even if their  
 treatment resulted in the death of a patient. The people

are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, one might not be able to say with the apostle, Personal experience "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, and Truth will not be forever hidden by unjust parody from the quickened sense of the people.

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great Proof from miracles fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently those apostles who were Jesus' students, as well as Paul who was not one of his students, healed the sick and reformed the sinner by their religion. Hence the mistake which allows Example of the disciples words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic.

1 It is objected to Christian Science that it claims God  
 as the only absolute Life and Soul, and man to be His  
 3 **Strong** idea, — that is, His image. It should be  
**position** added that this is claimed to represent the  
 normal, healthful, and sinless condition of man in divine  
 6 Science, and that this claim is made because the Scrip-  
 tures say that God has created man in His own image  
 and after His likeness. Is it sacrilegious to assume that  
 9 God's likeness is not found in matter, sin, sickness, and  
 death?

Were it more fully understood that Truth heals and  
 12 that error causes disease, the opponents of a demonstrable  
 Science would perhaps mercifully withhold  
**Efficacy may** their misrepresentations, which harm the sick;  
**be attested**  
 15 and until the enemies of Christian Science test its efficacy  
 according to the rules which disclose its merits or de-  
 merits, it would be just to observe the Scriptural precept,  
 18 "Judge not."

There are various methods of treating disease, which  
 are not included in the commonly accepted systems; but  
 21 **The one di-** there is only one which should be presented  
**vine method** to the whole world, and that is the Christian  
 Science which Jesus preached and practised and left to us  
 24 as his rich legacy.

Why should one refuse to investigate this method  
 of treating disease? Why support the popular systems  
 27 of medicine, when the physician may perchance be an  
 infidel and may lose ninety-and-nine patients, while  
 Christian Science cures its hundred? Is it because  
 30 allopathy and homœopathy are more fashionable and  
 less spiritual?

In the Bible the word *Spirit* is so commonly applied

to Deity, that Spirit and God are often regarded as syn- 1  
 onymous terms; and it is thus they are uniformly used  
 and understood in Christian Science. As it Omnipotence 3  
 is evident that the likeness of Spirit cannot be set forth  
 material, does it not follow that God cannot be in His  
 unlikeness and work through drugs to heal the sick? 6  
 When the omnipotence of God is preached and His ab-  
 soluteness is set forth, Christian sermons will heal the  
 sick. 9

It is sometimes said, in criticising Christian Science,  
 that the mind which contradicts itself neither knows  
 itself nor what it is saying. It is indeed no Contradictions not 12  
 small matter to know one's self; but in this found  
 volume of mine there are no contradictory  
 statements, — at least none which are apparent to those 15  
 who understand its propositions well enough to pass  
 judgment upon them. One who understands Christian  
 Science can heal the sick on the divine Principle of Chris- 18  
 tian Science, and this practical proof is the only feasible  
 evidence that one does understand this Science.

Anybody, who is able to perceive the incongruity be- 21  
 tween God's idea and poor humanity, ought to be able  
 to discern the distinction (made by Christian Science)  
 between God's man, made in His image, and the sinning 24  
 race of Adam.

The apostle says: "For if a man think himself to be  
 something, when he is nothing, he deceiveth himself." 27  
 This thought of human, material nothingness, which  
 Science inculcates, enrages the carnal mind and is the  
 main cause of the carnal mind's antagonism. 30

It is not the purpose of Christian Science to "educate  
 the idea of God, or treat it for disease," as is alleged

- 1 by one critic. I regret that such criticism confounds *man*  
with Adam. When man is spoken of as made in God's  
3 God's idea image, it is not sinful and sickly mortal man  
the ideal man who is referred to, but the ideal man, reflecting  
God's likeness.
- 6 It is sometimes said that Christian Science teaches the  
nothingness of sin, sickness, and death, and then teaches  
Nothingness how this nothingness is to be saved and healed.  
of error
- 9 The nothingness of nothing is plain; but we  
need to understand that error *is* nothing, and that its  
nothingness is not saved, but must be demonstrated in  
12 order to prove the somethingness — yea, the allness —  
of Truth. It is self-evident that we are harmonious only  
as we cease to manifest evil or the belief that we suffer  
15 from the sins of others. Disbelief in error destroys error,  
and leads to the discernment of Truth. There are no  
vacuums. How then can this demonstration be “fraught  
18 with falsities painful to behold”?

We treat error through the understanding of Truth,  
because Truth is error's antidote. If a dream ceases, it  
21 Truth anti- is self-destroyed, and the terror is over. When  
dotates error a sufferer is convinced that there is no reality  
in his belief of pain, — because matter has no sensation,  
24 hence pain in matter is a false belief, — how can he suffer  
longer? Do you feel the pain of tooth-pulling, when you  
believe that nitrous-oxide gas has made you unconscious?  
27 Yet, in your concept, the tooth, the operation, and the  
forceps are unchanged.

Material beliefs must be expelled to make room for  
30 Serving spiritual understanding. We cannot serve both  
two masters God and mammon at the same time; but is  
not this what frail mortals are trying to do? Paul says:

“The flesh lusteth against the Spirit, and the Spirit against  
the flesh.” Who is ready to admit this? 1

It is said by one critic, that to verify this wonderful  
philosophy Christian Science declares that whatever is  
mortal or discordant has no origin, existence, nor real- 3  
ness. Nothing really has Life but God, who is infinite 6  
Life; hence all is Life, and death has no dominion. This  
writer infers that if anything needs to be doctored, it  
must be the one God, or Mind. Had he stated his syllo- 9  
gism correctly, the conclusion would be that there is noth-  
ing left to be doctored.

Critics should consider that the so-called mortal man 12  
is not the reality of man. Then they would behold the  
signs of Christ’s coming. Christ, as the spir-  
itual or true idea of God, comes now as of Essential  
element of  
Christianity 15  
old, preaching the gospel to the poor, heal-  
ing the sick, and casting out evils. Is it error which  
is restoring an essential element of Christianity, — 18  
namely, apostolic, divine healing? No; it is the Science  
of Christianity which is restoring it, and is the light  
shining in darkness, which the darkness comprehends 21  
not.

If Christian Science takes away the popular gods, —  
sin, sickness, and death, — it is Christ, Truth, who de- 24  
stroys these evils, and so proves their nothingness.

The dream that matter and error are something  
must yield to reason and revelation. Then mortals 27  
will behold the nothingness of sickness and sin, and  
sin and sickness will disappear from consciousness.  
The harmonious will appear real, and the inharmo- 30  
nious unreal. These critics will then see that error  
is indeed the nothingness, which they chide us for

1 naming nothing and which we desire neither to honor  
nor to fear.

3 Medical theories virtually admit the nothingness of  
hallucinations, even while treating them as disease; and  
who objects to this? Ought we not, then, to approve  
6 any cure, which is effected by making the disease appear  
to be — what it really is — an illusion?

Here is the difficulty: it is not generally understood how  
9 one disease can be just as much a delusion as another. It  
is a pity that the medical faculty and clergy  
11 **All disease a delusion** have not learned this, for Jesus established  
12 this foundational fact, when devils, delusions, were cast  
out and the dumb spake.

Are we irreverent towards sin, or imputing too much  
15 power to God, when we ascribe to Him almighty Life  
and Love? I deny His cooperation with evil,  
17 **Elimination of sickness** because I desire to have no faith in evil or in  
18 any power but God, good. Is it not well to eliminate from  
so-called mortal mind that which, so long as it remains in  
mortal mind, will show itself in forms of sin, sickness, and  
21 death? Instead of tenaciously defending the supposed  
rights of disease, while complaining of the suffering dis-  
ease brings, would it not be well to abandon the defence,  
24 especially when by so doing our own condition can be im-  
proved and that of other persons as well?

I have never supposed the world would immediately  
27 witness the full fruitage of Christian Science, or that sin,  
disease, and death would not be believed for  
29 **Full fruitage yet to come** an indefinite time; but this I do aver, that,  
30 as a result of teaching Christian Science, ethics and  
temperance have received an impulse, health has been  
restored, and longevity increased. If such are the pres-



ent fruits, what will the harvest be, when this Science is 1  
more generally understood?

As Paul asked of the unfaithful in ancient days, so 3  
the rabbis of the present day ask concerning our heal-  
ing and teaching, "Through breaking the law, <sup>Law and</sup> 6  
dishonorest thou God?" We have the gospel, <sup>gospel</sup> 6  
however, and our Master annulled material law by heal-  
ing contrary to it. We propose to follow the Master's  
example. We should subordinate material law to spirit- 9  
ual law. Two essential points of Christian Science are,  
that neither Life nor man dies, and that God is not the  
author of sickness. 12

The chief difficulty in conveying the teachings of divine  
Science accurately to human thought lies in this, that like  
all other languages, English is inadequate to <sup>Language</sup> 15  
the expression of spiritual conceptions and <sup>inadequate</sup>  
propositions, because one is obliged to use material terms  
in dealing with spiritual ideas. The elucidation of Chris- 18  
tian Science lies in its spiritual sense, and this sense must  
be gained by its disciples in order to grasp the meaning of  
this Science. Out of this condition grew the prophecy 21  
concerning the Christian apostles, "They shall speak with  
new tongues."

Speaking of the things of Spirit while dwelling on 24  
a material plane, material terms must be generally em-  
ployed. Mortal thought does not at once catch the  
higher meaning, and can do so only as thought is edu- 27  
cated up to spiritual apprehension. To a certain extent  
this is equally true of all learning, even that which is  
wholly material. 30

In Christian Science, substance is understood to be  
Spirit, while the opponents of Christian Science believe

- 1 substance to be matter. They think of matter as something and almost the only thing, and of the things which  
 3 Substance spiritual pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view.
- 6 To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important,  
 9 Both words and works his followers must grow into that stature of manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His  
 12 words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are  
 15 blind.

The Master often refused to explain his words, because it was difficult in a material age to apprehend spiritual  
 18 Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their  
 21 eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

- 24 "The Word was made flesh." Divine Truth must be known by its effects on the body as well as on the mind,  
 27 The divine life-link before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, — that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and  
 30 Truth destroys error.

In Jewish worship the Word was materially explained, and the spiritual sense was scarcely perceived. The

religion which sprang from half-hidden Israelitish history 1  
 was pedantic and void of healing power. When we lose  
 faith in God's power to heal, we distrust the 3  
 divine Principle which demonstrates Christian <sup>Truth a</sup>  
 Science, and then we cannot heal the sick. Neither can <sup>present help</sup>  
 we heal through the help of Spirit, if we plant ourselves 6  
 on a material basis.

The author became a member of the orthodox Con-  
 gregational Church in early years. Later she learned 9  
 that her own prayers failed to heal her as did the prayers  
 of her devout parents and the church; but when the  
 spiritual sense of the creed was discerned in the Science 12  
 of Christianity, this spiritual sense was a *present help*. It  
 was the living, palpitating presence of Christ, Truth, which  
 healed the sick. 15

We cannot bring out the practical proof of Christianity,  
 which Jesus required, while error seems as potent and  
 real to us as Truth, and while we make a per- <sup>Fatal</sup> 18  
 sonal devil and an anthropomorphic God our <sup>premises</sup>  
 starting-points, — especially if we consider Satan as a  
 being coequal in power with Deity, if not superior to Him. 21  
 Because such starting-points are neither spiritual nor  
 scientific, they cannot work out the Spirit-rule of Christian  
 healing, which proves the nothingness of error, discord, 24  
 by demonstrating the all-inclusiveness of harmonious  
 Truth.

The Israelites centred their thoughts on the material 27  
 in their attempted worship of the spiritual. To them  
 matter was substance, and Spirit was shadow. <sup>Fruitless</sup>  
 They thought to worship Spirit from a ma- <sup>worship</sup> 30  
 terial standpoint, but this was impossible. They might  
 appeal to Jehovah, but their prayer brought down no

1 proof that it was heard, because they did not sufficiently  
 understand God to be able to demonstrate His power  
 3 to heal, — to make harmony the reality and discord the  
 unreality.

Our Master declared that his material body was not  
 6 spirit, evidently considering it a mortal and material be-  
 lief of flesh and bones, whereas the Jews took  
 Spirit the tangible a diametrically opposite view. To Jesus, not  
 9 materiality, but spirituality, was the reality of man's ex-  
 istence, while to the rabbis the spiritual was the intangi-  
 ble and uncertain, if not the unreal.

12 Would a mother say to her child, who is frightened at  
 imaginary ghosts and sick in consequence of the fear:  
 Ghosts not realities "I know that ghosts are real. They exist,  
 15 and are to be feared; but you must not be  
 afraid of them"?

Children, like adults, *ought* to fear a reality which  
 18 can harm them and which they do not understand, for  
 at any moment they may become its helpless victims;  
 but instead of increasing children's fears by declaring  
 21 ghosts to be real, merciless, and powerful, thus water-  
 ing the very roots of childish timidity, children should  
 be assured that their fears are groundless, that ghosts  
 24 are not realities, but traditional beliefs, erroneous and  
 man-made.

In short, children should be told not to believe in ghosts,  
 27 because there are no such things. If belief in their reality  
 is destroyed, terror of ghosts will depart and health be re-  
 stored. The objects of alarm will then vanish into noth-  
 30 ingness, no longer seeming worthy of fear or honor. To  
 accomplish a good result, it is certainly not irrational to  
 tell the truth about ghosts.

The Christianly scientific real is the sensuous unreal. 1  
 Sin, disease, whatever seems real to material sense, is un-  
 real in divine Science. The physical senses <sup>The real and</sup> 3  
 and Science have ever been antagonistic, and <sup>the unreal</sup>  
 they will so continue, till the testimony of the physical  
 senses yields entirely to Christian Science. 6

How can a Christian, having the stronger evidence of  
 Truth which contradicts the evidence of error, think of  
 the latter as real or true, either in the form of sickness or 9  
 of sin? All must admit that Christ is "the way, the  
 truth, and the life," and that omnipotent Truth certainly  
 does destroy error. 12

The age has not wholly outlived the sense of ghostly  
 beliefs. It still holds them more or less. Time has not  
 yet reached eternity, immortality, complete <sup>Superstition</sup> 15  
 reality. All the real is eternal. Perfection <sup>obsolete</sup>  
 underlies reality. Without perfection, nothing is wholly  
 real. All things will continue to disappear, until per- 18  
 fection appears and reality is reached. We must give up  
 the spectral at all points. We must not continue to admit  
 the somethingness of superstition, but we must yield up 21  
 all belief in it and be wise. When we learn that error  
 is not real, we shall be ready for progress, "forgetting  
 those things which are behind." 24

The grave does not banish the ghost of materiality.  
 So long as there are supposed limits to Mind, and those  
 limits are human, so long will ghosts seem to continue. 27  
 Mind is limitless. It never was material. The true idea  
 of being is spiritual and immortal, and from this it follows  
 that whatever is laid off is the ghost, some unreal belief. 30  
 Mortal beliefs can neither demonstrate Christianity nor  
 apprehend the reality of Life.

- 1 Are the protests of Christian Science against the notion that there can be material life, substance, or mind "utter falsities and absurdities," as some aver? Why
- 3 **Christian warfare** then do Christians try to obey the Scriptures and war against "the world, the flesh, and the devil"?
- 6 Why do they invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely
- 9 this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.
- 12 On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their
- 15 **Healing omitted** Master's religion can heal the sick. Surely it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders who thereunto have set their seals.
- 18 Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which
- 21 **Scientific consistency** are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with
- 24 the dawn Truth will waken men spiritually to hear and to speak the new tongue.
- Sin should become unreal to every one. It is in itself
- 27 inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.
- 30 **Spiritual meaning** The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should

gain the spiritual meaning of Christian Science, and then 1  
the ambiguity will vanish.

The charge of inconsistency in Christianly scientific 3  
methods of dealing with sin and disease is met by some-  
thing practical, — namely, the proof of the Practical  
utility of these methods; and proofs are better arguments 6  
than mere verbal arguments or prayers which evince no  
spiritual power to heal.

As for sin and disease, Christian Science says, in the 9  
language of the Master, "Follow me; and let the dead  
bury their dead." Let discord of every name and nature  
be heard no more, and let the harmonious and true sense 12  
of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-  
ories regarding Christian healing? One, according to 15  
the commands of our Master, heals the sick. The other,  
popular religion, declines to admit that Christ's religion  
has exercised any systematic healing power since the first 18  
century.

The statement that the teachings of Christian Sci-  
ence in this work are "absolutely false, and the most 21  
egregious fallacies ever offered for accept-  
ance," is an opinion wholly due to a misap- Conditions  
prehension both of the divine Principle and practice of of criticism 24  
Christian Science and to a consequent inability to demon-  
strate this Science. Without this understanding, no one  
is capable of impartial or correct criticism, because demon- 27  
stration and spiritual understanding are God's immortal  
keynotes, proved to be such by our Master and evidenced  
by the sick who are cured and by the sinners who are 30  
reformed.

Strangely enough, we ask for material theories in sup-

1 port of spiritual and eternal truths, when the two are so  
 antagonistic that the material thought must become spir-  
 3 itualized before the spiritual fact is attained.  
Weakness  
 of material  
 theories So-called material existence affords no evidence  
 of spiritual existence and immortality. Sin,  
 6 sickness, and death do not prove man's entity or immor-  
 tality. Discord can never establish the facts of harmony.  
 Matter is not the vestibule of Spirit.

9 Jesus reasoned on this subject practically, and con-  
 trolled sickness, sin, and death on the basis of his spir-  
 ituality. Understanding the nothingness of  
 12 Irreconcilable  
 differences material things, he spoke of flesh and Spirit  
 as the two opposites, — as error and Truth, not contrib-  
 15 Jesus knew, "It is the spirit that quickeneth; the flesh  
 profiteth nothing."

There is neither a present nor an eternal copartner-  
 18 ship between error and Truth, between flesh and Spirit.  
Copartnership  
 impossible God is as incapable of producing sin, sick-  
 21 errors. How then is it possible for Him to create man  
 subject to this triad of errors, — man who is made in the  
 divine likeness?

24 Does God create a material man out of Himself, Spirit?  
 Does evil proceed from good? Does divine Love com-  
 mit a fraud on humanity by making man inclined to sin,  
 27 and then punishing him for it? Would any one call it  
 wise and good to create the primitive, and then punish its  
 derivative?

30 Does subsequent follow its antecedent? It does.  
 Was there original self-creative sin? Then there must  
 have been more than one creator, more than one God.



In common justice, we must admit that God will not 1  
 punish man for doing what He created man  
 capable of doing, and knew from the outset 2  
 that man would do. God is "of purer eyes 3  
 than to behold evil." We sustain Truth, not by accept-  
 ing, but by rejecting a lie. 6

Jesus said of personified evil, that it was "a liar, and  
 the father of it." Truth creates neither a lie, a capacity  
 to lie, nor a liar. If mankind would relinquish the belief 9  
 that God makes sickness, sin, and death, or makes man  
 capable of suffering on account of this malevolent triad,  
 the foundations of error would be sapped and error's de- 12  
 struction ensured; but if we theoretically endow mortals  
 with the creativeness and authority of Deity, how dare we  
 attempt to destroy what He hath made, or even to deny 15  
 that God made man evil and made evil good?

History teaches that the popular and false notions  
 about the Divine Being and character have originated 18  
 in the human mind. As there is in reality but  
 one God, one Mind, wrong notions about God 19  
 must have originated in a false supposition, not in im- 21  
 mortal Truth, and they are fading out. They are false  
 claims, which will eventually disappear, according to the  
 vision of St. John in the Apocalypse. 24

If what opposes God is real, there must be two  
 powers, and God is not supreme and infinite. Can  
 Deity be almighty, if another mighty and 25  
 self-creative cause exists and sways man-  
 kind? Has the Father "Life in Himself," as the Scrip- 27  
 tures say, and, if so, can Life, or God, dwell in evil and  
 create it? Can matter drive Life, Spirit, hence, and so  
 defeat omnipotence? 30

Two infinite  
 creators  
 absurd

Anthropo-  
 morphism

One su-  
 premacy

- 1 Is the woodman's axe, which destroys a tree's so-called  
 life, superior to omnipotence? Can a leaden bullet de-  
 3 **Matter** prive a man of Life, — that is, of God, who is  
**impotent** man's Life? If God is at the mercy of matter,  
 then matter is omnipotent. Such doctrines are "confu-  
 6 sion worse confounded." If two statements directly con-  
 tradict each other and one is true, the other must be false.  
 Is Science thus contradictory?
- 9 Christian Science, understood, coincides with the  
 Scriptures, and sustains logically and demonstratively  
 every point it presents. Otherwise it would  
 12 **Scientific and** not be Science, and could not present its  
**Biblical facts** proofs. Christian Science is neither made up of contra-  
 dictory aphorisms nor of the inventions of those who scoff  
 15 at God. It presents the calm and clear verdict of Truth  
 against error, uttered and illustrated by the prophets,  
 by Jesus, by his apostles, as is recorded throughout the  
 18 Scriptures.

Why are the words of Jesus more frequently cited  
 for our instruction than are his remarkable works? Is  
 21 it not because there are few who have gained a true  
 knowledge of the great import to Christianity of those  
 works?

- 24 Sometimes it is said: "Rest assured that whatever  
 effect Christian Scientists may have on the sick, comes  
 through rousing within the sick a belief  
 27 **Personal** that in the removal of disease these healers  
**confidence** have wonderful power, derived from the Holy Ghost."  
 Is it likely that church-members have more faith in  
 30 some Christian Scientist, whom they have perhaps  
 never seen and against whom they have been warned,  
 than they have in their own accredited and orthodox

pastors, whom they have seen and have been taught 1  
to love and to trust?

Let any clergyman try to cure his friends by their 3  
faith in him. Will that faith heal them? Yet Scien-  
tists will take the same cases, and cures will follow.  
Is this because the patients have more faith in the Scien- 6  
tist than in their pastor? I have healed infidels whose  
only objection to this method was, that I as a Chris-  
tian Scientist believed in the Holy Spirit, while they, the 9  
patients, did not.

Even though you aver that the material senses are  
indispensable to man's existence or entity, you must 12  
change the human concept of life, and must at length  
know yourself spiritually and scientifically. The evi-  
dence of the existence of Spirit, Soul, is palpable only to 15  
spiritual sense, and is not apparent to the material senses,  
which cognize only that which is the opposite of Spirit.

True Christianity is to be honored wherever found, 18  
but when shall we arrive at the goal which that word  
implies? From Puritan parents, the discov- Author's  
erer of Christian Science early received her parentage 21  
religious education. In childhood, she often listened  
with joy to these words, falling from the lips of her  
saintly mother, "God is able to raise you up from sick- 24  
ness;" and she pondered the meaning of that Scripture  
she so often quotes: "And these signs shall follow them  
that believe; . . . they shall lay hands on the sick, 27  
and they shall recover."

A Christian Scientist and an opponent are like two  
artists. One says: "I have spiritual ideals, Two differ- 30  
indestructible and glorious. When others see ent artists  
them as I do, in their true light and loveliness, — and

1 I know that these ideals are real and eternal because drawn  
 from Truth, — they will find that nothing is lost, and all  
 3 is won, by a right estimate of what is real.”

The other artist replies: “You wrong my experience.  
 I have no mind-ideals except those which are both mental  
 6 and material. It is true that materiality renders these  
 ideals imperfect and destructible; yet I would not ex-  
 change mine for thine, for mine give me such personal  
 9 pleasure, and they are not so shockingly transcendental.  
 They require less self-abnegation, and keep Soul well out  
 of sight. Moreover, I have no notion of losing my old  
 12 doctrines or human opinions.”

Dear reader, which mind-picture or externalized thought  
 shall be real to you, — the material or the spiritual?  
 15 Choose ye  
to-day Both you cannot have. You are bringing out  
 your own ideal. This ideal is either temporal  
 or eternal. Either Spirit or matter is your model. If you  
 18 try to have two models, then you practically have none.  
 Like a pendulum in a clock, you will be thrown back and  
 forth, striking the ribs of matter and swinging between the  
 21 real and the unreal.

Hear the wisdom of Job, as given in the excellent trans-  
 lation of the late Rev. George R. Noyes, D.D.: —

24 Shall mortal man be more just than God ?  
 Shall man be more pure than his Maker ?  
 Behold, He putteth no trust in His ministering spirits,  
 27 And His angels He chargeth with frailty.

Of old, the Jews put to death the Galilean Prophet,  
 the best Christian on earth, for the truth he spoke and  
 30 demonstrated, while to-day, Jew and Christian can unite  
 in doctrine and denomination on the very basis of Jesus’  
 words and works. The Jew believes that the Messiah or

Christ has not yet come; the Christian believes that 1  
 Christ is God. Here Christian Science intervenes, ex-  
 plains these doctrinal points, cancels the disagreement, 3  
 and settles the question. Christ, as the true spiritual idea,  
 is the ideal of God now and forever, here and everywhere.  
 The Jew who believes in the First Commandment is a 6  
 monotheist; he has one omnipresent God. Thus the Jew  
 unites with the Christian's doctrine that God is come and  
 is present now and forever. The Christian who believes 9  
 in the First Commandment is a monotheist. Thus he  
 virtually unites with the Jew's belief in one God, and  
 recognizes that Jesus Christ is not God, as Jesus himself 12  
 declared, but is the Son of God. This declaration of  
 Jesus, understood, conflicts not at all with another of his  
 sayings: "I and my Father are one," — that is, one in 15  
 quality, not in quantity. As a drop of water is one with  
 the ocean, a ray of light one with the sun, even so God  
 and man, Father and son, are one in being. The Scrip- 18  
 ture reads: "For in Him we live, and move, and have  
 our being."

I have revised **SCIENCE AND HEALTH** only to give a 21  
 clearer and fuller expression of its original meaning. Spir-  
 itual ideas unfold as we advance. A human perception of  
 divine Science, however limited, must be correct in order 24  
 to be Science and subject to demonstration. A germ of in-  
 finite Truth, though least in the kingdom of heaven, is the  
 higher hope on earth, but it will be rejected and reviled 27  
 until God prepares the soil for the seed. That which  
 when sown bears immortal fruit, enriches mankind only  
 when it is understood, — hence the many readings given 30  
 the Scriptures, and the requisite revisions of **SCIENCE AND  
 HEALTH WITH KEY TO THE SCRIPTURES.**