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## CHAPTER XII — CHRISTIAN SCIENCE PRACTICE

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### MENTAL TREATMENT ILLUSTRATED

**Be not afraid**

- 24 **The Science of mental practice is susceptible of no  
misuse. Selfishness does not appear in the practice of  
Truth or Christian Science. If mental prac-  
27 tice is abused or is used in any way except to  
promote right thinking and doing, the power to heal  
mentally will diminish, until the practitioner's healing  
ability is wholly lost. Christian scientific practice be-  
30 gins with Christ's keynote of harmony, "Be not afraid!"**

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- 1 Said Job: "The thing which I greatly feared is come  
upon me."

**Naming diseases**

- 3 My first discovery in the student's practice was this:  
If the student silently called the disease by name, when  
he argued against it, as a general rule the body  
6 would respond more quickly, — just as a per-  
son replies more readily when his name is spoken; but  
this was because the student was not perfectly attuned to  
9 divine Science, and needed the arguments of truth for  
reminders. If Spirit or the power of divine Love bear  
witness to the truth, this is the ultimatum, the scientific  
12 way, and the healing is instantaneous.

### **Evils cast out**

- It is recorded that once Jesus asked the name of a disease, — a disease which moderns would call *dementia*.
- 15 The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed.
- 18

### **Fear as the foundation**

- The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed. Disease is an image of thought externalized.
- 21
- 24 The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

### **Unspoken pleading**

- 27 Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear,
- 30

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- 1 your patient is healed. The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concern-
- 3
- 6

9 ing the truth which you think or speak, and you will be  
the victor.

### **Eloquent silence**

12 You may call the disease by name when you mentally  
deny it; but by naming it audibly, you are liable under  
some circumstances to impress it upon the  
thought. The power of Christian Science and  
15 divine Love is omnipotent. It is indeed adequate to un-  
clasp the hold and to destroy disease, sin, and death.

### **Insistence requisite**

18 To prevent disease or to cure it, the power of Truth,  
of divine Spirit, must break the dream of the material  
senses. To heal by argument, find the type  
of the ailment, get its name, and array your  
21 mental plea against the physical. Argue at first men-  
tally, not audibly, that the patient has no disease, and  
conform the argument so as to destroy the evidence of  
disease. Mentally insist that harmony is the fact, and  
24 that sickness is a temporal dream. Realize the presence  
of health and the fact of harmonious being, until the  
body corresponds with the normal conditions of health  
27 and harmony.

### **The cure of infants**

30 If the case is that of a young child or an infant, it needs  
to be met mainly through the parent's thought, silently  
or audibly on the aforesaid basis of Christian  
Science. The Scientist knows that there can  
be no hereditary disease, since matter is not intelligent

1 and cannot transmit good or evil intelligence to man, and  
God, the only Mind, does not produce pain in matter.  
3 The act of yielding one's thoughts to the undue contem-  
plation of physical wants or conditions induces those very  
conditions. A single requirement, beyond what is neces-  
6 sary to meet the simplest needs of the babe is harmful.  
Mind regulates the condition of the stomach, bowels, and  
food, the temperature of children and of men, and matter  
9 does not. The wise or unwise views of parents and other  
persons on these subjects produce good or bad effects on  
the health of children.

#### **Ablutions for cleanliness**

12 The daily ablutions of an infant are no more natural  
nor necessary than would be the process of taking a fish  
out of water every day and covering it with dirt  
15 in order to make it thrive more vigorously in its  
own element. "Cleanliness is next to godliness," but  
washing should be only for the purpose of keeping the  
18 body clean, and this can be effected without scrubbing the  
whole surface daily. Water is not the natural habitat of  
humanity. I insist on bodily cleanliness within and with-  
21 out. I am not patient with a speck of dirt; but in caring  
for an infant one need not wash his little body all over each  
day in order to keep it sweet as the new-blown flower.

#### **Juvenile ailments**

24 Giving drugs to infants, noticing every symptom of  
flatulency, and constantly directing the mind to such  
signs, — that mind being laden with illusions  
27 about disease, health-laws, and death, — these  
actions convey mental images to children's budding  
thoughts, and often stamp them there, making it probable  
30 at any time that such ills may be reproduced in the very  
ailments feared. A child may have worms, if you say so,

or any other malady, timorously held in the beliefs con-

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1 cerning his body. Thus are laid the foundations of the  
belief in disease and death, and thus are children educated  
3 into discord.

**Cure of insanity**

The treatment of insanity is especially interesting.  
However obstinate the case, it yields more readily than  
6 do most diseases to the salutary action of  
truth, which counteracts error. The argu-  
ments to be used in curing insanity are the same as in  
9 other diseases: namely, the impossibility that matter,  
brain, can control or derange mind, can suffer or cause  
suffering; also the fact that truth and love will establish  
12 a healthy state, guide and govern mortal mind or the  
thought of the patient, and destroy all error, whether it is  
called dementia, hatred, or any other discord.

15 To fix truth steadfastly in your patients' thoughts, ex-  
plain Christian Science to them, but not too soon, — not  
until your patients are prepared for the explanation, —  
18 lest you array the sick against their own interests by troub-  
ling and perplexing their thought. The Christian Scien-  
tist's argument rests on the Christianly scientific basis of  
21 being. The Scripture declares, "The Lord He is God  
[good]; there is none else beside Him." Even so, harmony  
is universal, and discord is unreal. Christian Science de-  
24 clares that Mind is substance, also that matter neither  
feels, suffers, nor enjoys. Hold these points strongly in  
view. Keep in mind the verity of being, — that man is  
27 the image and likeness of God, in whom all being is  
painless and permanent. Remember that man's perfec-  
tion is real and unimpeachable, whereas imperfection is

30 blameworthy, unreal, and is not brought about by divine Love.

**Matter is not inflamed**

Matter cannot be inflamed. Inflammation is fear, an

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1 excited state of mortals which is not normal. Immor-  
tal Mind is the only cause; therefore disease is neither a  
3 cause nor an effect. Mind in every case is the  
eternal God, good. Sin, disease, and death  
6 have no foundations in Truth. Inflammation as a mor-  
tal belief quickens or impedes the action of the system,  
because thought moves quickly or slowly, leaps or halts  
9 when it contemplates unpleasant things, or when the in-  
dividual looks upon some object which he dreads. In-  
flammation never appears in a part which mortal thought  
12 does not reach. That is why opiates relieve inflammation.  
They quiet the thought by inducing stupefaction and by  
resorting to matter instead of to Mind. Opiates do not  
15 remove the pain in any scientific sense. They only ren-  
der mortal mind temporarily less fearful, till it can master  
an erroneous belief.

**Truth calms the thought**

Note how thought makes the face pallid. It either re-  
18 tards the circulation or quickens it, causing a pale or  
flushed cheek. In the same way thought in-  
creases or diminishes the secretions, the action  
21 of the lungs, of the bowels, and of the heart. The mus-  
cles, moving quickly or slowly and impelled or palsied by  
thought, represent the action of all the organs of the hu-  
24 man system, including brain and viscera. To remove  
the error producing disorder, you must calm and instruct

mortal mind with immortal Truth.

### **Effects of etherization**

- 27 Etherization will apparently cause the body to dis-  
appear. Before the thoughts are fully at rest, the limbs  
will vanish from consciousness. Indeed, the  
30 whole frame will sink from sight along with  
surrounding objects, leaving the pain standing forth as  
distinctly as a mountain-peak, as if it were a separate

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- 1 bodily member. At last the agony also vanishes. This  
process shows the pain to be in the mind, for the inflam-  
3 mation is not suppressed; and the belief of pain will  
presently return, unless the mental image occasioning  
the pain be removed by recognizing the truth of being.

### **Sedatives valueless**

- 6 A hypodermic injection of morphine is administered  
to a patient, and in twenty minutes the sufferer is qui-  
etly asleep. To him there is no longer any  
9 pain. Yet any physician — allopathic, homoe-  
opathic, botanic, eclectic — will tell you that the trouble-  
some material cause is unremoved, and that when the  
12 soporific influence of the opium is exhausted, the pa-  
tient will find himself in the same pain, unless the belief  
which occasions the pain has meanwhile been changed.  
15 Where is the pain while the patient sleeps?

### **The so-called physical ego**

- The material body, which you call *me*, is mortal mind,  
and this mind is material in sensation, even as the body,  
18 which has originated from this material sense

and been developed according to it, is material. This materialism of parent and child is only in  
21 mortal mind, as the dead body proves; for when the  
mortal has resigned his body to dust, the body is no  
longer the parent, even in appearance.

### **Evil thought depletes**

24 The sick know nothing of the mental process by  
which they are depleted, and next to nothing of the  
metaphysical method by which they can be  
27 healed. If they ask about their disease, tell  
them only what is best for them to know. Assure them  
that they think too much about their ailments, and  
30 have already heard too much on that subject. Turn  
their thoughts away from their bodies to higher ob-  
jects. Teach them that their being is sustained by

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1 Spirit, not by matter, and that they find health, peace,  
and harmony in God, divine Love.

### **Helpful encouragement**

3 Give sick people credit for sometimes knowing more  
than their doctors. Always support their trust in the  
power of Mind to sustain the body. Never  
6 tell the sick that they have more courage  
than strength. Tell them rather, that their strength  
is in proportion to their courage. If you make the sick  
9 realize this great truism, there will be no reaction from  
over-exertion or from excited conditions. Maintain  
the facts of Christian Science, — that Spirit is God, and  
12 therefore cannot be sick; that what is termed matter  
cannot be sick; that all causation is Mind, acting  
through spiritual law. Then hold your ground with  
15 the unshaken understanding of Truth and Love, and



18 you will win. When you silence the witness against your  
plea, you destroy the evidence, for the disease disappears. The evidence before the corporeal senses is not the Science of immortal man.

### **Disease to be made unreal**

21 To the Christian Science healer, sickness is a dream  
from which the patient needs to be awakened. Disease should not appear real to the physician,  
24 since it is demonstrable that the way to  
cure the patient is to make disease unreal to him. To do this, the physician must understand the unreality of disease in Science.

27 Explain audibly to your patients, as soon as they can  
bear it, the complete control which Mind holds over the  
30 body. Show them how mortal mind seems to induce  
disease by certain fears and false conclusions, and how  
divine Mind can cure by opposite thoughts. Give your  
patients an underlying understanding to support them

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1 and to shield them from the baneful effects of their own  
conclusions. Show them that the conquest over sickness,  
3 as well as over sin, depends on mentally destroying all  
belief in material pleasure or pain.

### **Christian pleading**

6 Stick to the truth of being in contradistinction to the  
error that life, substance, or intelligence can be in matter.  
Plead with an honest conviction of truth and  
9 a clear perception of the unchanging, unerring,  
and certain effect of divine Science. Then, if your

fidelity is half equal to the truth of your plea, you will heal the sick.

### **Truthful arguments**

12 It must be clear to you that sickness is no more  
the reality of being than is sin. This mortal dream  
of sickness, sin, and death should cease  
15 through Christian Science. Then one dis-  
ease would be as readily destroyed as another. What-  
ever the belief is, if arguments are used to destroy it,  
18 the belief must be repudiated, and the negation must ex-  
tend to the supposed disease and to whatever decides its  
type and symptoms. Truth is affirmative, and confers  
21 harmony. All metaphysical logic is inspired by this sim-  
ple rule of Truth, which governs all reality. By the  
truthful arguments you employ, and especially by the  
24 spirit of Truth and Love which you entertain, you will  
heal the sick.

### **Morality required**

27 Include moral as well as physical belief in your efforts  
to destroy error. Cast out all manner of evil. "Preach  
the gospel to every creature." Speak the  
truth to every form of error. Tumors, ulcers,  
30 tubercles, inflammation, pain, deformed joints, are wak-  
ing dream-shadows, dark images of mortal thought, which  
flee before the light of Truth.

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1 A moral question may hinder the recovery of the sick.  
Lurking error, lust, envy, revenge, malice, or hate will  
3 perpetuate or even create the belief in disease. Errors  
of all sorts tend in this direction. Your true course is  
to destroy the foe, and leave the field to God, Life, Truth,  
6 and Love, remembering that God and His ideas alone

are real and harmonious.

### **Relapse unnecessary**

9 If your patient from any cause suffers a relapse, meet  
the cause mentally and courageously, knowing that  
there can be no reaction in Truth. Neither  
12 disease itself, sin, nor fear has the power to  
cause disease or a relapse. Disease has no intelligence  
with which to move itself about or to change itself from  
15 one form to another. If disease moves, mind, not mat-  
ter, moves it; therefore be sure that you move it off.  
Meet every adverse circumstance as its master. Ob-  
18 serve mind instead of body, lest aught unfit for develop-  
ment enter thought. Think less of material conditions  
and more of spiritual.

### **Conquer beliefs and fears**

21 Mind produces all action. If the action proceeds from  
Truth, from immortal Mind, there is harmony; but mor-  
tal mind is liable to any phase of belief. A  
relapse cannot in reality occur in mortals or  
24 so-called mortal minds, for there is but one  
Mind, one God. Never fear the mental malpractitioner,  
the mental assassin, who, in attempting to rule mankind,  
27 tramples upon the divine Principle of metaphysics, for God  
is the only power. To succeed in healing, you must con-  
quer your own fears as well as those of your patients, and  
30 rise into higher and holier consciousness.

### **True government of man**

If it is found necessary to treat against relapse, know  
that disease or its symptoms cannot change forms, nor

1 go from one part to another, for Truth destroys disease.  
There is no metastasis, no stoppage of harmonious  
3 action, no paralysis. Truth not error, Love  
not hate, Spirit not matter, governs man. If  
students do not readily heal themselves, they should  
6 early call an experienced Christian Scientist to aid  
them. If they are unwilling to do this for themselves,  
they need only to know that error cannot produce this  
9 unnatural reluctance.

### **Positive reassurance**

Instruct the sick that they are not helpless victims,  
for if they will only accept Truth, they can resist disease  
12 and ward it off, as positively as they can the  
temptation to sin. This fact of Christian Sci-  
ence should be explained to invalids when they are in a  
15 fit mood to receive it, — when they will not array them-  
selves against it, but are ready to become receptive to the  
new idea. The fact that Truth overcomes both disease  
18 and sin reassures depressed hope. It imparts a healthy  
stimulus to the body, and regulates the system. It in-  
creases or diminishes the action, as the case may require,  
21 better than any drug, alterative, or tonic.

### **Proper stimulus**

Mind is the natural stimulus of the body, but erro-  
neous belief, taken at its best, is not promotive of health  
24 or happiness. Tell the sick that they can  
meet disease fearlessly, if they only realize  
that divine Love gives them all power over every physical  
27 action and condition.

### **Awaken the patient**

If it becomes necessary to startle mortal mind to break  
its dream of suffering, vehemently tell your patient that

30 he must awake. Turn his gaze from the false  
evidence of the senses to the harmonious facts  
of Soul and immortal being. Tell him that he suffers

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1 only as the insane suffer, from false beliefs. The only  
difference is, that insanity implies belief in a diseased  
3 brain, while physical ailments (so-called) arise from the  
belief that other portions of the body are deranged. De-  
rangement, or *disarrangement*, is a word which conveys  
6 the true definition of all human belief in ill-health, or dis-  
turbed harmony. Should you thus startle mortal mind  
in order to remove its beliefs, afterwards make known  
9 to the patient your motive for this shock, showing him  
that it was to facilitate recovery.

#### **How to treat a crisis**

If a crisis occurs in your treatment, you must treat  
12 the patient less for the disease and more for the mental  
disturbance or fermentation, and subdue the  
symptoms by removing the belief that this  
15 chemicalization produces pain or disease. Insist vehe-  
mently on the great fact which covers the whole ground,  
that God, Spirit, is all, and that there is none beside  
18 Him. There is *no disease*. When the supposed suffer-  
ing is gone from mortal mind, there can be no pain; and  
when the fear is destroyed, the inflammation will sub-  
21 side. Calm the excitement sometimes induced by chemi-  
calization, which is the alterative effect produced by  
Truth upon error, and sometimes explain the symptoms  
24 and their cause to the patient.

#### **No perversion of Mind-science**

It is no more Christianly scientific to see disease than  
it is to experience it. If you would destroy the sense  
27 of disease, you should not build it up by

wishing to see the forms it assumes or by  
employing a single material application for  
30 its relief. The perversion of Mind-science is like as-  
serting that the products of eight multiplied by five, and  
of seven by ten, are both forty, and that their combined

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1 sum is fifty, and then calling the process mathematics.  
Wiser than his persecutors, Jesus said: "If I by Beelze-  
3 bub cast out devils, by whom do your children cast them  
out?"

### **Effect of this book**

6 If the reader of this book observes a great stir through-  
out his whole system, and certain moral and physical  
symptoms seem aggravated, these indications  
are favorable. Continue to read, and the book  
9 will become the physician, allaying the tremor which  
Truth often brings to error when destroying it.

### **Disease neutralized**

12 Patients, unfamiliar with the cause of this commotion  
and ignorant that it is a favorable omen, may be alarmed.  
If such be the case, explain to them the law  
of this action. As when an acid and alkali  
15 meet and bring out a third quality, so mental and moral  
chemistry changes the material base of thought, giving  
more spirituality to consciousness and causing it to depend  
18 less on material evidence. These changes which go on  
in mortal mind serve to reconstruct the body. Thus  
Christian Science, by the alchemy of Spirit, destroys sin  
21 and death.

### **Bone-healing by surgery**

Let us suppose two parallel cases of bone-disease, both similarly produced and attended by the same symptoms.

24 A surgeon is employed in one case, and a  
Christian Scientist in the other. The sur-  
27 geon, holding that matter forms its own conditions and  
renders them fatal at certain points, entertains fears and  
doubts as to the ultimate outcome of the injury. Not  
30 holding the reins of government in his own hands, he  
believes that something stronger than Mind — namely,  
matter — governs the case. His treatment is therefore  
tentative. This mental state invites defeat. The belief

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1 that he has met his master in matter and may not be  
able to mend the bone, increases his fear; yet this belief  
3 should not be communicated to the patient, either ver-  
bally or otherwise, for this fear greatly diminishes the  
tendency towards a favorable result. Remember that the  
6 unexpressed belief oftentimes affects a sensitive patient  
more strongly than the expressed thought.

### **Scientific corrective**

The Christian Scientist, understanding scientifically  
9 that all is Mind, commences with mental causation, the  
truth of being, to destroy the error. This cor-  
rective is an alterative, reaching to every part  
12 of the human system. According to Scripture, it searches  
"the joints and marrow," and it restores the harmony of  
man.

### **Coping with difficulties**

15 The matter-physician deals with matter as both his foe  
and his remedy. He regards the ailment as weakened or

strengthened according to the evidence which  
18 matter presents. The metaphysician, making  
Mind his basis of operation irrespective of matter and  
regarding the truth and harmony of being as superior to  
21 error and discord, has rendered himself strong, instead  
of weak, to cope with the case; and he proportionately  
strengthens his patient with the stimulus of courage and  
24 conscious power. Both Science and consciousness are  
now at work in the economy of being according to the law  
of Mind, which ultimately asserts its absolute supremacy.

### **Formation from thought**

27 Ossification or any abnormal condition or derange-  
ment of the body is as directly the action of mortal  
mind as is dementia or insanity. Bones have  
30 only the substance of thought which forms  
them. They are only phenomena of the mind of mor-  
tals. The so-called substance of bone is formed first

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1 by the parent's mind, through self-division. Soon the  
child becomes a separate, individualized mortal mind,  
3 which takes possession of itself and its own thoughts of  
bones.

### **Accidents unknown to God**

Accidents are unknown to God, or immortal Mind,  
6 and we must leave the mortal basis of belief  
and unite with the one Mind, in order to  
change the notion of chance to the proper sense  
9 of God's unerring direction and thus bring out harmony.

### **Opposing mentality**



Under divine Providence there can be no accidents,  
since there is no room for imperfection in perfection.  
12 In medical practice objections would be raised if one  
doctor should administer a drug to counteract the work-  
ing of a remedy prescribed by another doctor.  
15 It is equally important in metaphysical prac-  
tice that the *minds* which surround your patient should  
not act against your influence by continually expressing  
18 such opinions as may alarm or discourage, — either by  
giving antagonistic advice or through unspoken thoughts  
resting on your patient. While it is certain that the  
21 divine Mind can remove any obstacle, still you need the  
ear of your auditor. It is not more difficult to make your-  
self heard mentally while others are thinking about your  
24 patients or conversing with them, if you understand  
Christian Science — the oneness and the allness of divine  
Love; but it is well to be alone with God and the sick  
27 when treating disease.

#### **Mind removes scrofula**

To prevent or to cure scrofula and other so-called he-  
reditary diseases, you must destroy the belief in these ills  
30 and the faith in the possibility of their trans-  
mission. The patient may tell you that he  
has a humor in the blood, a scrofulous diathesis. His

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1 parents or some of his progenitors farther back have so  
believed. Mortal mind, not matter, induces this con-  
3 clusion and its results. You will have humors, just so  
long as you believe them to be safety-valves or to be  
ineradicable.

#### **Nothing to consume**

6 If the case to be mentally treated is consumption, take

up the leading points included (according to belief) in  
this disease. Show that it is not inherited;  
9 that inflammation, tubercles, hemorrhage, and  
decomposition are beliefs, images of mortal thought su-  
perimposed upon the body; that they are not the truth  
12 of man; that they should be treated as error and put out  
of thought. Then these ills will disappear.

### **The lungs re-formed**

If the body is diseased, this is but one of the beliefs of  
15 mortal mind. Mortal man will be less mortal, when he  
learns that matter never sustained existence  
and can never destroy God, who is man's Life.  
18 When this is understood, mankind will be more spiritual  
and know that there is nothing to consume, since Spirit,  
God, is All-in-all. What if the belief is consumption?  
21 God is more to a man than his belief, and the less we ac-  
knowledge matter or its laws, the more immortality we  
possess. Consciousness constructs a better body when  
24 faith in matter has been conquered. Correct material  
belief by spiritual understanding, and Spirit will form  
you anew. You will never fear again except to offend  
27 God, and you will never believe that heart or any por-  
tion of the body can destroy you.

### **Soundness maintained**

If you have sound and capacious lungs and want  
30 them to remain so, be always ready with the  
mental protest against the opposite belief in  
heredity. Discard all notions about lungs, tubercles, in-

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1 herited consumption, or disease arising from any cir-  
cumstance, and you will find that mortal mind, when  
3 instructed by Truth, yields to divine power, which steers

the body into health.

### **Our footsteps heavenward**

6 The discoverer of Christian Science finds the path less  
difficult when she has the high goal always before her  
thoughts, than when she counts her footsteps  
in endeavoring to reach it. When the desti-  
9 nation is desirable, expectation speeds our progress. The  
struggle for Truth makes one strong instead of weak,  
resting instead of wearying one. If the belief in death  
12 were obliterated, and the understanding obtained that  
there is no death, this would be a "tree of life," known  
by its fruits. Man should renew his energies and en-  
15 deavors, and see the folly of hypocrisy, while also learn-  
ing the necessity of working out his own salvation. When  
it is learned that disease cannot destroy life, and that  
18 mortals are not saved from sin or sickness by death, this  
understanding will quicken into newness of life. It will  
master either a desire to die or a dread of the grave,  
21 and thus destroy the great fear that besets mortal  
existence.

### **Christian standard**

24 The relinquishment of all faith in death and also of  
the fear of its sting would raise the standard of health  
and morals far beyond its present elevation,  
and would enable us to hold the banner of  
27 Christianity aloft with unflinching faith in God, in Life  
eternal. Sin brought death, and death will disappear  
with the disappearance of sin. Man is immortal, and  
30 the body cannot die, because matter has no life to sur-  
render. The human concepts named matter, death, dis-  
ease, sickness, and sin are all that can be destroyed.

### **Life not contingent on matter**

1 If it is true that man lives, this fact can never change  
in Science to the opposite belief that man dies. Life is  
3 the law of Soul, even the law of the spirit of  
Truth, and Soul is never without its represent-  
ative. Man's individual being can no more  
6 die nor disappear in unconsciousness than can Soul, for  
both are immortal. If man believes in death now, he  
must disbelieve in it when learning that there is no reality  
9 in death, since the truth of being is deathless. The be-  
lief that existence is contingent on matter must be met  
and mastered by Science, before Life can be understood  
12 and harmony obtained.

### **Mortality vanquished**

Death is but another phase of the dream that exist-  
ence can be material. Nothing can interfere with the  
15 harmony of being nor end the existence of  
man in Science. Man is the same after as  
before a bone is broken or the body guillotined. If man  
18 is never to overcome death, why do the Scriptures say,  
"The last enemy that shall be destroyed is death"? The  
tenor of the Word shows that we shall obtain the victory  
21 over death in proportion as we overcome sin. The great  
difficulty lies in ignorance of what God is. God, Life,  
Truth, and Love make man undying. Immortal Mind,  
24 governing all, must be acknowledged as supreme in the  
physical realm, so-called, as well as in the spiritual.

### **No death nor inaction**

Called to the bed of death, what material remedy has  
27 man when all such remedies have failed? Spirit is his  
last resort, but it should have been his first  
and only resort. The dream of death must  
30 be mastered by Mind here or hereafter. Thought  
will waken from its own material declaration, "I am

dead," to catch this trumpet-word of Truth, "There

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1 is no death, no inaction, diseased action, overaction, nor  
reaction."

**Vision opening**

3 Life is real, and death is the illusion. A demonstra-  
tion of the facts of Soul in Jesus' way resolves the dark  
visions of material sense into harmony and  
6 immortality. Man's privilege at this supreme  
moment is to prove the words of our Master: "If a man  
keep my saying, he shall never see death." To divest  
9 thought of false trusts and material evidences in order  
that the spiritual facts of being may appear, — this is  
the great attainment by means of which we shall sweep  
12 away the false and give place to the true. Thus we may  
establish in truth the temple, or body, "whose builder  
and maker is God."

**Intelligent consecration**

15 We should consecrate existence, not "to the unknown  
God" whom we "ignorantly worship," but to the eternal  
builder, the everlasting Father, to the Life  
18 which mortal sense cannot impair nor mortal  
belief destroy. We must realize the ability of mental  
might to offset human misconceptions and to replace them  
21 with the life which is spiritual, not material.

**The present immortality**

The great spiritual fact must be brought out that man  
*is*, not *shall be*, perfect and immortal. We must hold  
24 forever the consciousness of existence, and

sooner or later, through Christ and Christian  
27 Science, we must master sin and death. The evidence  
of man's immortality will become more apparent, as ma-  
terial beliefs are given up and the immortal facts of being  
are admitted.

### **Careful guidance**

30 The author has healed hopeless organic disease, and  
raised the dying to life and health through the under-  
standing of God as the only Life. It is a sin to believe

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1 that aught can overpower omnipotent and eternal Life,  
and this Life must be brought to light by the understand-  
3 ing that there is no death, as well as by other  
graces of Spirit. We must begin, however,  
with the more simple demonstrations of control, and  
6 the sooner we begin the better. The final demonstration  
takes time for its accomplishment. When walking, we  
are guided by the eye. We look before our feet, and if  
9 we are wise, we look beyond a single step in the line of  
spiritual advancement.

### **Clay replying to the potter**

The corpse, deserted by thought, is cold and decays,  
12 but it never suffers. Science declares that man is sub-  
ject to Mind. Mortal mind affirms that mind  
is subordinate to the body, that the body is  
15 dying, that it must be buried and decomposed  
into dust; but mortal mind's affirmation is not true.  
Mortals waken from the dream of death with bodies un-  
18 seen by those who think that they bury the body.

### **Continuity of existence**

If man did not exist before the material organization began, he could not exist after the body is disintegrated.

21 If we live after death and are immortal, we must have lived before birth, for if Life ever

24 had any beginning, it must also have an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No! This

27 is why you doubt the statement and do not demonstrate the facts it involves. We must have faith in all the say-

30 ings of our Master, though they are not included in the teachings of the schools, and are not understood generally by our ethical instructors.

### **Life all-inclusive**

Jesus said (John viii. 51), "If a man keep my saying, he shall never see death." That statement is not con-

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1 fined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying

3 and raising the dead. Mortal mind must part with error, must put off itself with its deeds,

6 and immortal manhood, the Christ ideal, will appear. Faith should enlarge its borders and strengthen its base

9 by resting upon Spirit instead of matter. When man gives up his belief in death, he will advance more rapidly

12 towards God, Life, and Love. Belief in sickness and death, as certainly as belief in sin, tends to shut out the true sense of Life and health. When will mankind wake to this great fact in Science?