

CHAPTER XIII

TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. — PROVERBS.

WHEN the discoverer of Christian Science is con- 1
sulted by her followers as to the propriety, advan-
tage, and consistency of systematic medical 2
study, she tries to show them that under ordi- Study of 3
nary circumstances a resort to faith in corporeal means medicine
tends to deter those, who make such a compromise, from 6
entire confidence in omnipotent Mind as really possessing
all power. While a course of medical study is at times 9
severely condemned by some Scientists, she feels, as she
always has felt, that all are privileged to work out their
own salvation according to their light, and that our motto
should be the Master's counsel, "Judge not, that ye be 12
not judged."

If patients fail to experience the healing power of
Christian Science, and think they can be benefited by 15
certain ordinary physical methods of medical Failure's
treatment, then the Mind-physician should lessons
give up such cases, and leave invalids free to resort to 18
whatever other systems they fancy will afford relief.
Thus such invalids may learn the value of the apostolic
precept: "Reprove, rebuke, exhort with all longsuffering 21
and doctrine." If the sick find these material expedients

1 unsatisfactory, and they receive no help from them, these
 very failures may open their blind eyes. In some way,
 3 sooner or later, all must rise superior to materiality, and
 suffering is off the divine agent in this elevation. "All
 things work together for good to them that love God," is
 6 the dictum of Scripture.

If Christian Scientists ever fail to receive aid from
 other Scientists, — their brethren upon whom they may
 9 **Refuge and strength** call, — God will still guide them into the right
 use of temporary and eternal means. Step by
 step will those who trust Him find that "God is our refuge
 12 and strength, a very present help in trouble."

Students are advised by the author to be charitable
 and kind, not only towards differing forms of religion
 15 **Charity to those opposed** and medicine, but to those who hold these dif-
 fering opinions. Let us be faithful in pointing
 the way through Christ, as we understand it,
 18 but let us also be careful always to "judge righteous judg-
 ment," and never to condemn rashly. "Whosoever shall
 smite thee on thy right cheek, turn to him the other also."
 21 That is, Fear not that he will smite thee again for thy for-
 bearance. If ecclesiastical sects or medical schools turn
 a deaf ear to the teachings of Christian Science, then part
 24 from these opponents as did Abraham when he parted
 from Lot, and say in thy heart: "Let there be no strife, I
 pray thee, between me and thee, and between my herd-
 27 men and thy herdmen; for we be brethren." Immortals,
 or God's children in divine Science, are one harmonious
 family; but mortals, or the "children of men" in material
 30 sense, are discordant and oftentimes false brethren.

The teacher must make clear to students the Science
 of healing, especially its ethics, — that all is Mind, and

that the Scientist must conform to God's requirements. 1
 Also the teacher must thoroughly fit his students to defend
 themselves against sin, and to guard against the 3
 attacks of the would-be *mental assassin*, who Conforming
to explicit
rules
 attempts to kill morally and physically. No
 hypothesis as to the existence of another power should 6
 interpose a doubt or fear to hinder the demonstration of
 Christian Science. Unfold the latent energies and capaci- 9
 ties for good in your pupil. Teach the great possibilities
 of man endued with divine Science. Teach the dangerous
 possibility of dwarfing the spiritual understanding and 12
 demonstration of Truth by sin, or by recourse to material
 means for healing. Teach the meekness and might of life
 "hid with Christ in God," and there will be no desire for 15
 other healing methods. You render the divine law of
 healing obscure and void, when you weigh the human in
 the scale with the divine, or limit in any direction of
 thought the omnipresence and omnipotence of God. 18

Christian Science silences human will, quiets fear with
 Truth and Love, and illustrates the unlabored motion
 of the divine energy in healing the sick. Self- Divine
energy 21
 seeking, envy, passion, pride, hatred, and
 revenge are cast out by the divine Mind which heals
 disease. The human will which maketh and worketh a lie, 24
 hiding the divine Principle of harmony, is destructive to
 health, and is the cause of disease rather than its cure.

There is great danger in teaching Mind-healing indis- 27
 criminate, thus disregarding the morals of the student
 and caring only for the fees. Recalling Jeffer- Blight of
avarice 30
 son's words about slavery, "I tremble, when I
 remember that God is just," the author trembles whenever
 she sees a man, for the petty consideration of money,

- 1 teaching his slight knowledge of Mind-power, — per-
 2 haps communicating his own bad morals, and in this way
 3 dealing pitilessly with a community unprepared for self-
 4 defence.

5 A thorough perusal of the author's publications heals
 6 sickness. If patients sometimes seem worse while read-
 7 ing this book, the change may either arise from the alarm
 8 of the physician, or it may mark the crisis of the disease.
 9 Perseverance in the perusal of the book has generally
 10 completely healed such cases.

11 Whoever practises the Science the author teaches,
 12 through which Mind pours light and healing upon this
 13 generation, can practise on no one from sin-
 14 Exclusion of malpractice ister or malicious motives without destroying
 15 his own power to heal and his own health. Good must
 16 dominate in the thoughts of the healer, or his demon-
 17 stration is protracted, dangerous, and impossible in Sci-
 18 ence. A wrong motive involves defeat. In the Science
 19 of Mind-healing, it is imperative to be honest, for victory
 20 rests on the side of immutable right. To understand
 21 God strengthens hope, enthrones faith in Truth, and
 22 verifies Jesus' word: "Lo, I am with you always, even
 23 unto the end of the world."

24 Resisting evil, you overcome it and prove its nothing-
 25 ness. Not human platitudes, but divine beatitudes, re-
 26 flect the spiritual light and might which heal
 27 Iniquity overcome the sick. The exercise of will brings on a
 28 hypnotic state, detrimental to health and integrity of
 29 thought. This must therefore be watched and guarded
 30 against. Covering iniquity will prevent prosperity and the
 ultimate triumph of any cause. Ignorance of the error
 to be eradicated oftentimes subjects you to its abuse.

The heavenly law is broken by trespassing upon 1
 man's individual right of self-government. We have no
 authority in Christian Science and no moral 3
 right to attempt to influence the thoughts of No trespass
 on human
 rights
 others, except it be to benefit them. In men-
 tal practice you must not forget that erring human opin- 6
 ions, conflicting selfish motives, and ignorant attempts
 to do good may render you incapable of knowing or
 judging accurately the need of your fellow-men. There- 9
 fore the rule is, heal the sick when called upon for aid,
 and save the victims of the mental assassins.

Ignorance, subtlety, or false charity does not for- 12
 ever conceal error; evil will in time disclose and pun-
 ish itself. The recuperative action of the Expose sin
 without be-
 lieving in it 15
 system, when mentally sustained by Truth, goes on naturally. When sin or sickness —
 the reverse of harmony — seems true to material sense,
 impart without frightening or discouraging the pa- 18
 tient the truth and spiritual understanding, which de-
 stroy disease. Expose and denounce the claims of
 evil and disease in all their forms, but realize no 21
 reality in them. A sinner is not reformed merely
 by assuring him that he cannot be a sinner because
 there is no sin. To put down the claim of sin, 24
 you must detect it, remove the mask, point out the
 illusion, and thus get the victory over sin and so prove
 its unreality. The sick are not healed merely by 27
 declaring there is no sickness, but by knowing that
 there is none.

A sinner is afraid to cast the first stone. He may 30
 say, as a subterfuge, that evil is unreal, but to know it,
 he must demonstrate his statement. To assume that

1 there are no claims of evil and yet to indulge them, is
 a moral offence. Blindness and self-righteousness cling
 3 ^{Wicked} fast to iniquity. When the Publican's wail
^{evasions} went out to the great heart of Love, it won his
 humble desire. Evil which obtains in the bodily senses,
 6 but which the heart condemns, has no foundation; but if
 evil is uncondemned, it is undenied and nurtured. Under
 such circumstances, to say that there is no evil, is an evil
 9 in itself. When needed tell the truth concerning the lie.
 Evasion of Truth cripples integrity, and casts thee down
 from the pinnacle.

12 Christian Science rises above the evidence of the cor-
 poreal senses; but if you have not risen above sin your-
 self, do not congratulate yourself upon your
 15 ^{Truth's grand} blindness to evil or upon the good you know
^{results} and *do* not. A dishonest position is far from Christianly
 scientific. "He that covereth his sins shall not prosper:
 18 but whoso confesseth and forsaketh them shall have
 mercy." Try to leave on every student's mind the strong
 impress of divine Science, a high sense of the moral and
 21 spiritual qualifications requisite for healing, well knowing
 it to be impossible for error, evil, and hate to accomplish
 the grand results of Truth and Love. The reception or
 24 pursuit of instructions opposite to absolute Christian
 Science must always hinder scientific demonstration.

If the student adheres strictly to the teachings of Chris-
 27 tian Science and ventures not to break its rules, he can-
 not fail of success in healing. It is Christian
 30 ^{Adherence to} Science to do right, and nothing short of right-
^{righteousness} doing has any claim to the name. To talk the right and
 live the wrong is foolish deceit, doing one's self the most
 harm. Fettered by sin yourself, it is difficult to free

another from the fetters of disease. With your own wrists 1
 manacled, it is hard to break another's chains. A little 2
 leaven causes the whole mass to ferment. A grain of 3
 Christian Science does wonders for mortals, so omnipotent 3
 is Truth, but more of Christian Science must be 6
 gained in order to continue in well doing. 6

The wrong done another reacts most heavily against 8
 one's self. Right adjusts the balance sooner or later. 8
 Think it "easier for a camel to go through the eye of a 9
 needle," than for you to benefit Right adjusts
the balance 9
 yourself by injuring others. Man's moral mercury, ris- 12
 ing or falling, registers his healing ability and fitness to 12
 teach. You should practise well what you know, and 15
 you will then advance in proportion to your honesty 15
 and fidelity,—qualities which insure success in this 15
 Science; but it requires a higher understanding to teach 18
 this subject properly and correctly than it does to heal 18
 the most difficult case. 18

The baneful effect of evil associates is less seen than 21
 felt. The inoculation of evil human thoughts ought to 21
 be understood and guarded against. The Inoculation
of thought 21
 first impression, made on a mind which is 24
 attracted or repelled according to personal merit or de- 24
 merit, is a good detective of individual character. Cer- 24
 tain minds meet only to separate through simultaneous 27
 repulsion. They are enemies without the preliminary 27
 offence. The impure are at peace with the impure. 27
 Only virtue is a rebuke to vice. A proper teacher of Chris- 27
 tian Science improves the health and the morals of his 30
 student if the student practises what he is taught, and 30
 unless this result follows, the teacher is a Scientist only 30
 in name. 30

1 There is a large class of thinkers whose bigotry and
 2 conceit twist every fact to suit themselves. Their creed
 3 Three classes
of neophytes teaches belief in a mysterious, supernatural
 4 God, and in a natural, all-powerful devil. An-
 5 other class, still more unfortunate, are so depraved that
 6 they appear to be innocent. They utter a falsehood,
 7 while looking you blandly in the face, and they never
 8 fail to stab their benefactor in the back. A third class
 9 of thinkers build with solid masonry. They are sincere,
 10 generous, noble, and are therefore open to the approach
 11 and recognition of Truth. To teach Christian Science
 12 to such as these is no task. They do not incline long-
 13 ingly to error, whine over the demands of Truth, nor
 14 play the traitor for place and power.

15 Some people yield slowly to the touch of Truth. Few
 16 yield without a struggle, and many are reluctant to ac-
 17 Touchstone
of Science knowledge that they have yielded; but un-
 18 less this admission is made, evil will boast
 19 itself above good. The Christian Scientist has enlisted
 20 to lessen evil, disease, and death; and he will overcome
 21 them by understanding their nothingness and the allness
 22 of God, or good. Sickness to him is no less a temptation
 23 than is sin, and he heals them both by understanding
 24 God's power over them. The Christian Scientist knows
 25 that they are errors of belief, which Truth can and will
 26 destroy.

27 Who, that has felt the perilous beliefs in life, substance,
 28 and intelligence separated from God, can say that there
 29 False claims
annihilated is no error of belief? Knowing the claim of
 30 animal magnetism, that all evil combines in
 31 the belief of life, substance, and intelligence in matter,
 32 electricity, animal nature, and organic life, who will deny

that these are the errors which Truth must and will annihilate? Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life.

Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry. They must not only seek, but strive, ^{Treasure in heaven} to enter the narrow path of Life, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit.

Every Christian Scientist, every conscientious teacher of the Science of Mind-healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the ^{Obligations of teachers} influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving. All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practised either with a mistaken or a wicked purpose.

Show your student that mental malpractice tends to blast moral sense, health, and the human life. Instruct

1 him how to bar the door of his thought against this
 seeming power, — a task not difficult, when one under-
 3 **Indispensable** stands that evil has in reality no power.
defence Incorrect reasoning leads to practical error.
 The wrong thought should be arrested before it has a
 6 chance to manifest itself.

Walking in the light, we are accustomed to the light
 and require it; we cannot see in darkness. But eyes ac-
 9 **Egotistic** customed to darkness are pained by the light.
darkness When outgrowing the old, you should not fear
 to put on the new. Your advancing course may pro-
 12 voke envy, but it will also attract respect. When error
 confronts you, withhold not the rebuke or the explana-
 tion which destroys error. Never breathe an immoral
 15 atmosphere, unless in the attempt to purify it. Better is
 the frugal intellectual repast with contentment and virtue,
 than the luxury of learning with egotism and vice.

18 Right is radical. The teacher must know the truth
 himself. He must live it and love it, or he cannot impart
 it to others. We soil our garments with con-
 21 **Unwarranted** servatism, and afterwards we must wash them
expectations clean. When the spiritual sense of Truth unfolds its
 harmonies, you take no risks in the policy of error. Ex-
 24 pect to heal simply by repeating the author's words, by
 right talking and wrong acting, and you will be disap-
 pointed. Such a practice does not demonstrate the
 27 Science by which divine Mind heals the sick.

Acting from sinful motives destroys your power of
 healing from the right motive. On the other hand, if
 30 **Reliable** you had the inclination or power to practise
authority wrongly and then should adopt Christian
 Science, the wrong power would be destroyed. You do

not deny the mathematician's right to distinguish the cor- 1
 rect from the incorrect among the examples on the black-
 board, nor disbelieve the musician when he distinguishes 3
 concord from discord. In like manner it should be granted
 that the author understands what she is saying.

Right and wrong, truth and error, will be at strife in 6
 the minds of students, until victory rests on the side of
 invincible truth. Mental chemicalization fol- ^{Winning}
 lows the explanation of Truth, and a higher ^{the field} 9
 basis is thus won; but with some individuals the morbid
 moral or physical symptoms constantly reappear. I
 have never witnessed so decided effects from the use of 12
 material remedies as from the use of spiritual.

Teach your student that he must know himself be-
 fore he can know others and minister to human needs. 15
 Honesty is spiritual power. Dishonesty is ^{Knowledge}
 human weakness, which forfeits divine help. ^{and honesty}
 You uncover sin, not in order to injure, but in order 18
 to bless the corporeal man; and a right motive has
 its reward. Hidden sin is spiritual wickedness in high
 places. The masquerader in this Science thanks God 21
 that there is no evil, yet serves evil in the name of
 good.

You should treat sickness mentally just as you would 24
 sin, except that you must not tell the patient that he is
 sick nor give names to diseases, for such a ^{Metaphysical}
 course increases fear, the foundation of dis- ^{treatment} 27
 ease, and impresses more deeply the wrong mind-picture.
 A Christian Scientist's medicine is Mind, the divine Truth
 that makes man free. A Christian Scientist never recom- 30
 mends material hygiene, never manipulates. He does
 not trespass on the rights of mind nor can he practise

1 animal magnetism or hypnotism. It need not be added
 that the use of tobacco or intoxicating drinks is not in
 3 harmony with Christian Science.

Teach your students the omnipotence of Truth, which
 illustrates the impotence of error. The understanding,
 6 Impotence
of hate even in a degree, of the divine All-power de-
 destroys fear, and plants the feet in the true path,
 — the path which leads to the house built without hands
 9 “eternal in the heavens.” Human hate has no legiti-
 mate mandate and no kingdom. Love is enthroned.
 That evil or matter has neither intelligence nor power,
 12 is the doctrine of absolute Christian Science, and this is
 the great truth which strips all disguise from error.

He, who understands in a sufficient degree the Princi-
 15 ple of Mind-healing, points out to his student error as
 well as truth, the wrong as well as the right
 16 Love the
incentive practice. Love for God and man is the true
 18 incentive in both healing and teaching. Love inspires,
 illumines, designates, and leads the way. Right motives
 give pinions to thought, and strength and freedom to
 21 speech and action. Love is priestess at the altar of
 Truth. Wait patiently for divine Love to move upon the
 waters of mortal mind, and form the perfect concept.
 24 Patience must “have her perfect work.”

Do not dismiss students at the close of a class term,
 feeling that you have no more to do for them. Let your
 27 Continuity
of interest loving care and counsel support all their feeble
 footsteps, until your students tread firmly in
 the straight and narrow way. The superiority of spir-
 30 itual power over sensuous is the central point of Chris-
 tian Science. Remember that the letter and mental
 argument are only human auxiliaries to aid in bringing

thought into accord with the spirit of Truth and Love, 1
which heals the sick and the sinner.

A mental state of self-condemnation and guilt or a 3
faltering and doubting trust in Truth are unsuitable
conditions for healing the sick. Such mental ^{Weakness}
states indicate weakness instead of strength. ^{and guilt} 6
Hence the necessity of being right yourself in order to
teach this Science of healing. You must utilize the moral
might of Mind in order to walk over the waves of error 9
and support your claims by demonstration. If you are
yourself lost in the belief and fear of disease or sin, and
if, knowing the remedy, you fail to use the energies of 12
Mind in your own behalf, you can exercise little or no
power for others' help. "First cast out the beam out
of thine own eye; and then shalt thou see clearly to cast 15
out the mote out of thy brother's eye."

The student, who receives his knowledge of Christian
Science, or metaphysical healing, from a human teacher, 18
may be mistaken in judgment and demonstra- ^{The trust of}
tion, but God cannot mistake. God selects ^{the All-wise}
for the highest service one who has grown into such a 21
fitness for it as renders any abuse of the mission an im-
possibility. The All-wise does not bestow His highest
trusts upon the unworthy. When He commissions a mes- 24
senger, it is one who is spiritually near Himself. No per-
son can misuse this mental power, if he is taught of God
to discern it. 27

This strong point in Christian Science is not to be
overlooked, — that the same fountain cannot send forth
both sweet waters and bitter. The higher ^{Integrity}
your attainment in the Science of mental ^{assured} 30
healing and teaching, the more impossible it will be-

1 come for you intentionally to influence mankind adverse
 to its highest hope and achievement.

3 Teaching or practising in the name of Truth, but con-
 trary to its spirit or rules, is most dangerous quackery.

6 **Chicanery impossible** Strict adherence to the divine Principle and
 rules of the scientific method has secured
 the only success of the students of Christian Science.
 This alone entitles them to the high standing which
 9 most of them hold in the community, a reputation ex-
 perimentally justified by their efforts. Whoever af-
 firms that there is more than one Principle and method
 12 of demonstrating Christian Science greatly errs, igno-
 rantly or intentionally, and separates himself from the
 true conception of Christian Science healing and from
 15 its possible demonstration.

Any dishonesty in your theory and practice betrays a
 gross ignorance of the method of the Christ-cure. Science
 18 **No dishonest concessions** makes no concessions to persons or opinions.
 One must abide in the *morale* of truth or he
 cannot demonstrate the divine Principle. So long as
 21 matter is the basis of practice, illness cannot be effica-
 ciously treated by the metaphysical process. Truth does
 the work, and you must both understand and abide by the
 24 divine Principle of your demonstration.

A Christian Scientist requires my work **SCIENCE AND
 HEALTH** for his textbook, and so do all his students and
 27 **This volume indispensable** patients. Why? *First*: Because it is the voice
 of Truth to this age, and contains the full
 statement of Christian Science, or the Science of healing
 30 through Mind. *Second*: Because it was the first book
 known, containing a thorough statement of Christian
 Science. Hence it gave the first rules for demonstrating

this Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. *Third*: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books.

Since the divine light of Christian Science first dawned upon the author, she has never used this newly discovered power in any direction which she fears to have fairly understood. Her prime object, since entering this field of labor, has been to prevent suffering, not to produce it. That we cannot scientifically both cure and cause disease is self-evident. In the legend of the shield, which led to a quarrel between two knights because each of them could see but one face of it, both sides were beautiful according to their degree; but to mental malpractice, prolific of evil, there is no good aspect, either silver or golden.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter his fire, and at the same time hit the mark. To pursue other vocations and advance rapidly in the demonstration of this Science, is not possible. Departing from Christian Science, some learners commend diet and hygiene. They even practise these, intending thereby to initiate the cure which they mean to complete with Mind, as if the non-intelligent could aid Mind! The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule. Let this Principle be applied to the cure of disease without exploiting other means.

1 Mental quackery rests on the same platform as all
 other quackery. The chief plank in this platform is the
 3 ^{Mental} doctrine that Science has two principles in
^{charlatanism} partnership, one good and the other evil, —
 one spiritual, the other material, — and that these two
 6 may be simultaneously at work on the sick. This
 theory is supposed to favor practice from both a mental
 and a material standpoint. Another plank in the plat-
 9 form is this, that error will finally have the same effect
 as truth.

It is anything but scientifically Christian to think of
 12 aiding the divine Principle of healing or of trying to sus-
^{Divinity} ^{ever ready} tain the human body until the divine Mind
 is ready to take the case. Divinity is always
 15 ready. *Semper paratus* is Truth's motto. Having seen
 so much suffering from quackery, the author desires to
 keep it out of Christian Science. The two-edged sword
 18 of Truth must turn in every direction to guard "the tree
 of life."

Sin makes deadly thrusts at the Christian Scientist as
 21 ritualism and creed are summoned to give place to higher
^{The panoply} ^{of wisdom} law, but Science will ameliorate mortal malice.
 The Christianly scientific man reflects the
 24 divine law, thus becoming a law unto himself. He does
 violence to no man. Neither is he a false accuser. The
 Christian Scientist wisely shapes his course, and is hon-
 27 est and consistent in following the leadings of divine
 Mind. He must prove, through living as well as heal-
 ing and teaching, that Christ's way is the only one
 30 by which mortals are radically saved from sin and
 sickness.

Christianity causes men to turn naturally from matter

to Spirit, as the flower turns from darkness to light. 1
 Man then appropriates those things which "eye hath
 not seen nor ear heard." Paul and John 3
 had a clear apprehension that, as mortal man Advance-
ment by
sacrifice
 achieves no worldly honors except by sacrifice,
 so he must gain heavenly riches by forsaking all worldli- 6
 ness. Then he will have nothing in common with the
 worldling's affections, motives, and aims. Judge not the
 future advancement of Christian Science by the steps 9
 already taken, lest you yourself be condemned for fail-
 ing to take the first step.

Any attempt to heal mortals with erring mortal mind, 12
 instead of resting on the omnipotence of the divine
 Mind, must prove abortive. Committing the Dangerous
knowledge 15
 bare process of mental healing to frail mor-
 tals, untaught and unrestrained by Christian Science,
 is like putting a sharp knife into the hands of a blind
 man or a raging maniac, and turning him loose in 18
 the crowded streets of a city. Whether animated by
 malice or ignorance, a false practitioner will work mis-
 chief, and ignorance is more harmful than wilful wicked- 21
 ness, when the latter is distrusted and thwarted in its
 incipency.

To mortal sense Christian Science seems abstract, but 24
 the process is simple and the results are sure if the Science
 is understood. The tree must be good, which Certainty
of results 27
 produces good fruit. Guided by divine Truth
 and not guesswork, the *theologus* (that is, the student —
 the Christian and scientific expounder — of the divine
 law) treats disease with more certain results than any 30
 other healer on the globe. The Christian Scientist should
 understand and adhere strictly to the rules of divine meta-

1 physics as laid down in this work, and rest his demonstra-
tion on this sure basis.

3 Ontology is defined as "the science of the necessary
constituents and relations of all beings," and it under-
lies all metaphysical practice. Our system of
6 ^{Ontology defined} Mind-healing rests on the apprehension of the
nature and essence of all being,—on the divine Mind
and Love's essential qualities. Its pharmacy is moral,
9 and its medicine is intellectual and spiritual, though used
for physical healing. Yet this most fundamental part of
metaphysics is the one most difficult to understand and
12 demonstrate, for to the material thought all is material,
till such thought is rectified by Spirit.

Sickness is neither imaginary nor unreal,—that is,
15 to the frightened, false sense of the patient. Sickness
is more than fancy; it is solid conviction. It
18 ^{Mischievous imagination} is therefore to be dealt with through right ap-
prehension of the truth of being. If Christian healing
is abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of scientifically effect-
21 ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting them with the superficial and cold
assertion, "Nothing ails you."

24 When the Science of Mind was a fresh revelation to
the author, she had to impart, while teaching its grand
facts, the hue of spiritual ideas from her own
27 ^{Author's early instructions} spiritual condition, and she had to do this orally
through the meagre channel afforded by language and by
her manuscript circulated among the students. As for-
30 mer beliefs were gradually expelled from her thought, the
teaching became clearer, until finally the shadow of old
errors was no longer cast upon divine Science.

I do not maintain that anyone can exist in the flesh 1
 without food and raiment; but I do believe that the 2
 real man is immortal and that he lives in Spirit, not matter. Christian Science must ^{Proof by} 3
 be accepted at this period by induction. We admit the ^{induction}
 whole, because a part is proved and that part illustrates 6
 and proves the entire Principle. Christian Science can 7
 be taught only by those who are morally advanced and 8
 spiritually endowed, for it is not superficial, nor is it 9
 discerned from the standpoint of the human senses.
 Only by the illumination of the spiritual sense, can 10
 the light of understanding be thrown upon this Science, 12
 because Science reverses the evidence before the material
 senses and furnishes the eternal interpretation of God and 13
 man. 15

If you believe that you are sick, should you say, "I am 16
 sick"? No, but you should tell your belief sometimes, 17
 if this be requisite to protect others. If you commit a 18
 crime, should you acknowledge to yourself that you are
 a criminal? Yes. Your responses should differ because 19
 of the different effects they produce. Usually to admit 21
 that you are sick, renders your case less curable, while
 to recognize your sin, aids in destroying it. Both sin and 22
 sickness are error, and Truth is their remedy. The truth 24
 regarding error is, that error is not true, hence it is unreal.
 To prove scientifically the error or unreality of sin, you 25
 must first see the claim of sin, and then destroy it. 27
 Whereas, to prove scientifically the error or unreality of
 disease, you must mentally unsee the disease; then you 28
 will not feel it, and it is destroyed. 30

Systematic teaching and the student's spiritual growth
 and experience in practice are requisite for a thorough

1 comprehension of Christian Science. Some individu-
 als assimilate truth more readily than others, but any
 3 ^{Rapidity of} student, who adheres to the divine rules
^{assimilation} of Christian Science and imbibes the spirit
 of Christ, can demonstrate Christian Science, cast out
 6 error, heal the sick, and add continually to his store of
 spiritual understanding, potency, enlightenment, and
 success.

9 If the student goes away to practise Truth's teach-
 ings only in part, dividing his interests between God and
 mammon and substituting his own views for
 12 ^{Divided} Truth, he will inevitably reap the error he sows.
^{loyalty} Whoever would demonstrate the healing of Christian
 Science must abide strictly by its rules, heed every state-
 15 ment, and advance from the rudiments laid down. There
 is nothing difficult nor toilsome in this task, when the way
 is pointed out; but self-denial, sincerity, Christianity, and
 18 persistence alone win the prize, as they usually do in every
 department of life.

Anatomy, when conceived of spiritually, is mental self-
 21 knowledge, and consists in the dissection of thoughts to
 discover their quality, quantity, and origin.
 24 ^{Anatomy} Are thoughts divine or human? That is the
^{defined} important question. This branch of study is indispen-
 sable to the excision of error. The anatomy of Christian
 Science teaches when and how to probe the self-in-
 27 flicted wounds of selfishness, malice, envy, and hate. It
 teaches the control of mad ambition. It unfolds the
 hallowed influences of unselfishness, philanthropy, spir-
 30 itual love. It urges the government of the body both
 in health and in sickness. The Christian Scientist,
 through understanding mental anatomy, discerns and

deals with the real cause of disease. The material physi- 1
cian gropes among phenomena, which fluctuate every in-
stant under influences not embraced in his diagnosis, and 3
so he may stumble and fall in the darkness.

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly 6
the birth of the new child, or divine idea, ^{Scientific} ~~obstetrics~~
you should so detach mortal thought from its ^{obstetrics}
material conceptions, that the birth will be natural and 9
safe. Though gathering new energy, this idea cannot
injure its useful surroundings in the travail of spiritual
birth. A spiritual idea has not a single element of error, 12
and this truth removes properly whatever is offensive.
The new idea, conceived and born of Truth and Love, is
clad in white garments. Its beginning will be meek, its 15
growth sturdy, and its maturity undecaying. When
this new birth-takes place, the Christian Science infant
is born of the Spirit, born of God, and can cause the 18
mother no more suffering. By this we know that Truth
is here and has fulfilled its perfect work.

To decide quickly as to the proper treatment of error — 21
whether error is manifested in forms of sickness, sin,
or death — is the first step towards destroy- ^{Unhesitating}
ing error. Our Master treated error through ^{decision} 24
Mind. He never enjoined obedience to the laws of nature,
if by these are meant laws of matter, nor did he use drugs.
There is a law of God applicable to healing, and it is a 27
spiritual law instead of material. The sick are not healed
by inanimate matter or drugs, as they believe that they
are. Such seeming medical effect or action is that of so- 30
called mortal mind.

It has been said to the author, "The world is bene-

1 fitted by you, but it feels your influence without seeing
 you. Why do you not make yourself more widely
 3 Seclusion of
 the author known?" Could her friends know how little
 time the author has had, in which to make
 herself outwardly known except through her laborious
 6 publications, — and how much time and toil are still re-
 quired to establish the stately operations of Christian
 Science, — they would understand why she is so secluded.
 9 Others could not take her place, even if willing so to do.
 She therefore remains unseen at her post, seeking no self-
 aggrandizement but praying, watching, and working for
 12 the redemption of mankind.

If from an injury or from any cause, a Christian Scien-
 tist were seized with pain so violent that he could not
 15 treat himself mentally, — and the Scientists had failed
 to relieve him, — the sufferer could call a surgeon, who
 would give him a hypodermic injection, then, when the
 18 belief of pain was lulled, he could handle his own case
 mentally. Thus it is that we "prove all things; [and]
 hold fast that which is good."

21 In founding a pathological system of Christianity, the
 author has labored to expound divine Principle, and not
 to exalt personality. The weapons of bigotry,
 24 The right
 motive and
 its reward ignorance, envy, fall before an honest heart.
 Adulterating Christian Science, makes it void.
 Falsity has no foundation. "The hireling fleeth, because
 27 he is an hireling, and careth not for the sheep." Neither
 dishonesty nor ignorance ever founded, nor can they over-
 throw a scientific system of ethics.