

CHAPTER XIV

RECAPITULATION

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — ISAIAH.

THIS chapter is from the first edition of the author's 1
class-book, copyrighted in 1870. After much labor
and increased spiritual understanding, she revised that 3
treatise for this volume in 1875. Absolute Christian
Science pervades its statements, to elucidate scientific
metaphysics. 6

QUESTIONS AND ANSWERS

Question. — What is God?

Answer. — God is incorporeal, divine, supreme, infinite 9
Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question. — Are these terms synonymous?

Answer. — They are. They refer to one absolute God. 12
They are also intended to express the nature, essence, and
wholeness of Deity. The attributes of God are justice,
mercy, wisdom, goodness, and so on. 15

Question. — Is there more than one God or Principle?

Answer. — There is not. Principle and its idea is one,
and this one is God, omnipotent, omniscient, and omni- 18

- 1 present Being, and His reflection is man and the universe.
Omni is adopted from the Latin adjective signifying *all*.
 3 Hence God combines all-power or potency, all-science
 or true knowledge, all-presence. The varied manifesta-
 tions of Christian Science indicate Mind, never matter,
 6 and have one Principle.

Question. — What are spirits and souls?

- Answer.* — To human belief, they are personalities
 9 constituted of mind and matter, life and death, truth and
 error, good and evil; but these contrasting
Real versus
unreal pairs of terms represent contraries, as Chris-
 12 tian Science reveals, which neither dwell together nor
 assimilate. Truth is immortal; error is mortal. Truth
 is limitless; error is limited. Truth is intelligent; error
 15 is non-intelligent. Moreover, Truth is real, and error is
 unreal. This last statement contains the point you will
 most reluctantly admit, although first and last it is the
 18 most important to understand.

- The term *souls* or *spirits* is as improper as the term
gods. Soul or Spirit signifies Deity and nothing else.
 21 Mankind
redeemed There is no finite soul nor spirit. Soul or
 Spirit means only one Mind, and cannot be
 rendered in the plural. Heathen mythology and Jewish
 24 theology have perpetuated the fallacy that intelligence,
 soul, and life can be in matter; and idolatry and ritualism
 are the outcome of all man-made beliefs. The Science
 27 of Christianity comes with fan in hand to separate the
 chaff from the wheat. Science will declare God aright,
 and Christianity will demonstrate this declaration and
 30 its divine Principle, making mankind better physically,
 morally, and spiritually.

Question. — What are the demands of the Science of Soul? 1

Answer. — The first demand of this Science is, “Thou shalt have no other gods before me.” This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, “Thou shalt love thy neighbor as thyself.” It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ. 6 9 12 15

Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter. We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit, Mind, through matter. Matter neither sees, hears, nor feels. 21 24 27

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we 30

1 arrive at Truth, or intelligence, which evolves its own
 unerring idea and never can be coordinate with human
 3 illusions. If Soul sinned, it would be mortal, for sin is
 mortality's self, because it kills itself. If Truth is im-
 mortal, error must be mortal, because error is unlike
 6 Truth. Because Soul is immortal, Soul cannot sin, for
 sin is not the eternal verity of being.

Question. — What is the scientific statement of being?

9 *Answer.* — There is no life, truth, intelligence, nor sub-
 stance in matter. All is infinite Mind and its infinite
 manifestation, for God is All-in-all. Spirit is immortal
 12 Truth; matter is mortal error. Spirit is the real and
 eternal; matter is the unreal and temporal. Spirit is
 God, and man is His image and likeness. Therefore
 15 man is not material; he is spiritual.

Question. — What is substance?

Answer. — Substance is that which is eternal and inca-
 18 pable of discord and decay. Truth, Life, and Love are
 substance, as the Scriptures use this word in
 21 Spiritual
synonyms Hebrews: "The substance of things hoped
 for, the evidence of things not seen." Spirit, the synonym
 of Mind, Soul, or God, is the only real substance. The
 spiritual universe, including individual man, is a com-
 24 pound idea, reflecting the divine substance of Spirit.

Question. — What is Life?

Answer. — Life is divine Principle, Mind, Soul, Spirit.
 27 Eternity
of Life Life is without beginning and without end.
 Eternity, not time, expresses the thought of
 Life, and time is no part of eternity. One ceases in
 30 proportion as the other is recognized. Time is finite;

eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

Question. — What is intelligence?

Answer. — Intelligence is omniscience, omnipresence, and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle, — Life, Truth, and Love, — named God.

Question. — What is Mind? 12

Answer. — Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind — called *devil* or evil — is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named *evil*. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With

1 one Father, even God, the whole family of man would
 be brethren; and with one Mind and that God, or good,
 3 the brotherhood of man would consist of Love and Truth,
 and have unity of Principle and spiritual power which
 constitute divine Science. The supposed existence of
 6 more than one mind was the basic error of idolatry. This
 error assumed the loss of spiritual power, the loss of the
 spiritual presence of Life as infinite Truth without an
 9 unlikeness, and the loss of Love as ever present and
 universal.

Divine Science explains the abstract statement that
 12 there is one Mind by the following self-evident propo-
 sition: If God, or good, is real, then evil, the
 unlikeness of God, is unreal. And evil can
 15 only seem to be real by giving reality to the
 unreal. The children of God have but one Mind. How
 can good lapse into evil, when God, the Mind of man,
 18 never sins? The standard of perfection was originally
 God and man. Has God taken down His own standard,
 and has man fallen?

21 God is the creator of man, and, the divine Principle
 of man remaining perfect, the divine idea or reflection,
 man, remains perfect. Man is the expression
 24 of God's being. If there ever was a moment
 when man did not express the divine perfec-
 tion, then there was a moment when man did not express
 27 God, and consequently a time when Deity was unex-
 pressed — that is, without entity. If man has lost per-
 fection, then he has lost his perfect Principle, the divine
 30 Mind. If man ever existed without this perfect Principle
 or Mind, then man's existence was a myth.

The relations of God and man, divine Principle and

idea, are indestructible in Science; and Science knows 1
 no lapse from nor return to harmony, but holds the divine 2
 order or spiritual law, in which God and all that He cre- 3
 ates are perfect and eternal, to have remained unchanged
 in its eternal history.

The unlikeness of Truth, — named *error*, — the op- 6
 posite of Science, and the evidence before the five cor-
 poreal senses, afford no indication of the grand Celestial
 facts of being; even as these so-called senses evidence 9
 receive no intimation of the earth's motions or of the
 science of astronomy, but yield assent to astronomical
 propositions on the authority of natural science. 12

The facts of divine Science should be admitted, —
 although the evidence as to these facts is not supported
 by evil, by matter, or by material sense, — because the 15
 evidence that God and man coexist is fully sustained by
 spiritual sense. Man is, and forever has been, God's re-
 flection. God is infinite, therefore ever present, and 18
 there is no other power nor presence. Hence the spirit-
 uality of the universe is the only fact of creation. "Let
 God be true, but every [material] man a liar." 21

Question. — Are doctrines and creeds a benefit to man?

Answer. — The author subscribed to an orthodox
 creed in early youth, and tried to adhere to it until she 24
 caught the first gleam of that which inter-
 prets God as above mortal sense. This The test of
 view rebuked human beliefs, and gave the spiritual im- 27
 port, expressed through Science, of all that proceeds
 from the divine Mind. Since then her highest creed has
 been divine Science, which, reduced to human apprehen- 30
 sion, she has named Christian Science. This Science

1 teaches man that God is the only Life, and that this Life
 is Truth and Love; that God is to be understood, adored,
 3 and demonstrated; that divine Truth casts out supposi-
 tional error and heals the sick.

The way which leads to Christian Science is straight
 6 and narrow. God has set His signet upon Science, mak-
 ing it coordinate with all that is real and only
 God's law destroys evil with that which is harmonious and eternal.
 9 Sickness, sin, and death, being inharmonious, do not
 originate in God nor belong to His government. His
 law, rightly understood, destroys them. Jesus furnished
 12 proofs of these statements.

Question. — What is error?

Answer. — Error is a supposition that pleasure and
 15 pain, that intelligence, substance, life, are existent in mat-
 ter. Error is neither Mind nor one of Mind's
 Evanescent materiality faculties. Error is the contradiction of Truth.
 18 Error is a belief without understanding. Error is unreal
 because untrue. It is that which seemeth to be and is not.
 If error were true, its truth would be error, and we should
 21 have a self-evident absurdity — namely, *erroneous truth*.
 Thus we should continue to lose the standard of Truth.

Question. — Is there no sin?

Answer. — All reality is in God and His creation, har-
 24 monious and eternal. That which He creates is good,
 and He makes all that is made. Therefore
 Unrealities that seem real the only reality of sin, sickness, or death is
 27 the awful fact that unrealities seem real to human, erring
 belief, until God strips off their disguise. They are not
 30 true, because they are not of God. We learn in Christian

Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical. 1
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The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ ^{Christ the ideal Truth} came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ. 6
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In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required. 18
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Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He proved what he taught. This is the Science of Christianity. Jesus ^{Jesus not understood} *proved* the Principle, which heals the sick and casts out error, to be divine. Few, however, except his students understood in the least his teachings and their glorious 27
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1 proofs, — namely, that Life, Truth, and Love (the Prin-
 3 evil, disease, and death.

The reception accorded to Truth in the early Chris-
 6 **Miracles** Science of Christianity will be scoffed at and
rejected scourged with worse cords than those which
 9 appears, Science seems to be a mistake, — hence the
 12 misinterpretation and consequent maltreatment which
 15 it receives. Christian marvels (and *marvel* is the sim-
 ple meaning of the Greek word rendered *miracle* in the
 New Testament) will be misunderstood and misused
 by many, until the glorious Principle of these marvels is
 gained.

If sin, sickness, and death are as real as Life, Truth,
 and Love, then they must all be from the same source;
 18 **Divine** God must be their author. Now Jesus came
fulfilment to destroy sin, sickness, and death; yet the
 Scriptures aver, "I am not come to destroy, but to fulfil."
 21 Is it possible, then, to believe that the evils which Jesus
 lived to destroy are real or the offspring of the divine
 will?

24 Despite the hallowing influence of Truth in the de-
 struction of error, must error still be immortal? Truth
 27 **Truth de-** spares all that is true. If evil is real, Truth
stroys falsity must make it so; but error, not Truth, is
 the author of the unreal, and the unreal vanishes,
 while all that is real is eternal. The apostle says that
 30 the mission of Christ is to "destroy the works of the
 devil." Truth destroys falsity and error, for light and
 darkness cannot dwell together. Light extinguishes the

darkness, and the Scripture declares that there is "no
 night there." To Truth there is no error, — all is Truth.
 To infinite Spirit there is no matter, — all is Spirit, divine
 Principle and its idea.

Question. — What is man?

Answer. — Man is not matter; he is not made up of
 brain, blood, bones, and other material elements. The
 Scriptures inform us that man is made in the image and
 likeness of God. Matter is ^{Fleahly fac-} ^{tors unreal}
 not that likeness. The likeness of Spirit cannot be so
 unlike Spirit. Man is spiritual and perfect; and be-
 cause he is spiritual and perfect, he must be so under-
 stood in Christian Science. Man is idea, the image, of
 Love; he is not physiqe. He is the compound idea of
 God, including all right ideas; the generic term for
 all that reflects God's image and likeness; the conscious
 identity of being as found in Science, in which man is
 the reflection of God, or Mind, and therefore is eternal;
 that which has no separate mind from God; that which
 has not a single quality underived from Deity; that which
 possesses no life, intelligence, nor creative power of his
 own, but reflects spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after
 our likeness; and let them have dominion over the fish
 of the sea, and over the fowl of the air, and over the cattle,
 and over all the earth, and over every creeping thing that
 creepeth upon the earth."

Man is incapable of sin, sickness, and death. The
 real man cannot depart from holiness, nor can God, by whom
 man is evolved, engender ^{Man un-} ^{fallen}
 the capacity or freedom to sin. A mortal sinner is not

- 1 God's man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil,
- 3 which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea.
- 6 Error, urged to its final limits, is self-destroyed. Error will cease to claim that soul is in body, that life
- 9 ^{Mortals are not immortals} and intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and im-
- 12 mortals, or the children of God, will appear as the only and eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of being,
- 15 which may subsequently be regained. They were, from the beginning of mortal history, "conceived in sin and brought forth in iniquity." Mortality is finally swallowed
- 18 up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.
- 21 Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.
- 24 ^{Imperishable identity} Remember that the Scriptures say of mortal man: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall
- 27 know it no more."
- 30 ^{The kingdom within} When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;" that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the per-

fect man, who appeared to him where sinning mortal 1
 man appears to mortals. In this perfect man the Saviour
 saw God's own likeness, and this correct view of man 3
 healed the sick. Thus Jesus taught that the kingdom
 of God is intact, universal, and that man is pure and holy.
 Man is not a material habitation for Soul; he is himself 6
 spiritual. Soul, being Spirit, is seen in nothing imperfect
 nor material.

Whatever is material is mortal. To the five corporeal 9
 senses, man appears to be matter and mind united; but
 Christian Science reveals man as the idea of
 God, and declares the corporeal senses to be Material
 body never
 God's idea 12
 mortal and erring illusions. Divine Science
 shows it to be impossible that a material body, though
 interwoven with matter's highest stratum, misnamed 15
 mind, should be man,—the genuine and perfect man,
 the immortal idea of being, indestructible and eternal.
 Were it otherwise, man would be annihilated. 18

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, the re-
 flection in multifarious forms of the living Principle, 21
 Love. Soul is the substance, Life, and intelli-
 gence of man, which is individualized, but not Reflection
 of Spirit
 in matter. Soul can never reflect anything inferior to 24
 Spirit.

Man is the expression of Soul. The Indians caught
 some glimpses of the underlying reality, when 27
 they called a certain beautiful lake "the smile
 of the Great Spirit." Separated from man, Man inseparable from
 Spirit
 who expresses Soul, Spirit would be a nonentity; man, 30
 divorced from Spirit, would lose his entity. But there is,

- 1 there can be, no such division, for man is coexistent with God.
- 3 What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they even visible through the windows? Who can see a soul in the body?

Question. — Does brain think, and do nerves feel, and is there intelligence in matter?

Answer. — No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure in matter is erroneous. That body is most harmonious in which the discharge of the natural functions is least noticeable. How can intelligence dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, . . . I conferred not with flesh and blood."

Mortal man is really a self-contradictory phrase, for man is not mortal, "neither indeed can be;" man is im-

mortal. If a child is the offspring of physical sense and 1
 not of Soul, the child must have a material, not a spirit-
 ual origin. With what truth, then, could the Immortal 3
 Scriptural rejoicing be uttered by any mother, birthright
 "I have gotten a man from the Lord"? On the con-
 trary, if aught comes from God, it cannot be mortal and 6
 material; it must be immortal and spiritual.

Matter is neither self-existent nor a product of Spirit.
 An image of mortal thought, reflected on the retina, is 9
 all that the eye beholds. Matter cannot see,
 feel, hear, taste, nor smell. It is not self- Matter's
 cognizant, — cannot feel itself, see itself, nor supposed 12
 understand itself. Take away so-called mortal mind,
 which constitutes matter's supposed selfhood, and matter
 can take no cognizance of matter. Does that which we 15
 call dead ever see, hear, feel, or use any of the physical
 senses?

"In the beginning God created the heaven and the 18
 earth. And the earth was without form, and void; and
 darkness was upon the face of the deep." Chaos and
 (Genesis i. 1, 2.) In the vast forever, in the darkness 21
 Science and truth of being, the only facts are Spirit
 and its innumerable creations. Darkness and chaos
 are the imaginary opposites of light, understanding, 24
 and eternal harmony, and they are the elements of
 nothingness.

We admit that black is not a color, because it reflects 27
 no light. So evil should be denied identity or power,
 because it has none of the divine hues. Paul Spiritual
 says: "For the invisible things of Him, from reflection 30
 the creation of the world, are clearly seen, being under-
 stood by the things that are made." (Romans i. 20.)

1 When the substance of Spirit appears in Christian Sci-
 2 ence, the nothingness of matter is recognized. Where
 3 the spirit of God is, and there is no place where God is
 4 not, evil becomes nothing, — the opposite of the some-
 5 thing of Spirit. If there is no spiritual reflection, then
 6 there remains only the darkness of vacuity and not a trace
 of heavenly tints.

Nerves are an element of the belief that there is sensa-
 9 tion in matter, whereas matter is devoid of sensation.

Harmony
 from Spirit Consciousness, as well as action, is governed
 by Mind, — is in God, the origin and gov-
 12 ernor of all that Science reveals. Material sense has
 its realm apart from Science in the unreal. Harmonious
 action proceeds from Spirit, God. Inharmony has no
 15 Principle; its action is erroneous and presupposes man
 to be in matter. Inharmony would make matter the
 cause as well as the effect of intelligence, or Soul, thus
 18 attempting to separate Mind from God.

Man is not God, and God is not man. Again, God,
 or good, never made man capable of sin. It is the oppo-
 21 site of good — that is, evil — which seems to
 make men capable of wrong-doing. Hence,
 evil is but an illusion, and it has no real basis. Evil is a
 24 false belief. God is not its author. The supposititious
 parent of evil is a lie.

The Bible declares: "All things were made by Him
 27 [the divine Word]; and without Him was not anything
 made that was made." This is the eternal
 Vapor and
 nothingness verity of divine Science. If sin, sickness, and
 30 death were understood as nothingness, they would dis-
 appear. As vapor melts before the sun, so evil would
 vanish before the reality of good. One must hide the

other. How important, then, to choose good as the reality! Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss. "Where the Spirit of the Lord is, there is liberty." Like the archpriests of yore, man is free "to enter into the holiest," — the realm of God.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact. The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this "tree of the knowledge of good and evil," — this growth of material belief, of which it is said: "In the day that thou eatest thereof thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it, and this is impossible, since Truth cannot support error. Soul is the divine Principle of man and never sins, — hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitu-

- 1 tion of the word *sense* for *soul* gives the exact meaning in
 a majority of cases.
- 3 Human thought has adulterated the meaning of the
 word *soul* through the hypothesis that soul is both an evil
 and a good intelligence, resident in matter.
- 6 ^{Soul}
^{defined} The proper use of the word *soul* can always
 be gained by substituting the word *God*, where the deific
 meaning is required. In other cases, use the word *sense*,
 9 and you will have the scientific signification. As used
 in Christian Science, Soul is properly the synonym of
 Spirit, or God; but out of Science, soul is identical with
 12 sense, with material sensation.

Question. — Is it important to understand these explanations in order to heal the sick?

- 15 *Answer.* — It is, since Christ is “the way” and the
 truth casting out all error. Jesus called himself “the
 Son of man,” but not the son of Joseph. As
 18 ^{Sonship}
^{of Jesus} woman is but a species of the genera, he was
 literally the Son of Man. Jesus was the highest human
 concept of the perfect man. He was inseparable from
 21 Christ, the Messiah, — the divine idea of God outside
 the flesh. This enabled Jesus to demonstrate his control
 over matter. Angels announced to the Wisemen of
 24 old this dual appearing, and angels whisper it, through
 faith, to the hungering heart in every age.

- Sickness is part of the error which Truth casts out.
 27 Error will not expel error. Christian Science is the law
 of Truth, which heals the sick on the basis
 30 ^{Sickness}
^{erroneous} of the one Mind or God. It can heal in no
 other way, since the human, mortal mind so-called is not
 a healer, but causes the belief in disease.

Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. 1
3

We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science. 6
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After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which heals the sick, destroys error, and reveals the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter. 15
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Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity 24
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True healing
transcendent

Terms
adopted by
the author

Science
the way

1 will never be based on a divine Principle and so found to
 be unerring, until its absolute Science is reached. When
 3 this is accomplished, neither pride, prejudice, bigotry,
 nor envy can wash away its foundation, for it is built upon
 the rock, Christ.

6 *Question.* — Does Christian Science, or metaphysical
 healing, include medication, material hygiene, mesmer-
 ism, hypnotism, theosophy, or spiritualism?

9 *Answer.* — Not one of them is included in it. In di-
 vine Science, the supposed laws of matter yield to the
 12 Mindless
 methods law of Mind. What are termed natural
 science and material laws are the objective
 states of mortal mind. The physical universe expresses
 the conscious and unconscious thoughts of mortals.
 15 Physical force and mortal mind are one. Drugs and
 hygiene oppose the supremacy of the divine Mind.
 Drugs and inert matter are unconscious, mindless. Cer-
 18 tain results, supposed to proceed from drugs, are really
 caused by the faith in them which the false human con-
 sciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal mag-
 netism is the voluntary or involuntary action of error
 24 Animal mag-
 netism error in all its forms; it is the human antipode
 of divine Science. Science must triumph
 over material sense, and Truth over error, thus putting
 an end to the hypotheses involved in all false theories
 27 and practices.

Question. — Is materiality the concomitant of spirit-
 uality, and is material sense a necessary preliminary to
 30 the understanding and expression of Spirit?

Answer. — If error is necessary to define or to reveal 1
 Truth, the answer is yes; but not otherwise. *Material*
sense is an absurd phrase, for matter has no 3
 sensation. Science declares that Mind, not Error only
 ephemeral
 matter, sees, hears, feels, speaks. Whatever contradicts 6
 this statement is the false sense, which ever betrays
 mortals into sickness, sin, and death. If the unimport-
 tant and evil appear, only soon to disappear because
 of their uselessness or their iniquity, then these ephemer- 9
 al views of error ought to be obliterated by Truth.
 Why malign Christian Science for instructing mortals how
 to make sin, disease, and death appear more and more 12
 unreal?

Emergently from matter into Spirit. Think not
 to thwart the spiritual ultimate of all things, but come 15
 naturally into Spirit through better health and
 morals and as the result of spiritual growth. Scientific
 translations
 Not death, but the understanding of Life, makes man im- 18
 mortal. The belief that life can be in matter or soul in
 body, and that man springs from dust or from an egg,
 is the result of the mortal error which Christ, or Truth, 21
 destroys by fulfilling the spiritual law of being, in which
 man is perfect, even as the "Father which is in heaven
 is perfect." If thought yields its dominion to other 24
 powers, it cannot outline on the body its own beautiful
 images, but it effaces them and delineates foreign agents,
 called disease and sin. 27

The heathen gods of mythology controlled war and
 agriculture as much as nerves control sensation or
 muscles measure strength. To say that Material
 beliefs 30
 strength is in matter, is like saying that the
 power is in the lever. The notion of any life or intelli-

1 gence in matter is without foundation in fact, and you
 can have no faith in falsehood when you have learned
 3 falsehood's true nature.

Suppose one accident happens to the eye, another to
 the ear, and so on, until every corporeal sense is quenched.

6 *Sense ver-* What is man's remedy? To die, that he may
sus Soul regain these senses? Even then he must gain
 spiritual understanding and spiritual sense in order to
 9 possess immortal consciousness. Earth's preparatory
 school must be improved to the utmost. In reality man
 never dies. The belief that he dies will not establish his
 12 scientific harmony. Death is not the result of Truth but
 of error, and one error will not correct another.

Jesus proved by the prints of the nails, that his body
 15 was the same immediately after death as before. If death
 restores sight, sound, and strength to man,
 18 *Death* then death is not an enemy but a better friend
an error than Life. Alas for the blindness of belief, which makes
 harmony conditional upon death and matter, and yet
 supposes Mind unable to produce harmony! So long
 21 as this error of belief remains, mortals will continue mor-
 tal in belief and subject to chance and change.

Sight, hearing, all the spiritual senses of man, are
 24 eternal. They cannot be lost. Their reality and immor-
 tality are in Spirit and understanding, not in
 27 *Permanent* matter, — hence their permanence. If this
sensibility were not so, man would be speedily annihilated. If the
 five corporeal senses were the medium through which
 to understand God, then palsy, blindness, and deafness
 30 would place man in a terrible situation, where he would
 be like those "having no hope, and without God in the
 world;" but as a matter of fact, these calamities often

drive mortals to seek and to find a higher sense of happiness and existence. 1

Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder. 6 8 9 12

Question. — You speak of belief. Who or what is it that believes?

Answer. — Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and there is in reality no such thing as *mortal* mind. Mere belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sentient and intelligent matter is erroneous. 15 18 21 24

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality. 27

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the 30

1 enduring and harmonious phases of things. The result
 of our teachings is their sufficient confirmation. When,
 3 **Confirmation** on the strength of these instructions, you are
by healing able to banish a severe malady, the cure shows
 that you understand this teaching, and therefore you re-
 6 ceive the blessing of Truth.

The Hebrew and Greek words often translated *belief*
 differ somewhat in meaning from that conveyed by the
 9 **Belief and** English verb *believe*; they have more the sig-
firm trust nificance of faith, understanding, trust, con-
 stancy, firmness. Hence the Scriptures often appear in
 12 our common version to approve and endorse belief, when
 they mean to enforce the necessity of understanding.

Question. — Do the five corporeal senses constitute
 15 man?

Answer. — Christian Science sustains with immortal
 proof the impossibility of any material sense, and defines
 18 **All faculties** these so-called senses as *mortal beliefs*, the
from Mind testimony of which cannot be true either of
 man or of his Maker. The corporeal senses can take no
 21 cognizance of spiritual reality and immortality. Nerves
 have no more sensation, apart from what belief be-
 stows upon them, than the fibres of a plant. Mind alone
 24 possesses all faculties, perception, and comprehension.
 Therefore mental endowments are not at the mercy of
 organization and decomposition, — otherwise the very
 27 worms could unfashion man. If it were possible for the
 real senses of man to be injured, Soul could reproduce
 30 them in all their perfection; but they cannot be dis-
 turbed nor destroyed, since they exist in immortal Mind,
 not in matter.

The less mind there is manifested in matter the better. 1
 When the unthinking lobster loses its claw, the claw grows
 again. If the Science of Life were understood, Possibilities 3
 it would be found that the senses of Mind are of Life
 never lost and that matter has no sensation. Then the
 human limb would be replaced as readily as the lobster's 6
 claw, — not with an artificial limb, but with the genuine
 one. Any hypothesis which supposes life to be in matter
 is an educated belief. In infancy this belief is not equal 9
 to guiding the hand to the mouth; and as consciousness
 develops, this belief goes out, — yields to the reality of
 everlasting Life. 12

Corporeal sense defrauds and lies; it breaks all the
 commands of the Mosaic Decalogue to meet its own de-
 mands. How then can this sense be the God- Decalogue 15
 given channel to man of divine blessings or disregarded
 understanding? How can man, reflecting God, be de-
 pendent on material means for knowing, hearing, seeing? 18
 Who dares to say that the senses of man can be at one time
 the medium for sinning against God, at another the me-
 dium for obeying God? An affirmative reply would con- 21
 tradict the Scripture, for the same fountain sendeth not
 forth sweet waters and bitter.

The corporeal senses are the only source of evil or 24
 error. Christian Science shows them to be false, be-
 cause matter has no sensation, and no organic
 construction can give it hearing and sight nor Organic con- 27
 make it the medium of Mind. Outside the struction
valueless
 material sense of things, all is harmony. A wrong sense
 of God, man, and creation is *non-sense*, want of sense. 30
 Mortal belief would have the material senses sometimes
 good and sometimes bad. It assures mortals that there

- 1 is real pleasure in sin; but the grand truths of Christian Science dispute this error.
- 3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.
- 6 Will-power
an animal
propensity Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn, and head-
- 9 long — cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.
- 12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make
- 15 Theories
helpless man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's di-
- 18 vine Principle, Love.
- “Quench not the Spirit. Despise not prophesyings.” Human belief — or knowledge gained from the so-called
- 21 True nature
and origin material senses — would, by fair logic, annihilate man along with the dissolving elements of clay. The scientifically Christian explanations of the
- 24 nature and origin of man destroy all material sense with immortal testimony. This immortal testimony ushers in the spiritual sense of being, which can be obtained
- 27 in no other way.
- Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either
- 30 Sleep an
illusion oblivion, nothingness, or an illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he

is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

The belief that matter and mind are one, — that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind, — this belief culminates in another belief, that man dies. Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man may have an attractive personality.

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he does not understand Christian Science, that this dream — rather than the dreamer — may not be mortal man? Who can rationally say otherwise,

Man linked
with Spirit

Material man
as a dream

Spiritual ex-
istence the
one fact

- 1 when the dream leaves mortal man intact in body and
 thought, although the so-called dreamer is unconscious?
 3 For right reasoning there should be but one fact before
 the thought, namely, spiritual existence. In reality there
 is no other existence, since Life cannot be united to its
 6 unlikeness, mortality.

Being is holiness, harmony, immortality. It is already
 proved that a knowledge of this, even in small degree,
 9 ^{Mind one} will uplift the physical and moral standard
^{and all} of mortals, will increase longevity, will purify
 and elevate character. Thus progress will finally destroy
 12 all error, and bring immortality to light. We know that
 a statement proved to be good must be correct. New
 thoughts are constantly obtaining the floor. These two
 15 contradictory theories — that matter is something, or
 that all is Mind — will dispute the ground, until one is
 acknowledged to be the victor. Discussing his cam-
 18 paign, General Grant said: "I propose to fight it out on
 this line, if it takes all summer." Science says: All is
 Mind and Mind's idea. You must fight it out on this
 21 line. Matter can afford you no aid.

The notion that mind and matter commingle in the
 human illusion as to sin, sickness, and death must even-
 24 ^{Scientific} tually submit to the Science of Mind, which
^{ultimatum} denies this notion. *God is Mind, and God is*
infinite; hence all is Mind. On this statement rests the
 27 Science of being, and the Principle of this Science is di-
 vine, demonstrating harmony and immortality.

The conservative theory, long believed, is that there
 30 are two factors, matter and mind, uniting on some im-
 possible basis. This theory would keep truth and error
 always at war. Victory would perch on neither banner.

On the other hand, Christian Science speedily shows 1
 Truth to be triumphant. To corporeal sense, the sun
 appears to rise and set, and the earth to stand
 still; but astronomical science contradicts this, ^{Victory} 3
 and explains the solar system as working on a differ-
 ent plan. All the evidence of physical sense and all the 6
 knowledge obtained from physical sense must yield to
 Science, to the immortal truth of all things.

Question. — Will you explain sickness and show how it 9
 is to be healed?

Answer. — The method of Christian Science Mind-heal- 12
 ing is touched upon in a previous chapter entitled Christian
 Science Practice. A full answer to the above
 question involves teaching, which enables the ^{Mental} 13
 healer to demonstrate and prove for himself the Principle
 and rule of Christian Science or metaphysical healing. 15

Mind must be found superior to all the beliefs of the
 five corporeal senses, and able to destroy all ills. Sick- 18
 ness is a belief, which must be annihilated by
 the divine Mind. Disease is an experience of ^{Mind de-}
 so-called mortal mind. It is fear made manifest on the 21
 body. Christian Science takes away this physical sense
 of discord, just as it removes any other sense of moral or
 mental inharmony. That man is material, and that mat- 24
 ter suffers, — these propositions can only seem real and
 natural in illusion. Any sense of soul in matter is not the
 reality of being. 27

If Jesus awakened Lazarus from the dream, illusion, of
 death, this proved that the Christ could improve on a false
 sense. Who dares to doubt this consummate test of the 30
 power and willingness of divine Mind to hold man forever

1 intact in his perfect state, and to govern man's entire
 action? Jesus said: "Destroy this temple [body], and
 3 in three days I [Mind] will raise it up;" and he did this
 for tired humanity's reassurance.

Is it not a species of infidelity to believe that so great
 6 a work as the Messiah's was done for himself or for God,
 who needed no help from Jesus' example to
 7 ^{Inexhaustible} ^{divine Love} preserve the eternal harmony? But mortals
 9 did need this help, and Jesus pointed the way for them.
 Divine Love always has met and always will meet every
 human need. It is not well to imagine that Jesus demon-
 12 strated the divine power to heal only for a select number
 or for a limited period of time, since to all mankind and
 in every hour, divine Love supplies all good.

15 The miracle of grace is no miracle to Love. Jesus
 demonstrated the inability of corporeality, as well as the
 infinite ability of Spirit, thus helping erring
 18 ^{Reason} ^{and Science} human sense to flee from its own convictions
 and seek safety in divine Science. Reason, rightly di-
 21 rected, serves to correct the errors of corporeal sense; but
 sin, sickness, and death will seem real (even as the ex-
 periences of the sleeping dream seem real) until the Sci-
 24 ence of man's eternal harmony breaks their illusion with
 the unbroken reality of scientific being.

Which of these two theories concerning man are you
 ready to accept? One is the mortal testimony, changing,
 27 dying, unreal. The other is the eternal and real evidence,
 bearing Truth's signet, its lap piled high with immortal
 fruits.

30 Our Master cast out devils (evils) and healed the sick.
 It should be said of his followers also, that they cast fear
 and all evil out of themselves and others and heal the sick.

God will heal the sick through man, whenever man is 1
 governed by God. Truth casts out error now Followers
 as surely as it did nineteen centuries ago. All of Jesus 3
 of Truth is not understood; hence its healing power is not
 fully demonstrated.

If sickness is true or the idea of Truth, you cannot 6
 destroy sickness, and it would be absurd to try. Then
 classify sickness and error as our Master did, Destruction
 when he spoke of the sick, "whom Satan hath of all evil 9
 bound," and find a sovereign antidote for error in the life-
 giving power of Truth acting on human belief, a power
 which opens the prison doors to such as are bound, and 12
 sets the captive free physically and morally.

When the illusion of sickness or sin tempts you, cling
 steadfastly to God and His idea. Allow nothing but His 15
 likeness to abide in your thought. Let neither Steadfast and
 fear nor doubt overshadow your clear sense and calm trust
 calm trust, that the recognition of life harmonious — as 18
 Life eternally is — can destroy any painful sense of, or
 belief in, that which Life is not. Let Christian Science,
 instead of corporeal sense, support your understanding of 21
 being, and this understanding will supplant error with
 Truth, replace mortality with immortality, and silence dis-
 cord with harmony. 24

Question. — How can I progress most rapidly in the
 understanding of Christian Science?

Answer. — Study thoroughly the letter and imbibe 27
 the spirit. Adhere to the divine Principle of Chris-
 tian Science and follow the behests of God, Rudiments
 abiding steadfastly in wisdom, Truth, and and growth 30
 Love. In the Science of Mind, you will soon ascertain

1 that error cannot destroy error. You will also learn
 2 that in Science there is no transfer of evil suggestions
 3 from one mortal to another, for there is but one Mind,
 4 and this ever-present omnipotent Mind is reflected by
 5 man and governs the entire universe. You will learn
 6 that in Christian Science the first duty is to obey
 7 God, to have one Mind, and to love another as
 8 yourself.

9 We all must learn that Life is God. Ask yourself:
 10 Am I living the life that approaches the supreme good?

11 Condition of progress Am I demonstrating the healing power of
 12 Truth and Love? If so, then the way will
 13 grow brighter "unto the perfect day." Your fruits
 14 will prove what the understanding of God brings to man.
 15 Hold perpetually this thought, — that it is the spiritual
 16 idea, the Holy Ghost and Christ, which enables you to
 17 demonstrate, with scientific certainty, the rule of healing,
 18 based upon its divine Principle, Love, underlying, over-
 19 lying, and encompassing all true being.

20 "The sting of death is sin; and the strength of sin is
 21 the law," — the law of mortal belief, at war with the
 22 Triumph over death facts of immortal Life, even with the spiritual
 23 law which says to the grave, "Where is thy
 24 victory?" But "when this corruptible shall have put
 25 on incorruption, and this mortal shall have put on im-
 26 mortality, then shall be brought to pass the saying that
 27 is written, Death is swallowed up in victory."

Question. — Have Christian Scientists any religious
 28 creed?

29 *Answer.* — They have not, if by that term is meant
 30 doctrinal beliefs. The following is a brief exposition of

the important points, or religious tenets, of Christian Science: — 1

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. 3

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness. 6

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts. 9 12

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death. 15 18

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter. 21

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure. 24 27