

Mary Baker Eddy's

References to

TRUTH

Contained in

Science and Health
With Key to the Scriptures

i

SCIENCE AND HEALTH

WITH

KEY TO THE SCRIPTURES

BY

MARY BAKER EDDY

PRESIDENT OF MASSACHUSETTS METAPHYSICAL COLLEGE

AND

PASTOR EMERITUS OF THE FIRST CHURCH OF CHRIST, SCIENTIST
BOSTON, MASSACHUSETTS



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A handwritten signature in cursive script that reads "Mary Baker Eddy". The signature is written in black ink and includes a small registered trademark symbol (®) at the end.

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CONTENTS

CHAPTER	PAGE
PREFACE	vii
I. PRAYER	1
II. ATONEMENT AND EUCHARIST	18
III. MARRIAGE	56
IV. CHRISTIAN SCIENCE VERSUS SPIRITUALISM	70
V. ANIMAL MAGNETISM UNMASKED	100
VI. SCIENCE, THEOLOGY, MEDICINE	107
VII. PHYSIOLOGY	165
VIII. FOOTSTEPS OF TRUTH	201
IX. CREATION	255
X. SCIENCE OF BEING	268
XI. SOME OBJECTIONS ANSWERED	341
XII. CHRISTIAN SCIENCE PRACTICE	362
XIII. TEACHING CHRISTIAN SCIENCE	443
XIV. RECAPITULATION	465

KEY TO THE SCRIPTURES

XV. GENESIS	501
XVI. THE APOCALYPSE	558
XVII. GLOSSARY	579
XVIII. FRUITAGE (IN GERMAN ONLY)	600

PREFACE

S & H
Page

viii

1 **T**O those leaning on the sustaining infinite, to-day is
 2 big with blessings. The wakeful shepherd beholds
 3 the first faint morning beams, ere cometh the full radiance
 4 of a risen day. So shone the pale star to the prophet-
 5 shepherds; yet it traversed the night, and came where, in
 6 cradled obscurity, lay the Bethlehem babe, the human
 7 herald of Christ, Truth, who would make plain to be-
 8 nighted understanding the way of salvation through Christ
 9 Jesus, till across a night of error should dawn the morn-
 10 ing beams and shine the guiding star of being. The Wise-
 11 men were led to behold and to follow this daystar of
 12 divine Science, lighting the way to eternal harmony.

The time for thinkers has come. Truth, independent
 of doctrines and time-honored systems, knocks at the
 15 portal of humanity. Contentment with the past and
 the cold conventionality of materialism are crumbling
 away. Ignorance of God is no longer the stepping-
 18 stone to faith. The only guarantee of obedience is a
 right apprehension of Him whom to know aright is
 Life eternal. Though empires fall, "the Lord shall
 21 reign forever."

viii

27 Since the author's discovery of the might of Truth in
 1 the treatment of disease as well as of sin, her system has
 2 been fully tested and has not been found wanting; but
 3 to reach the heights of Christian Science, man must live
 4 in obedience to its divine Principle. To develop the full
 5 might of this Science, the discords of corporeal sense
 6 must yield to the harmony of spiritual sense, even as the
 7 science of music corrects false tones and gives sweet con-
 8 cord to sound.

viii

9 Theology and physics teach that both Spirit and
 matter are real and good, whereas the fact is that
 Spirit is good and real, and matter is Spirit's oppo-
 12 site. The question, What is Truth, is answered by
 demonstration, — by healing both disease and sin; and
 this demonstration shows that Christian healing con-
 15 fers the most health and makes the best men. On this
 basis Christian Science will have a fair fight. Sickness
 has been combated for centuries by doctors using ma-
 18 terial remedies; but the question arises, Is there less
 sickness because of these practitioners? A vigorous
 "No" is the response deducible from two connate
 21 facts, — the reputed longevity of the Antediluvians,
 and the rapid multiplication and increased violence of
 diseases since the flood.

SCIENCE AND HEALTH

PREFACE

1 She also began to jot down her thoughts on the
 2 main subject, but these jottings were only infantile
 3 lisplings of Truth. A child drinks in the outward world
 4 through the eyes and rejoices in the draught. He is
 5 as sure of the world's existence as he is of his own; yet
 6 he cannot describe the world. He finds a few words,
 7 and with these he stammeringly attempts to convey his
 8 feeling. Later, the tongue voices the more definite
 9 thought, though still imperfectly.

10 So was it with the author. As a certain poet says of
 11 himself, she "lisped in numbers, for the numbers
 12 came." Certain essays written at that early date are
 13 still in circulation among her first pupils; but they are
 14 feeble attempts to state the Principle and practice of
 15 Christian healing, and are not complete nor satisfac-
 16 tory expositions of Truth. To-day, though rejoicing
 17 in some progress, she still finds herself a willing dis-
 18 ciple at the heavenly gate, waiting for the Mind of
 19 Christ.

20 The author has not compromised conscience to suit
 21 the general drift of thought, but has bluntly and hon-
 22 estly given the text of Truth. She has made no effort
 23 to embellish, elaborate, or treat in full detail so in-
 24 finite a theme. By thousands of well-authenticated
 25 cases of healing, she and her students have proved the
 26 worth of her teachings. These cases for the most part
 27 have been abandoned as hopeless by regular medical
 28 attendants. Few invalids will turn to God till all
 29 physical supports have failed, because there is so little
 30 faith in His disposition and power to heal disease.

31 The divine Principle of healing is proved in the
 32 personal experience of any sincere seeker of Truth. Its
 33 purpose is good, and its practice is safer and more po-
 34 tent than that of any other sanitary method. The un-
 35 biased Christian thought is soonest touched by Truth,
 36 and convinced of it. Only those quarrel with her
 37 method who do not understand her meaning, or dis-
 38 cerning the truth, come not to the light lest their
 39 works be reproved. No intellectual proficiency is req-
 40 uisite in the learner, but sound morals are most de-
 41 sirable.

42 In the spirit of Christ's charity, — as one who "hopeth
 43 all things, endureth all things," and is joyful to bear
 44 consolation to the sorrowing and healing to the sick, —
 45 she commits these pages to honest seekers for Truth.

MARY BAKER EDDY

S&H
 Page

ix

x

x

ii

KEY to combinations:

- Li, Tr, & Lo. □ Tr. & Lo.
- △ Tr, Li, & Lo. ≡ d. Pr., Lo.
- ♡ Li. & Lo.

SCIENCE AND HEALTH

CHAPTER I

PRAYER

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him,
— CHRIST JESUS.

15 Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that
18 God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as
21 humanly circumscribed, — an error which impedes spiritual growth.

27 If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from
1 divine Truth and Love, we cannot conceal the ingratitude of barren lives.

Prayer is not to be used as a confessional to cancel sin. Such an error would impede true religion. Sin is forgiven only as it is destroyed by Christ, — Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying,
27 prayer is an evil. He grows worse who continues in sin because he fancies himself forgiven.

Are you willing to leave all for Christ, for Truth, and so be counted among sinners? No! Do you really desire to attain this point? No! Then why make long prayers about it and ask to be Christians, since you do not care to tread in the footsteps of our
30 dear Master? If unwilling to follow his example, why pray with the lips that you may be partakers of his nature? Consistent prayer is the desire to do right.

S & H

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SCIENCE AND HEALTH

PRAYER

S & H
Page 10

1 Prayer means that we desire to walk and will walk in
the light so far as we receive it, even though with bleed-
3 ing footsteps, and that waiting patiently on the Lord,
we will leave our real desires to be rewarded by Him.

12 Mere legal pardon (and there is no other, for divine
Principle never pardons our sins or mistakes till they
are corrected) leaves the offender free to re-
15 ^{Truth anni-} ^{hilates error}peat the offence, if indeed, he has not already
suffered sufficiently from vice to make him turn from it
with loathing. Truth bestows no pardon upon error, but
18 wipes it out in the most effectual manner. Jesus suffered
for our sins, not to annul the divine sentence for an in-
dividual's sin, but because sin brings inevitable suffering.

21 Petitions bring to mortals only the results of mor-
tals' own faith. We know that a desire for holiness is
requisite in order to gain holiness; but if we
24 ^{Desire for} ^{holiness}desire holiness above all else, we shall sac-
rifice everything for it. We must be willing to do this,
that we may walk securely in the only practical road
27 to holiness. Prayer cannot change the unalterable
Truth nor can prayer alone give us an understanding
of Truth; but prayer, coupled with a fervent habitual
30 desire to know and do the will of God, will bring us
into all Truth. Such a desire has little need of audible
expression. It is best expressed in thought and in life.

1 "The prayer of faith shall save the sick," says the
Scripture. What is this healing prayer? A mere re-
3 ^{Prayer for} ^{the sick}quest that God will heal the sick has no
power to gain more of the divine presence
than is always at hand. The beneficial effect of
6 such prayer for the sick is on the human mind, mak-
ing it act more powerfully on the body through a blind
faith in God. This, however, is one belief casting out
9 another, — a belief in the unknown casting out a belief
in sickness. It is neither Science nor Truth which
acts through blind belief, nor is it the human under-
12 standing of the divine healing Principle as manifested
in Jesus, whose humble prayers were deep and con-
scientious protests of Truth, — of man's likeness to
15 God and of man's unity with Truth and Love.

If we pray to God as a corporeal person, this will
21 prevent us from relinquishing the human doubts and
fears which attend such a belief, and so we
24 ^{Corporeal} ^{ignorance}cannot grasp the wonders wrought by infi-
nite, incorporeal Love, to whom all things are possible.
Because of human ignorance of the divine Principle,
Love, the Father of all is represented as a corporeal
27 creator: hence men recognize themselves as merely
physical, and are ignorant of man as God's image or re-
flection and of man's eternal incorporeal existence. The
30 world of error is ignorant of the world of Truth, — blind
to the reality of man's existence, — for the world of sen-
sation is not cognizant of life in Soul, not in body.

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SCIENCE AND HEALTH

PRAYER

S&H
Page

14

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12 Become conscious for a single moment that Life and
intelligence are purely spiritual, — neither in nor of
matter, — and the body will then utter no
15 ^{Spiritualized} ^{consciousness} complaints. If suffering from a belief in
sickness, you will find yourself suddenly well. Sorrow
is turned into joy when the body is controlled by spir-
18 itual Life, Truth, and Love. Hence the hope of the
promise Jesus bestows: "He that believeth on me,
the works that I do shall he do also; . . . because I
21 go unto my Father," — [because the Ego is absent from
the body, and present with Truth and Love.] The
Lord's Prayer is the prayer of Soul, not of material
24 sense.

△

15

3 So spake Jesus. The closet typifies the sanctuary of
Spirit, the door of which shuts out sinful sense but
lets in Truth, Life, and Love. Closed to
6 ^{Spiritual} ^{sanctuary} error, it is open to Truth, and *vice versa*.
The Father in secret is unseen to the physical senses,
but He knows all things and rewards according to
9 motives, not according to speech. To enter into the
heart of prayer, the door of the erring senses must be
closed. Lips must be mute and materialism silent,
12 that man may have audience with Spirit, the divine
Principle, Love, which destroys all error.

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In order to pray aright, we must enter into the
15 closet and shut the door. We must close the lips and
silence the material senses. In the quiet
16 ^{Effectual} ^{invocation} sanctuary of earnest longings, we must
18 deny sin and plead God's allness. We must resolve to
take up the cross, and go forth with honest hearts to
work and watch for wisdom, Truth, and Love. We
21 must "pray without ceasing." Such prayer is an-
swered, in so far as we put our desires into practice.
The Master's injunction is, that we pray in secret and
24 let our lives attest our sincerity.

16

1 A great sacrifice of material things must precede this
advanced spiritual understanding. The highest prayer
3 ^{Loftiest} ^{adoration} is not one of faith merely; it is demonstra-
tion. Such prayer heals sickness, and must
destroy sin and death. It distinguishes between Truth
6 that is sinless and the falsity of sinful sense.

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12 For Thine is the kingdom, and the power, and the
glory, forever.
For God is infinite, all-power, all Life, Truth, Love, over
15 all, and All.

4.

CHAPTER II

ATONEMENT AND EUCHARIST

And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

S & H
Page
18

1 **A**TONEMENT is the exemplification of man's unity
with God, whereby man reflects divine Truth, Life,
3 and Love. Jesus of Nazareth taught and demonstrated
man's oneness with the Father, and for this we owe him
endless homage. His mission was both in-
6 ^{Divine oneness}dividual and collective. He did life's work
aright not only in justice to himself, but in mercy to
mortals, — to show them how to do theirs, but not to do
9 it for them nor to relieve them of a single responsibility.
Jesus acted boldly, against the accredited evidence of the
senses, against Pharisaical creeds and practices, and he
12 refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not
God to man; for the divine Principle of Christ is God,
15 ^{Human reconciliation}and how can God propitiate Himself? Christ
is Truth, which reaches no higher than itself.

The fountain can rise no higher than its source. Christ,
18 Truth, could conciliate no nature above his own, derived
1 from the eternal Love. It was therefore Christ's purpose
to reconcile man to God, not God to man. Love and
2 Truth are not at war with God's image and likeness.
3 Man cannot exceed divine Love, and so atone for him-
self. Even Christ cannot reconcile Truth to error, for
6 Truth and error are irreconcilable. Jesus aided in recon-
ciling man to God by giving man a truer sense of Love,
the divine Principle of Jesus' teachings, and this truer
9 sense of Love redeems man from the law of matter,
sin, and death by the law of Spirit, — the law of divine
Love.

Jesus bore our infirmities; he knew the error of mortal
15 belief, and "with his stripes [the rejection of error] we are
healed." "Despised and rejected of men,"
Perfect example returning blessing for cursing, he taught mor-
18 tals the opposite of themselves, even the nature of God;
and when error felt the power of Truth, the scourge and
the cross awaited the great Teacher. Yet he swerved not,
21 well knowing that to obey the divine order and trust God,
saves retracing and traversing anew the path from sin to
holiness.

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SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

S & H
Page
21 □

1 If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight . . . I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love.
3 ^{Moral victory} Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

22

30 Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not

23

1 destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self to save us from sin.
3 ^{Justice and substitution} One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That
6 God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

24 □

The Hebrew verb to *believe* means also to *be firm* or to *be constant*. This certainly applies to Truth and Love understood and practised. Firmness in error will never save from sin, disease, and death.

24

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and
6 ^{Life's healing currents} instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where
9 the buoys and healing currents of Truth are pointed out.

24

27 The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that
30 it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible.

25 □

After the resurrection, even the unbelieving Thomas was
1 forced to acknowledge how complete was the great proof of Truth and Love.

26 △

The Christ was the Spirit which Jesus implied in his own statements: "I am the way, the truth, and the life;"
12 ^{Christ's demonstration} "I and my Father are one." This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does
18 for man.

SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

S#H
page

26

A musician demonstrates the beauty of the music he teaches in order to show the learner the way by practice as well as precept. Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love. This was the precious import of our Master's sinless career and of his demonstration of power over death. He proved by his deeds that Christian Science destroys sickness, sin, and death.

28

1 The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.



29

The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed.

30

Rabbi and priest taught the Mosaic law, which said: "An eye for an eye," and "Whoso sheddeth man's blood, by man shall his blood be shed." Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it.

30

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

30

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught. In meekness and might, he was found

SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

S & H

Page

31

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1 preaching the gospel to the poor. Pride and fear are unfit
to bear the standard of Truth, and God will never place
3 it in such hands.

12 First in the list of Christian duties, he taught his fol-
lowers the healing power of Truth and Love. He attached
no importance to dead ceremonies. It is the
15 ^{Healing primary} living Christ, the practical Truth, which makes
Jesus "the resurrection and the life" to all who follow him
in deed. Obeying his precious precepts, — following his
18 demonstration so far as we apprehend it, — we drink of
his cup, partake of his bread, are baptized with his pu-
rity; and at last we shall rest, sit down with him, in a full
21 understanding of the divine Principle which triumphs
over death. For what says Paul? "As often as ye eat
this bread, and drink this cup, ye do show the Lord's
24 death till he come."

3 His followers, sorrowful and silent, anticipating the hour
of their Master's betrayal, partook of the heavenly manna,
which of old had fed in the wilderness the
6 ^{Heavenly supplies} persecuted followers of Truth. Their bread
indeed came down from heaven. It was the great truth
of spiritual being, healing the sick and casting out error.
9 Their Master had explained it all before, and now this
bread was feeding and sustaining them. They had borne
this bread from house to house, *breaking* (explaining) it to
12 others, and now it comforted themselves.

18 When the human element in him struggled with the
divine, our great Teacher said: "Not my will, but
Thine, be done!" — that is, Let not the flesh,
21 ^{The holy struggle} but the Spirit, be represented in me. This
is the new understanding of spiritual Love. It gives all
for Christ, or Truth. It blesses its enemies, heals the
24 sick, casts out error, raises the dead from trespasses
and sins, and preaches the gospel to the poor, the meek
in heart.

27 Christians, are you drinking his cup? Have you
shared the blood of the New Covenant, the persecutions
which attend a new and higher understand-
20 ^{Inclusive questions} ing of God? If not, can you then say that
you have commemorated Jesus in his cup? Are all
who eat bread and drink wine in memory of Jesus willing

33

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SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

1 truly to drink his cup, take his cross, and leave all for
 the Christ-principle? Then why ascribe this inspira-
 3 tion to a dead rite, instead of showing, by casting out
 error and making the body "holy, acceptable unto God,"
 that Truth has come to the understanding? If Christ,
 6 Truth, has come to us in demonstration, no other com-
 memoration is requisite, for demonstration is Immanuel,
 or *God with us*; and if a friend be with us, why need we
 9 memorials of that friend?

If all who ever partook of the sacrament had really
 commemorated the sufferings of Jesus and drunk of
 12 ^{Millennial} his cup, they would have revolutionized the
^{glory} world. If all who seek his commemoration
 through material symbols will take up the cross, heal
 15 the sick, cast out evils, and preach Christ, or Truth,
 to the poor, — the receptive thought, — they will bring
 in the millennium.

What a contrast between our Lord's last supper and
 30 ^{The last} his last spiritual breakfast with his disciples
^{breakfast} in the bright morning hours at the joyful
 meeting on the shore of the Galilean Sea! His gloom
 1 had passed into glory, and his disciples' grief into repent-
 ance, — hearts chastened and pride rebuked. Convinced
 3 of the fruitlessness of their toil in the dark and wakened
 by their Master's voice, they changed their methods, turned
 away from material things, and cast their net on the right
 6 side. Discerning Christ, Truth, anew on the shore of
 time, they were enabled to rise somewhat from mortal
 sensuousness, or the burial of mind in matter, into new-
 9 ness of life as Spirit.

This spiritual meeting with our Lord in the dawn of a
 new light is the morning meal which Christian Scientists
 12 commemorate. They bow before Christ, Truth, to re-
 ceive more of his reappearing and silently to commune
 with the divine Principle, Love. They celebrate their
 15 Lord's victory over death, his probation in the flesh
 after death, its exemplification of human probation, and
 his spiritual and final ascension above matter, or the flesh,
 18 when he rose out of material sight.

Our baptism is a purification from all error. Our
 church is built on the divine Principle, Love. We can
 21 ^{Spiritual} unite with this church only as we are new-
^{Eucharist} born of Spirit, as we reach the Life which
 is Truth and the Truth which is Life by bringing forth
 24 the fruits of Love, — casting out error and healing the
 sick. Our Eucharist is spiritual communion with the one
 God. Our bread, "which cometh down from heaven,"
 27 is Truth. Our cup is the cross. Our wine the inspira-
 tion of Love, the draught our Master drank and com-
 mended to his followers.

30 The design of Love is to reform the sinner. If the
 sinner's punishment here has been insufficient to re-
 form him, the good man's heaven would be a hell to

S+H

Page

34

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SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

S. & H.

Page □

36

1 the sinner. They, who know not purity and affection by
 experience, can never find bliss in the blessed company of
 3 Final Truth and Love simply through translation
purpose into another sphere. Divine Science reveals
 the necessity of sufficient suffering, either before or after
 6 death, to quench the love of sin. To remit the penalty
 due for sin, would be for Truth to pardon error. Escape
 from punishment is not in accordance with God's govern-
 9 ment, since justice is the handmaid of mercy.

History is full of records of suffering. "The blood of
 6 the martyrs is the seed of the Church." Mortals try in
 vain to slay Truth with the steel or the stake,
Martyrs but error falls only before the sword of Spirit.
inevitable

37

9 Martyrs are the human links which connect one stage with
 another in the history of religion. They are earth's lumi-
 naries, which serve to cleanse and rarefy the atmosphere of
 12 material sense and to permeate humanity with purer ideals.
 Consciousness of right-doing brings its own reward; but
 not amid the smoke of battle is merit seen and appreciated
 15 by lookers-on.

When will Jesus' professed followers learn to emulate
 him in *all* his ways and to imitate his mighty works?
 18 Complete Those who procured the martyrdom of that
emulation righteous man would gladly have turned his
 sacred career into a mutilated doctrinal platform. May
 21 the Christians of to-day take up the more practical im-
 port of that career! It is possible, — yea, it is the duty
 and privilege of every child, man, and woman, — to follow
 24 in some degree the example of the Master by the demon-
 * stration of Truth and Life, of health and holiness. Chris-
 tians claim to be his followers, but do they follow him in
 27 the way that he commanded? Hear these imperative com-
 mands: "Be ye therefore perfect, even as your Father
 which is in heaven is perfect!" "Go ye into all the world,
 30 and preach the gospel to every creature!" "*Heal the
 sick!*"

37

21 Jesus experienced few of the pleasures of the physical
 senses, but his sufferings were the fruits of other peo-
 ple's sins, not of his own. The eternal Christ,
 24 Material his spiritual selfhood, never suffered. Jesus
pleasures mapped out the path for others. He unveiled the Christ,
 the spiritual idea of divine Love. To those buried in the
 27 belief of sin and self, living only for pleasure or the grati-
 fication of the senses, he said in substance: Having eyes
 ye see not, and having ears ye hear not; lest ye should un-
 30 derstand and be converted, and I might heal you. He
 taught that the material senses shut out Truth and its
 healing power.

38

SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

S&H
Page
40

Divine Science adjusts the balance as Jesus adjusted
9 it. Science removes the penalty only by first removing
the sin which incurs the penalty. This is my sense of
divine pardon, which I understand to mean God's method
12 of destroying sin. If the saying is true, "While there's
life there's hope," its opposite is also true, While there's
sin there's doom. Another's suffering cannot lessen our
15 own liability. Did the martyrdom of Savonarola make
the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was
15 inevitable, for not otherwise could he show us the way
and the power of Truth. If a career so great
21 and good as that of Jesus could not avert a
felon's fate, lesser apostles of Truth may endure human
brutality without murmuring, rejoicing to enter into
fellowship with him through the triumphal arch of
24 Truth and Love.

40



The proofs of Truth, Life, and Love, which Jesus gave
15 by casting out error and healing the sick, completed his
earthly mission; but in the Christian Church
21 this demonstration of healing was early lost,
about three centuries after the crucifixion. No ancient
school of philosophy, *materia medica*, or scholastic theol-
ogy ever taught or demonstrated the divine healing of
21 absolute Science.

41

The universal belief in death is of no advantage. it
* 6 A belief in death cannot make Life or Truth apparent. Death
will be found at length to be a mortal dream,
which comes in darkness and disappears with the light.

42

9 The "man of sorrows" was in no peril from salary or
popularity. Though entitled to the homage of the world
and endorsed pre-eminently by the approval
12 of God, his brief triumphal entry into Jerusa-
lem was followed by the desertion of all save a few friends,
who sadly followed him to the foot of the cross.

42

* Love must triumph over hate. Truth and Life must
1 seal the victory over error and death, before the thorns
can be laid aside for a crown, the benediction follow,
3 "Well done, good and faithful servant," and the suprem-
acy of Spirit be demonstrated.

44

6 Our Master fully and finally demonstrated divine Sci-
ence in his victory over death and the grave. Jesus'
9 deed was for the enlightenment of men and
for the salvation of the whole world from sin,
sickness, and death. Paul writes: "For if, when we were
enemies, we were reconciled to God by the [seeming] death
12 of His Son, much more, being reconciled, we shall be saved
by his life." Three days after his bodily burial he talked
with his disciples. The persecutors had failed to hide im-
15 mortal Truth and Love in a sepulchre.

45



SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

A period was approaching which would reveal the infinite distance between Judas and his Master. Judas
 18 Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The
 21 greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the be-
 24 trayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

Remembering the sweat of agony which fell in holy benediction on the grass of Gethsemane, shall the hum-
 12 blest or mightiest disciple murmur when he drinks from the same cup, and think, or even wish, to escape the exalting ordeal of sin's revenge on its destroyer? Truth and
 15 Love bestow few palms until the consummation of a lie-work.

Judas had the world's weapons. Jesus had not one
 18 of them, and chose not the world's means of defence. "He opened not his mouth." The great dem-
 21 onstrator of Truth and Love was silent before envy and hate. Peter would have smitten the enemies of his Master, but Jesus forbade him, thus rebuking resentment or animal courage. He said: "Put up thy
 24 sword."

Pale in the presence of his own momentous question, "What is Truth?" Pilate was drawn into acquiescence
 27 Pilate's question with the demands of Jesus' enemies. Pilate was ignorant of the consequences of his awful decision against human rights and divine Love, knowing
 30 not that he was hastening the final demonstration of what life is and of what the true knowledge of God can do for man.

The meek demonstrator of good, the highest instruc-
 15 tor and friend of man, met his earthly fate alone with Heaven's sentinel God. No human eye was there to pity, no arm to save. Forsaken by all whom he had
 18 blessed, this faithful sentinel of God at the highest post of power, charged with the grandest trust of heaven, was ready to be transformed by the renewing
 21 of the infinite Spirit. He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth,
 24 Life, and Love, to triumph over sin, sickness, death, and the grave.

S&H
Page

47

48



48



48

49



S & H
page

50

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from Jesus' lips the awful cry, "My God, why hast Thou forsaken me?"

^{A cry of despair} This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence to sustain and bless so faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

○

50

□

The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear nor the material cross wrung from his faithful lips the plaintive cry, "Eloi, Eloi, lama sabachthani?" It was the possible loss of something more important than human life which moved him, — the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup.

51

His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do. His purpose in healing was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by Truth and Love, in all that he said and did. The motives of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at the divine Principle, Love, which rebuked their sensuality.

51

□

53

The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort. Science shows the cause of the shock so often produced by the truth, — namely, that this shock arises from the great distance between the individual and Truth. Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which goodness makes for the destruction of evil.

Had he shared the sinful beliefs of others, he would

SCIENCE AND HEALTH

ATONEMENT AND EUCHARIST

1 have been less sensitive to those beliefs. Through the
 magnitude of his human life, he demonstrated the divine
 3 Life. Out of the amplitude of his pure affection, he de-
 fined Love. With the affluence of Truth, he vanquished
 error. The world acknowledged not his righteousness,
 6 seeing it not; but earth received the harmony his glorified
 example introduced.

Who is ready to follow his teaching and example? All
 9 must sooner or later plant themselves in Christ, the true
 idea of God. That he might liberally pour
^{Inspiration} his dear-bought treasures into empty or sin-
^{of sacrifice} filled human storehouses, was the inspiration of Jesus'
 12 intense human sacrifice. In witness of his divine com-
 mission, he presented the proof that Life, Truth, and
 15 Love heal the sick and the sinning, and triumph over
 death through Mind, not matter. This was the highest
 proof he could have offered of divine Love. His hearers
 18 understood neither his words nor his works. They
 would not accept his meek interpretation of life nor
 follow his example.

15 Truth's immortal idea is sweeping down the centuries,
 gathering beneath its wings the sick and sinning. My
 weary hope tries to realize that happy day, when man shall
 18 recognize the Science of Christ and love his neighbor as
 himself, — when he shall realize God's omnipotence and
 the healing power of the divine Love in what it has done
 21 and is doing for mankind. The promises will be ful-
 filled. The time for the reappearing of the divine healing
 is throughout all time; and whosoever layeth his earthly
 24 all on the altar of divine Science, drinketh of Christ's
 cup now, and is endued with the spirit and power of
 Christian healing.

S&H
 Page
 54

54

55

CHAPTER III

MARRIAGE

*What therefore God hath joined together, let not man put asunder.
In the resurrection they neither marry, nor are given in marriage, but
are as the angels of God in heaven. — JESUS.*

15 Beauty, wealth, or fame is incompetent to meet the
demands of the affections, and should never weigh
18 ^{Affection's} against the better claims of intellect, good-
_{demands} ness, and virtue. Happiness is spiritual,
born of Truth and Love. It is unselfish; therefore
it cannot exist alone, but requires all mankind to
21 share it.

1 Experience should be the school of virtue, and human
happiness should proceed from man's highest nature.
3 ^{Blessing} May Christ, Truth, be present at every bridal
_{of Christ} altar to turn the water into wine and to give to
human life an inspiration by which man's spiritual and
6 eternal existence may be discerned.

18 The notion that animal natures can possibly give force
to character is too absurd for consideration, when we
21 ^{Spiritual} remember that through spiritual ascendancy
_{power} our Lord and Master healed the sick, raised
the dead, and commanded even the winds and waves to
obey him. Grace and Truth are potent beyond all other
24 means and methods. Grace

S+H
page
57



65

67

CHAPTER IV

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God? — ISAAH.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — JOHN.

S#H
Page
70

1 MORTAL existence is an enigma. Every day is a
2 mystery. The testimony of the corporeal senses
3 cannot inform us what is real and what is delusive, but
4 the revelations of Christian Science unlock the treasures
5 of Truth. Whatever is false or sinful can
6 ^{The infinite} ^{one Spirit} never enter the atmosphere of Spirit. There
7 is but one Spirit. Man is never God, but spiritual man,
8 made in God's likeness, reflects God. In this scientific
9 reflection the Ego and the Father are inseparable. The
10 supposition that corporeal beings are spirits, or that there
11 are good and evil spirits, is a mistake.

9 So-called *spirits* are but corporeal communicators. As
10 light destroys darkness and in the place of darkness all
11 ^{Spirits} ^{obsolete} is light, so (in absolute Science) Soul, or God,
12 is the only truth-giver to man. Truth de-
13 stroy's mortality, and brings to light immortality. Mortal
14 belief (the material sense of life) and immortal Truth
15 (the spiritual sense) are the tares and the wheat, which
are not united by progress, but separated.

72

At the very best and on its own theories, spiritualism
can only prove that certain individuals have a continued
9 ^{No proof of} ^{immortality} existence after death and maintain their affili-
10 ation with mortal flesh; but this fact affords
11 no certainty of everlasting life. A man's assertion that
12 he is immortal no more proves him to be so, than the op-
13 posite assertion, that he is mortal, would prove immor-
14 tality a lie. Nor is the case improved when alleged spirits
15 teach immortality. Life, Love, Truth, is the only proof
of immortality.

81

6 Science only can explain the incredible good and evil
elements now coming to the surface. Mortals must find
refuge in Truth in order to escape the error of these latter
9 days. Nothing is more antagonistic to Christian Science
than a blind belief without understanding, for such a
belief hides Truth and builds on error.

83

SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

SeH □
Fegc
88

Eloquence re-echoes the strains of Truth and Love.
27 It is due to inspiration rather than to erudition. It shows
the possibilities derived from divine Mind,
though it is said to be a gift whose endowment
30 is obtained from books or received from the
impulsion of departed spirits. When eloquence proceeds
from the belief that a departed spirit is speaking, who
1 can tell what the unaided medium is incapable of know-
ing or uttering? This phenomenon only shows that the
3 beliefs of mortal mind are loosed. Forgetting her igno-
rance in the belief that another mind is speaking through
her, the devotee may become unwontedly eloquent. Hav-
6 ing more faith in others than in herself, and believing
that somebody else possesses her tongue and mind, she
talks freely.

89

9 It is difficult for the sinner to accept divine Science,
because Science exposes his nothingness; but the sooner
error is reduced to its native nothingness, the
12 <sup>Man's genu-
ine being</sup> sooner man's great reality will appear and his
genuine being will be understood. The destruction of
error is by no means the destruction of Truth or Life, but
15 is the acknowledgment of them.

91

21 Uncover error, and it turns the lie upon you. Until
the fact concerning error — namely, its nothingness —
appears, the moral demand will not be met,
24 <sup>Opposing
power</sup> and the ability to make nothing of error will
be wanting. We should blush to call that real which is
only a mistake. The foundation of evil is laid on a belief
27 in something besides God. This belief tends to support
two opposite powers, instead of urging the claims of Truth
alone. The mistake of thinking that error can be real,
30 when it is merely the absence of truth, leads to belief in
the superiority of error.

92

1 Jesus taught but one God, one Spirit, who makes man
in the image and likeness of Himself, — of Spirit, not of
3 <sup>Scientific
man</sup> matter. Man reflects infinite Truth, Life, and
Love. The nature of man, thus understood,
includes all that is implied by the terms "image" and
6 "likeness" as used in Scripture. The truly Christian
and scientific statement of personality and of the relation
of man to God, with the demonstration which accompa-
9 nied it, incensed the rabbis, and they said: "Crucify him,
crucify him . . . by our law he ought to die, because he
made himself the Son of God."

94

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SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

S&H
Page

94

24 Our Master easily read the thoughts of mankind, and
 this insight better enabled him to direct those thoughts
 aright; but what would be said at this period of an in-
 27 fidel blasphemer who should hint that Jesus used his in-
 cisive power injuriously? Our Master read mortal mind
 on a scientific basis, that of the omnipresence of Mind.
 30 An approximation of this discernment indicates spiritual
 growth and union with the infinite capacities of the one
 Mind. Jesus could injure no one by his Mind-reading.
 1 The effect of his Mind was always to heal and to save,
 and this is the only genuine Science of reading mortal
 3 mind. His holy motives and aims were tra-
 3 ^{Spiritual} _{insight} duced by the sinners of that period, as they
 would be to-day if Jesus were personally present. Paul
 6 said, "To be spiritually minded is life." We approach
 God, or Life, in proportion to our spirituality, our fidel-
 ity to Truth and Love; and in that ratio we know all
 9 human need and are able to discern the thought of the
 sick and the sinning for the purpose of healing them.
 Error of any kind cannot hide from the law of God.

95



We welcome the increase of knowledge and the end
 of error, because even human invention must have its
 day, and we want that day to be succeeded
 21 ^{Christ's re-} _{appearance} by Christian Science, by divine reality. Mid-
 night foretells the dawn. Led by a solitary star amid
 24 the darkness, the Magi of old foretold the Messiahship
 of Truth. Is the wise man of to-day believed, when he
 beholds the light which heralds Christ's eternal dawn
 27 and describes its effulgence?

95

Lulled by stupefying illusions, the world is asleep
 in the cradle of infancy, dreaming away the hours.
 30 ^{Spiritual} _{awakening} Material sense does not unfold the facts of
 existence; but spiritual sense lifts human
 consciousness into eternal Truth. Humanity advances
 1 slowly out of sinning sense into spiritual understanding;
 unwillingness to learn all things rightly, binds Christen-
 3 dom with chains.

95

96

12 This material world is even now becoming the arena
 for conflicting forces. On one side there will be discord
 and dismay; on the other side there will be
 15 ^{Arena of} _{contest} Science and peace. The breaking up of mate-
 rial beliefs may seem to be famine and pestilence, want
 and woe, sin, sickness, and death, which assume new
 18 phases until their nothingness appears. These disturb-
 ances will continue until the end of error, when all
 discord will be swallowed up in spiritual Truth.

96

21 Mortal error will vanish in a moral chemicalization.
 This mental fermentation has begun, and will continue
 until all errors of belief yield to understanding. Belief is
 24 changeable, but spiritual understanding is changeless.

96

SCIENCE AND HEALTH

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

S&H
Page

97

21 The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion.

97

"He uttered His voice, the earth melted." This Scripture indicates that all matter will disappear before the supremacy of Spirit.

97

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love.

98

15 Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise.

98



The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle, and he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii. 12, 13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door. The ordinary teachings are material and not spiritual. Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine; the human sense of things errs because it is human.

98

99

3 Key to the kingdom

18 Revelation of Science

30 Christianity still rejected

CHAPTER V

ANIMAL MAGNETISM UNMASKED

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — JESUS.

100

SEH
Page

103

18 As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind.

21 The genus of error It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The

24 malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy

27 pretensions, like silly moths, singe their own wings and fall into dust.

106

6 Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love.

12 Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime.

15 Let this age, which sits in judgment on Christian Science, sanction only such methods as are demonstrable

18 Right methods in Truth and known by their fruit, and classify all others as did St. Paul in his great epistle to the Galatians, when he wrote as follows:

21 "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness,

24 revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But

27 the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

106

106



CHAPTER VI

SCIENCE, THEOLOGY, MEDICINE

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — JESUS.

- 1 **I**N the year 1866, I discovered the Christ Science or
 2 divine laws of Life, Truth, and Love, and named my
 3 discovery Christian Science. God had been
 4 graciously preparing me during many years for
 5 the reception of this final revelation of the
 6 absolute divine Principle of scientific mental healing.

- When apparently near the confines of mortal existence, standing already within the shadow of the death-valley,
 21 ^{Light shining in darkness} I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-
 24 present; that the opposite of Truth, — called error, sin, sickness, disease, death, — is the false testimony of false material sense, of mind in matter; that this false sense
 27 evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

- For three years after my discovery, I sought the solu-
 12 tion of this problem of Mind-healing, searched the Scrip-
 13 tures and read little else, kept aloof from so-
 14 ciety, and devoted time and energies to dis-
 15 covering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God,
 16 and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute
 21 conclusions through divine revelation, reason, and demon-
 22 stration. The revelation of Truth in the understand-
 23 ing came to me gradually and apparently through divine
 24 power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born, . . . and his name shall be
 27 called Wonderful."

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

SEH
Page

110

Jesus demonstrated the power of Christian Science to heal mortal minds and bodies. But this power was lost sight of, and must again be spiritually discerned, taught, and demonstrated according to Christ's command, with "signs following."
27 The demonstration lost and found

111

6 Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the science of numbers, though departing from the realm of the physical, as the Science of God, Spirit, must, some may deny its right to the name of Science. The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science. Divine metaphysics reverses perverted and physical hypotheses as to Deity, even as the explanation of optics rejects the incidental or inverted image and shows what this inverted image is meant to represent.
9 Optical illustration of Science

113

9 The fundamental propositions of divine metaphysics are summarized in the four following, to me, *self-evident* propositions. Even if reversed, these propositions will be found to agree in statement and proof, showing mathematically their exact relation to Truth. De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical.
12 Reversible propositions
1. God is All-in-all.
2. God is good. Good is Mind.
18 3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. — Disease, sin, evil, death, deny good, omnipotent God, Life.

Which of the denials in proposition four is true? Both are not, cannot be, true. According to the Scripture, 24 I find that God is true, "but every [mortal] man, a liar."

113

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.
27 Metaphysical inversions

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

- SEH
Page
114-
- 1 Usage classes both evil and good together as *mind*;
therefore, to be understood, the author calls sick and sin-
ful humanity *mortal mind*, — meaning by this
3 Definition of mortal mind term the flesh opposed to Spirit, the human
mind and evil in contradistinction to the divine Mind, or
6 Truth and good. The spiritually unscientific definition
of mind is based on the evidence of the physical senses,
which makes minds many and calls *mind* both human and
9 divine.

12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

- 115 O
- Divine synonyms GOD: Divine Principle, Life, Truth, Love,
Soul, Spirit, Mind.
15 Divine image MAN: God's spiritual idea, individual, per-
fect, eternal.
Divine reflection IDEA: An image in Mind; the immediate
18 object of understanding. — Webster.

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

- 21 PHYSICAL. Evil beliefs, passions and appetites, fear,
depraved will, self-justification, pride, envy, de-
Unreality ceit, hatred, revenge, sin, sickness, disease,
24 death.

Second Degree: Evil beliefs disappearing.

- 27 Transitional qualities MORAL. Humanity, honesty, affection, com-
passion, hope, faith, meekness, temperance.

1 *Third Degree: Understanding.*

- 116
3 Reality SPIRITUAL. Wisdom, purity, spiritual understanding,
spiritual power, love, health, holiness.

In the third degree mortal mind disappears, and man as
God's image appears. Science so reverses the evidence
6 Spiritual universe before the corporeal human senses, as to make
this Scriptural testimony true in our hearts,
"The last shall be first, and the first last," so that God
9 and His idea may be to us what divinity really is and
must of necessity be, — all-inclusive.

- 15 Ear hath not heard, nor hath lip spoken, the pure lan-
guage of Spirit. Our Master taught spirituality by simili-
tudes and parables. As a divine student he
The miracles of Jesus unfolded God to man, illustrating and demon-
18 strating Life and Truth in himself and by his power over
the sick and sinning. Human theories are inadequate to
interpret the divine Principle involved in the miracles
21 (marvels) wrought by Jesus and especially in his mighty,
crowning, unparalleled, and triumphant exit from the
flesh.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

S & H
Page

117

24 Evidence drawn from the five physical senses relates solely to human reason; and because of opacity of the senses ty to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation.

118

6 Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

118

Agnes pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom.

120

15 Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic.

121

The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men. Though no higher revelation than the horoscope was to them displayed upon the empyrean, earth and heaven were bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. So we have goodness and beauty to gladden the heart; but man, left to the hypotheses of material sense unexplained by Science, is as the wandering comet or the desolate star — "a weary searcher for a viewless home."

123

30 Scientific basis Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science.

124

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them.

126

24 Biblical basis I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in "the straight and narrow way" of Truth.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

S&H
Page

128

An odor becomes beneficent and agreeable only in portion to its escape into the surrounding atmosphere.

So it is with our knowledge of Truth. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes — yea, forever destroys with the higher testimony of Spirit — the so-called evidence of matter.

Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation.

Mathematica
and scientific
logic The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor propo-

sitions of a syllogism are correct, the conclusion, if properly drawn, cannot be false. So in Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

129

Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows.

Antagonistic
theories In those days there will be "great tribulation such as was not since the beginning of the world;" and earth will echo the cry, "Art thou [Truth] come hither to torment us before the time?" Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration; and so are some other systems.

129

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the su-

All evil
unnatural premacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it, — no longer imagine evil to be ever-present and good absent? Truth should

not seem so surprising and unnatural as error, and error should not seem so real as truth. Sickness should not seem so real as health. There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being.

130

131

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

12

THEOLOGY.

The word *martyr*, from the Greek, means *witness*; but those who testified for Truth were so often persecuted

6 Testimony of martyrs unto death, that at length the word *martyr* was narrowed in its significance and so has come always to mean one who suffers for his convictions.

9 The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that the followers of Christ were burned, crucified, and otherwise persecuted;

12 and so it came about that human rights were hallowed by the gallows and the cross.

The same power which heals sin heals also sickness.

12 This is "the beauty of holiness," that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the sick. When Christ cast out the devil of

15 Fear and sickness identical dumbness, "it came to pass, when the devil was gone out, the dumb spake." There is to-day danger of repeating

18 the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do?

21 It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical

24 The unity of Science and Christianity with the other. Christianity as Jesus taught it was not

27 a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick,

30 not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

The disciples apprehended their Master better than

30 Doubting disciples did others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in

1 teaching and demonstrating the truth of being. His students saw this power of Truth heal the sick, cast out evil,

3 raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before

6 them, the victor over sickness, sin, disease, death, and the grave.

S&H
Page

134

135

135

136

137

S&H
Page

137



With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!"
 15 A divine response That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, 21 but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

138



6 It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither 12 by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which 15 Jesus built. His sublime summary points to the religion of Love.

139

140

Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man demands the remedy of Truth more than it is needed in most cases; and Science is more than usually effectual in the 3 treatment of moral ailments.

That God is a corporeal being, nobody can truly affirm. The Bible represents Him as saying: "Thou canst not see My face; for there shall no man see Me, and live." Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence 12 of our God. Religion will then be of the heart and not of the head. Mankind will no longer be tyrannical and prescriptive from lack of love, — straining out gnats and 15 swallowing camels.

140



Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one 6 Two claims omitted of these powers, — the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence.

142

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

MEDICINE

S&H
PAGE

142

Which was first, Mind or medicine? If Mind was
27 first and self-existent, then Mind, not matter, must have
Question of precedence been the first medicine. God being All-in-
all, He made medicine; but that medicine was
30 Mind. It could not have been matter, which departs
from the nature and character of Mind, God. Truth

143

1 is God's remedy for error of every kind, and Truth de-
stroys only what is untrue. Hence the fact that, to-day,
3 as yesterday, Christ casts out evils and heals the
sick.

144

The various mortal beliefs formulated in human philoso-
9 phy, physiology, hygiene, are mainly predicated of matter,
Soul and sense and afford faint gleams of God, or Truth.
The more material a belief, the more obstinately
12 tenacious its error; the stronger are the manifestations of
the corporeal senses, the weaker the indications of Soul.

144

Human will-power is not Science. Human will belongs
15 to the so-called material senses, and its use is to be con-
demned. Willing the sick to recover is not the
Will-power detrimental metaphysical practice of Christian Science, but
18 is sheer animal magnetism. Human will-power may in-
fringe the rights of man. It produces evil continually,
and is not a factor in the realism of being. Truth, and
21 not corporeal will, is the divine power which says to
disease, "Peace, be still."

144

Because divine Science wars with so-called physical
24 science, even as Truth wars with error, the old schools
Conservative antagonism still oppose it. Ignorance, pride, or prejudice
closes the door to whatever is not stereotyped.
27 When the Science of being is universally understood,
every man will be his own physician, and Truth will be
the universal panacea.

145

The struggle for the recovery of invalids goes on, not
9 between material methods, but between mortal minds
The struggle and victory and immortal Mind. The victory will be on
the patient's side only as immortal Mind
12 through Christ, Truth, subdues the human belief in
disease. It matters not what material method one may
adopt, whether faith in drugs, trust in hygiene, or reliance
15 on some other minor curative.

145

Scientific healing has this advantage over other meth-
ods, — that in it Truth controls error. From this fact
18 Mystery of godliness arise its ethical as well as its physical ef-
fects. Indeed, its ethical and physical effects
are indissolubly connected. If there is any mystery
21 in Christian healing, it is the mystery which godliness
always presents to the ungodly, — the mystery always
arising from ignorance of the laws of eternal and unerr-
24 ing Mind.

SCIENCE AND HEALTH

SCIENCE, THEOLOGY, MEDICINE

S&H
Page

24 Divine Science derives its sanction from the Bible, and the divine origin of Science is demonstrated through the holy influence of Truth in healing sickness and sin. This healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as "the Ancient of days." It lives through all Life, and extends throughout all space.

6 Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee.

27 Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When physiology fails to give health or life by this process, it ignores the divine Spirit as unable or unwilling to render help in time of physical need. When mortals sin, this ruling of the schools leaves them to the guidance of a theology which admits God to be the healer of sin but not of sickness, although our great Master demonstrated that Truth could save from sickness as well as from sin.

3 Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is divine Science in every case. Is *materia medica* a science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of operation never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth more in your own life, — because you have not obeyed the rule and proved the Principle of divine Science.

27 Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify therapeutics. Whatever guides thought spiritually benefits mind and body. We need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ. To-day there is hardly a city, village, or hamlet, in which are not to

146

147

148

149

149

49

Christian Science as old as God

Physiology deficient

Blunders and blunders

Tests in our day

SCIENCE AND HEALTH
SCIENCE, THEOLOGY, MEDICINE

S&H
Page
150

1 be found living witnesses and monuments to the virtue
and power of Truth, as applied through this Christian
3 system of healing disease.

To-day the healing power of Truth is widely demon-
strated as an immanent, eternal Science, instead of a
6 ^{The main} phenomenal exhibition. Its appearing is the
^{purpose} coming anew of the gospel of "on earth peace,
good-will toward men." This coming, as was promised
9 by the Master, is for its establishment as a permanent
dispensation among men; but the mission of Christian
Science now, as in the time of its earlier demonstration,
12 is not primarily one of physical healing. Now, as then,
signs and wonders are wrought in the metaphysical heal-
ing of physical disease; but these signs are only to demon-
15 strate its divine origin, — to attest the reality of the higher
mission of the Christ-power to take away the sins of the
world.

150

That mortal mind claims to govern every organ of the
mortal body, we have overwhelming proof. But this so-
1 called mind is a myth, and must by its own consent yield
to Truth. It would wield the sceptre of a monarch, but
3 ^{Mortal mind} it is powerless. The immortal divine Mind
^{dethroned} takes away all its supposed sovereignty, and
saves mortal mind from itself. The author has endeavored
6 to make this book the Esculapius of mind as well as of
body, that it may give hope to the sick and heal them,
although they know not how the work is done. Truth
9 has a healing effect, even when not fully understood.

151

152

Christian Science brings to the body the sunlight of
Truth, which invigorates and purifies. Christian Science
6 ^{acts as} acts as an alterative, neutralizing error with
^{Truth an} Truth. It changes the secretions, expels hu-
^{alterative} mors, dissolves tumors, relaxes rigid muscles, restores
9 carious bones to soundness. The effect of this Science is
to stir the human mind to a change of base, on which it
may yield to the harmony of the divine Mind.

162

If you or I should appear to die, we should not be
18 dead. The seeming decease, caused by a majority of
human beliefs that man must die, or produced by mental
assassins, does not in the least disprove Christian Science;
21 rather does it evidence the truth of its basic proposition
that mortal thoughts in belief rule the materiality mis-
called life in the body or in matter. But the forever fact
24 remains paramount that Life, Truth, and Love save from
sin, disease, and death. "When this corruptible shall have
put on incorruption, and this mortal shall have put on
27 immortality [divine Science], then shall be brought to pass
the saying that is written, Death is swallowed up in
victory" (St. Paul).

164

O

CHAPTER VII

PHYSIOLOGY

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

165

S & H
Page

The "flesh lusteth against the Spirit." The flesh and
21 Spirit can no more unite in action, than good can coin-
Half-way
success cide with evil. It is not wise to take a halt-
ing and half-way position or to expect to work
24 equally with Spirit and matter, Truth and error. There
is but one way — namely, God and His idea — which
leads to spiritual being. The scientific government of the
27 body must be attained through the divine Mind. It is im-
possible to gain control over the body in any other way.
On this fundamental point, timid conservatism is abso-
lutely inadmissible. Only through radical reliance on
30 Truth can scientific healing power be realized.

167

18 Science not only reveals the origin of all disease as
mental, but it also declares that all disease is cured by
Mind the
only healer divine Mind. There can be no healing ex-
21 cept by this Mind, however much we trust
a drug or any other means towards which human faith
or endeavor is directed. It is mortal mind, not mat-
24 ter, which brings to the sick whatever good they may
seem to receive from materiality. But the sick are never
really healed except by means of the divine power.
27 Only the action of Truth, Life, and Love can give
harmony.

169



Whatever teaches man to have other laws and to
30 Modes of
matter acknowledge other powers than the divine
Mind, is anti-Christian. The good that a
poisonous drug seems to do is evil, for it robs man of

169

SCIENCE AND HEALTH

PHYSIOLOGY

S&H
Page

1 reliance on God, omnipotent Mind, and according to be-
 2 lief, poisons the human system. Truth is not the basis of
 3 theogony. Modes of matter form neither a moral nor a
 4 spiritual system. The discord which calls for material
 5 methods is the result of the exercise of faith in material
 6 modes, — faith in matter instead of in Spirit.

Did Jesus understand the economy of man less than
 Graham or Cutter? Christian ideas certainly present
 9 ^{Physiology}_{unscientific} what human theories exclude — the Principle
 10 of man's harmony. The text, "Whosoever
 11 liveth and believeth in me shall never die," not only con-
 12 tradicts human systems, but points to the self-sustaining
 13 and eternal Truth.

The demands of Truth are spiritual, and reach the
 15 body through Mind. The best interpreter of man's needs
 16 said: "Take no thought for your life, what ye shall eat,
 17 or what ye shall drink."

Spiritual causation is the one question to be considered,
 for more than all others spiritual causation relates to
 24 ^{Causation}_{considered} human progress. The age seems ready to
 25 approach this subject, to ponder somewhat
 26 the supremacy of Spirit, and at least to touch the hem
 27 of Truth's garment.

Through discernment of the spiritual opposite of ma-
 28 teriality, even the way through Christ, Truth, man will
 29 ^{Paradise}_{regained} reopen with the key of divine Science the gates
 30 of Paradise which human beliefs have closed,
 31 and will find himself unfallen, upright, pure, and free,
 32 not needing to consult almanacs for the probabilities either
 33 of his life or of the weather, not needing to study brain-
 34 ology to learn how much of a man he is.

6 When the supposition, that Spirit is within what it
 7 creates and the potter is subject to the clay,
 8 ^{Individu-}_{alization} is individualized, Truth is reduced to the level
 9 of error, and the sensible is required to be made manifest
 10 through the insensible.

The thunder of Sinai and the Sermon on the Mount
 18 are pursuing and will overtake the ages, rebuking in
 19 their course all error and proclaiming the kingdom of
 20 heaven on earth. Truth is revealed. It needs only to
 21 be practised.

170

170

170

170

171

173

174

S&H
Page

176

- 21 Should all cases of organic disease be treated by a regular practitioner, and the Christian Scientist try truth only in cases of hysteria, hypochondria, and hallucination? One disease is no more real than another. All disease is the result of education, and disease can carry its ill-effects no farther than mortal mind maps out the way. The human mind, not matter, is supposed to feel, suffer, enjoy. Hence decided types of acute disease are quite as ready to yield to Truth as the less distinct type and chronic form of disease. Truth handles the most malignant contagion with perfect assurance.

- 15 In the Scriptural allegory of the material creation, Adam or error, which represents the erroneous theory of life and intelligence in matter, had the naming of all that was material. These names indicated matter's properties, qualities, and forms. But a lie, the opposite of Truth, cannot name the qualities and effects of what is termed matter, and create the so-called laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth.

177

- 18 Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind, from which comes all evil, contradicts itself, and must finally yield to the eternal Truth, or the divine Mind, expressed in Science. In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being.

178

Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature.

179

When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus.

180

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than

180

39
SCIENCE AND HEALTH

PHYSIOLOGY

SEH
Page

181

- 1 all lower remedies. And why not, since Mind, God, is the source and condition of all existence? Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.
- 3 The important decision When you manipulate patients, you trust in electricity and magnetism more than in Truth; and for that reason, you employ matter rather than
- 6 Manipulation unscientific Mind. You weaken or destroy your power when you resort to any except spiritual means.

181

- 21 If you are too material to love the Science of Mind and are satisfied with good words instead of effects, if you adhere to error and are afraid to trust Truth, the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind in order to satisfy the sick that you are doing something for them, for if they are cured, they generally know it and are satisfied.

181

- 24 Not words but deeds "Where your treasure is, there will your heart be also."
- 30 If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your ability to become a Scientist, and *vice versa*. The act of healing the sick through divine Mind alone, of casting out error with Truth, shows your position as a Christian Scientist.

181

182

- 30 To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

82

183

- Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error.

83

15

SCIENCE AND HEALTH

PHYSIOLOGY

SAH
Page

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony.

18 Laws of nature spiritual Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

183

Truth casts out all evils and materialistic methods with the actual spiritual law,—the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor.

27 Belief and understanding

30

183

1 The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality.

184

6 Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring erroneous belief with the title of law nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes.

184



Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the reverse of ethical and pathological Truth-power.

24 Jesus and hypnotism

185

A patient under the influence of mortal mind is healed only by removing the influence on him of this mind, by emptying his thought of the false stimulus and reaction of will-power and filling it with the divine energies of Truth.

1 False stimulus

3

186

As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to "where the young child was," — even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

9 The immortal birth

12

15

191

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

S&H
Page.

216

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such strange issues? Here theories cease, and Science unveils the mystery and solves the problem of man. Error bites the heel of truth, but cannot kill truth. Truth bruises the head of error — destroys error.

6 The serpent of error

9 Spirituality lays open siege to materialism. On which side are we fighting?

216

The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in sub-
 mission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good and evil.

218

3 You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the human mind says of the body, the body, like
 6 Mind never weary the inanimate wheel, would never be weary. The consciousness of Truth rests us more than hours of repose in unconsciousness.

222

This person learned that food affects the body only as mortal mind has its material methods of working, one of which is to believe that proper food supplies nutriment and strength to the human system. He learned also that mortal mind makes a mortal body, whereas Truth re-
 9 generates this fleshly mind and feeds thought with the bread of Life.

225

Truth brings the elements of liberty. On its banner is the Soul-inspired motto, "Slavery is abolished." The power of God brings deliverance to the captive. No power can withstand divine Love.
 30 Mental emancipation

What is this supposed power, which opposes itself to God?

1 Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves
 3 man is opposed to the divine government. Truth makes man free.

You may know when first Truth leads by the fewness and faithfulness of its followers. Thus it is that the march of time bears onward freedom's banner. The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard.

6 Truth's ordeal

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

S&H
Page

226

The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.

227

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. ^{Native freedom} Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is liberty." Love and Truth make free, but evil and error lead into captivity.

227

If we follow the command of our Master, "Take no thought for your life," we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with Truth.

228

If God causes man to be sick, sickness must be good, and its opposite, health, must be evil, for all that He makes is good and will stand forever. If the ^{Sickness from mortal mind} transgression of God's law produces sickness, it is right to be sick; and we cannot if we would, and should not if we could, annul the decrees of wisdom. It is the transgression of a belief of mortal mind, not of a law of matter nor of divine Mind, which causes the belief of sickness. The remedy is Truth, not matter, — the truth that disease is *unreal*.

229

If sickness is real, it belongs to immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus.

230

S&H
Page

231

- 3 Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered. If God destroys not sin, sickness, and death, they are not destroyed in the mind of mortals, but seem to this so-called mind to be immortal. What God cannot do, man need not attempt. If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth. Life. Love, does heal the sick through the prayer of the righteous.
- 12 If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

231

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

232

- Whatever inspires with wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

234

- Physicians, whom the sick employ in their helplessness, should be models of virtue. They should be wise spiritual guides to health and hope. To the tremblers on the brink of death, who understand not the divine Truth which is Life and perpetuates being, physicians should be able to teach it. Then when the soul is willing and the flesh weak, the patient's feet may be planted on the rock Christ Jesus, the true idea of spiritual power.

235

- Clergymen, occupying the watchtowers of the world, should uplift the standard of Truth. They should so raise their hearers spiritually, that their listeners will love to grapple with a new, right idea and broaden their concepts. Love of Christianity, rather than love of popularity, should stimulate clerical labor and progress. Truth should emanate from the pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, in the interests of humanity, not of sect.

235

236

S&H
Page
236

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions or battling with false beliefs, youth makes easy and rapid strides towards Truth.

237

15 Children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from discussing or entertaining theories or thoughts about ^{Teaching children} sickness. To prevent the experience of error and its sufferings, keep out of the minds of your children either sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This makes Christian Science early available.

238

12 To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal chamber of wisdom there will come the warning, "I know you not." ^{Unimproved opportunities} Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe because we suffer severely from error.

239

The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: "Let the wicked forsake his way, and the unrighteous man his thoughts."

240

27 In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul.

241

Sensual treasures are laid up "where moth and rust doth corrupt." Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys. ^{The doom of sin} The sensualist's affections are as imaginary, whimsical, and unreal as his pleasures. Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin!

S#H
Page

241

One's aim, a point beyond faith, should be to find the 24 footsteps of Truth, the way to health and holiness. We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is 27 purity. The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its 30 demonstration.

242

21 The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written: "They parted my raiment among 24 ^{Divided vestments} them, and for my vesture they did cast lots." The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or 27 superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.

243

Truth has no consciousness of error. Love has no sense of hatred. Life has no partnership 27 ^{Annihilation of error} with death. Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God.

243

30 Sickness, sin, and death are not the fruits of Life. They are inharmonies which Truth destroys. Perfection does not animate imperfection. Inasmuch as God is

244

1 good and the fount of all being, He does not produce moral or physical deformity; therefore such deformity is 3 ^{Deformity and perfection} not real, but is illusion, the mirage of error. Divine Science reveals these grand facts. On their basis Jesus demonstrated Life, never 6 fearing nor obeying error in any form.

251

Fright is so great at certain stages of mortal belief as to drive belief into new paths. In the illusion of 9 ^{Illusion of death} death, mortals wake to the knowledge of two facts: (1) that they are not dead; (2) that they have but passed the portals of a new belief. Truth 12 works out the nothingness of error in just these ways. Sickness, as well as sin, is an error that Christ, Truth, alone can destroy.

252

Human ignorance of Mind and of the recuperative energies of Truth occasions the only skepticism regarding 6 the pathology and theology of Christian Science.

252

When false human beliefs learn even a little of their own falsity, they begin to disappear. A knowledge of 9 ^{Eternal man recognized} error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, 12 and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker.

SCIENCE AND HEALTH

FOOTSTEPS OF TRUTH

S&H
Page

252

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

1 likeness. He reflects the infinite understanding, for I am

Infinity. The beauty of holiness, the perfection of being,

imperishable glory, — all are Mine, for I am

3 Testimony
of Soul God. I give immortality to man, for I amTruth. I include and impart all bliss, for I am Love.

6 I give life, without beginning and without end, for I am

Life. I am supreme and give all, for I am Mind. I am

the substance of all, because I AM THAT I AM.

253

The divine demand, "Be ye therefore perfect," is sci-

1 entific, and the human footsteps leading to perfection are
indispensable. Individuals are consistent who, watching

3 Patience
and final
perfection and praying, can "run, and not be weary; . . .
walk, and not faint," who gain good rapidly
and hold their position, or attain slowly and

6 yield not to discouragement. God requires perfection,
but not until the battle between Spirit and flesh is fought
and the victory won. To stop eating, drinking, or being

9 clothed materially before the spiritual facts of existence
are gained step by step, is not legitimate. When we wait
patiently on God and seek Truth righteously, He directs

12 our path. Imperfect mortals grasp the ultimate of spir-
itual perfection slowly; but to *begin* aright and to con-
tinue the strife of demonstrating the great problem of

15 being, is doing much.

254

CHAPTER IX

CREATION

*Thy throne is established of old:
Thou art from everlasting. — PSALMS.*

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — PAUL.

1 **E**TERNAL Truth is changing the universe. As mor-
tals drop off their mental swaddling-clothes, thought
3 expands into expression. "Let there be light,"
is the perpetual demand of Truth and Love,
changing chaos into order and discord into the
6 music of the spheres. The mythical human theories of
creation, anciently classified as the higher criticism, sprang
from cultured scholars in Rome and in Greece, but they
9 afforded no foundation for accurate views of creation by
the divine Mind.

Finite mind manifests all sorts of errors, and thus
proves the material theory of mind in matter to be the
24 ^{Inexhaustible} antipode of Mind. Who hath found finite life
^{divine Love} or love sufficient to meet the demands of human
want and woe, — to still the desires, to satisfy the aspira-
27 tions? Infinite Mind cannot be limited to a finite form,
or Mind would lose its infinite character as inexhaustible
Love, eternal Life, omnipotent Truth.

9 Man is more than a material form with a mind inside,
^{Infinity's} which must escape from its environments in
^{reflection} order to be immortal. Man reflects infinity,
12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever develop-
ing itself, broadening and rising higher and higher from
15 a boundless basis. Mind manifests all that exists in
the infinitude of Truth. We know no more of man as
the true divine ~~image~~ and likeness, than we know of
18 God.

If we look to the body for pleasure, we find pain; for
Life, we find death; for Truth, we find error; for Spirit,

S & H
Page
255



257

258

258

260

SCIENCE AND HEALTH

CREATION

S & H
Page
261

1 we find its opposite, matter. Now reverse this action.
Thoughts Look away from the body into Truth and Love,
are things
3 the Principle of all happiness, harmony, and
immortality. Hold thought steadfastly to the endur-
ing, the good, and the true, and you will bring these
6 into your experience proportionably to their occupancy
of your thoughts.

263

There can be but one creator, who has created all.
21 Whatever seems to be a new creation, is but the discovery
of some distant idea of Truth; else it is a
No new new multiplication or self-division of mor-
creation tal thought, as when some finite sense peers from its
cloister with amazement and attempts to pattern the
infinite.

264

Spirit and its formations are the only realities of being.
21 Matter disappears under the microscope of Spirit. Sin
is unsustained by Truth, and sickness and
Spiritual death were overcome by Jesus, who proved
proofs of existence
24 them to be forms of error. Spiritual living
and blessedness are the only evidences, by which we can
recognize true existence and feel the unspeakable peace
27 which comes from an all-absorbing spiritual love.

265

The universe of Spirit is peopled with spiritual beings,
1 and its government is divine Science. Man is the off-
spring, not of the lowest, but of the highest qualities of
3 Mind. Man understands spiritual existence
Godward in proportion as his treasures of Truth and
gravitation Love are enlarged. Mortals must gravitate Godward,
6 their affections and aims grow spiritual, — they must near
the broader interpretations of being, and gain some proper
sense of the infinite, — in order that sin and mortality
9 may be put off.

265

The pains of sense are salutary, if they wrench away
false pleasurable beliefs and transplant the affections
1 from sense to Soul, where the creations of God are good,
Decapitation "rejoicing the heart." Such is the sword of
of error
3 Science, with which Truth decapitates error,
materiality giving place to man's higher individuality and
destiny.

266

267

When examined in the light of divine Science, mortals
present more than is detected upon the surface, since
21 inverted thoughts and erroneous beliefs must
Waymarks be counterfeits of Truth. Thought is bor-
to eternal rowed from a higher source than matter, and
Truth
24 by reversal, errors serve as waymarks to the one Mind,
in which all error disappears in celestial Truth. The
robes of Spirit are "white and glistening," like the raiment
27 of Christ. Even in this world, therefore, "let thy gar-
ments be always white." "Blessed is the man that en-
dureth [overcometh] temptation: for when he is tried,
30 [proved faithful], he shall receive the crown of life,
which the Lord hath promised to them that love him."
(James i. 12.)

CHAPTER X
SCIENCE OF BEING

That which was from the beginning, which we have heard; which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.
— JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! —
MARTIN LUTHER.

268

S & H
Page

270

The prophets of old looked for something higher than the systems of their times; hence their foresight of the new dispensation of Truth. But they knew not what would be the precise nature of the teaching and demonstration of God, divine Mind, in His more infinite meanings, — the demonstration which was to destroy sin, sickness, and death, establish the definition of omnipotence, and maintain the Science of Spirit.

The pride of priesthood is the prince of this world. It has nothing in Christ. Meekness and charity have divine authority. Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick. If sin makes sinners, Truth and Love alone can unmake them. If a sense of disease produces suffering and a sense of ease antidotes suffering, disease is mental, not material. Hence the fact that the human mind alone suffers, is sick, and that the divine Mind alone heals.

270 □

The life of Christ Jesus was not miraculous, but it was indigenous to his spirituality, — the good soil wherein the seed of Truth springs up and bears much fruit. Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. Neither emasculation, illusion, nor insubordination exists in divine Science.

270

271

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

271

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

271

Modern
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SCIENCE AND HEALTH

SCIENCE OF BEING

S&H
Page

272

1 sent?" If sent, how shall they preach, convert, and heal
 multitudes, except the people hear?
 3 The spiritual sense of truth must be gained before
 Truth can be understood. This sense is assimilated only
 as we are honest, unselfish, loving, and meek.
 6 ^{Spirituality} ^{of Scripture} In the soil of an "honest and good heart" the
 seed must be sown; else it beareth not much fruit, for the
 swinish element in human nature uproots it. Jesus said:
 9 "Ye do err, not knowing the Scriptures." The spiritual
 sense of the Scriptures brings out the scientific sense, and
 is the new tongue referred to in the last chapter of Mark's
 12 Gospel.

273

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

273



Science shows that material, conflicting mortal opin-
 30 ions and beliefs emit the effects of error at all times, but
 this atmosphere of mortal mind cannot be destructive to
 morals and health when it is opposed promptly and per-
 1 sistently by Christian Science. Truth and Love antidote
 this mental miasma, and thus invigorate and sustain ex-
 3 istence. Unnecessary knowledge gained from
 6 ^{Material} ^{knowledge} ^{illusiv} the five senses is only temporal, — the concep-
 tion of mortal mind, the offspring of sense, not
 6 of Soul, Spirit, — and symbolizes all that is evil and
 perishable. *Natural science*, as it is commonly called, is
 not really natural nor scientific, because it is deduced from
 9 the evidence of the material senses. Ideas, on the con-
 trary, are born of Spirit, and are not mere inferences
 drawn from material premises.

274

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

274

SCIENCE AND HEALTH

SCIENCE OF BEING

S&H
Page
275

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

275

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

276

Material beliefs and spiritual understanding never mingle. The latter destroys the former. Discord is the *nothingness* named error. Harmony is the *somethingness* named Truth.

278

1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter. Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The material senses oppose this, but there are no material senses, for matter has no mind. In Spirit there is no matter, even as in Truth there is no error, and in good no evil. It is a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite, all. Spirit can have no opposite.
12 That matter is substantial or has life and sensation, is one of the false beliefs of mortals, and exists only in a supposititious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission, — namely, that Spirit is not infinite and that matter is self-creative, self-existent, and eternal. From this it would follow that there are two eternal causes, warring forever with each other; and yet we say that Spirit is supreme and all-presence.

278

279

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

279
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In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and Love.

SCIENCE AND HEALTH

SCIENCE OF BEING

S & H

Page

280

9 Finite belief can never do justice to Truth in any direc-
 tion. Finite belief limits all things, and would compress
 Mind, which is infinite, beneath a skull bone. Such be-
 12 lief can neither apprehend nor worship the infinite; and
 to accommodate its finite sense of the divisibility of Soul
 and substance, it seeks to divide the one Spirit into per-
 15 sons and souls.

280

Rightly understood, instead of possessing a sentient
 material form, man has a sensationless body; and God,
 27 Sensation-
less body the Soul of man and of all existence, being
 perpetual in His own individuality, harmony,
 and immortality, imparts and perpetuates these qualities
 30 in man, — through Mind, not matter. The only excuse
 for entertaining human opinions and rejecting the Science
 of being is our mortal ignorance of Spirit, — ignorance
 1 which yields only to the understanding of divine Science,
 the understanding by which we enter into the kingdom
 3 of Truth on earth and learn that Spirit is infinite and
 supreme. Spirit and matter no more commingle than
 light and darkness. When one appears, the other dis-
 6 appears.

281

27 Divine Science does not put new wine into old bottles,
 Soul into matter, nor the infinite into the finite. Our
 28 The true
new idea false views of matter perish as we grasp
 30 the facts of Spirit. The old belief must be
 cast out or the new idea will be spilled, and the in-
 spiration, which is to change our standpoint, will be
 1 lost. Now, as of old, Truth casts out evils and heals
 the sick.

281

282

A straight line finds no abiding-place in a curve, and a
 15 curve finds no adjustment to a straight line. Similarly,
 18 Opposite
symbols matter has no place in Spirit, and Spirit has
 no place in matter. Truth has no home in
 error, and error has no foothold in Truth. Mind cannot
 pass into non-intelligence and matter, nor can non-intel-
 21 ligence become Soul. At no point can these opposites
 mingle or unite. Even though they seem to touch, one
 is still a curve and the other a straight line.

282

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

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

282

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

SCIENCE AND HEALTH

SCIENCE OF BEING

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

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

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

It is essential to understand, instead of believe, what
1 relates most nearly to the happiness of being. To seek
Truth through belief in a human doctrine is not to un-
3 derstand the infinite. We must not seek the immutable
and immortal through the finite, mutable, and mortal,
and so depend upon belief instead of demonstration, for
6 this is fatal to a knowledge of Science. The understand-
ing of Truth gives full faith in Truth, and spiritual un-
derstanding is better than all burnt offerings.
9 The Master said, "No man cometh unto the Father
[the divine Principle of being] but by me," Christ,
Life, Truth, Love; for Christ says, "I am the way."
12 Physical causation was put aside from first to
last by this original man, Jesus. He knew that the
divine Principle, Love, creates and governs all that
15 is real.

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

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

S&H
Page
283

283

285

286

286

286

286

SCIENCE AND HEALTH

SCIENCE OF BEING

S&H
Page

287

- 1 are without a real origin or existence. They have neither Principle nor permanence, but belong, with all that is
- 3 material and temporal, to the nothingness of error, which simulates the creations of Truth. All creations of Spirit are eternal; but creations of matter must return to dust.
- 6 Error supposes man to be both mental and material. Divine Science contradicts this postulate and maintains man's spiritual identity.
- 9 We call the absence of Truth, error. Truth and error are unlike. In Science, Truth is divine, and the *infinite* God can have no unlikeness. Did God, Truth,
- 12 Divine allness create error? No! "Doth a fountain send forth at the same place sweet water and bitter?" God being everywhere and all-inclusive, how can He be absent
- 15 or suggest the absence of omnipresence and omnipotence? How can there be more than *all*?

287

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

287

- Truth cannot be contaminated by error. The statement that Truth is real necessarily includes the correlated statement, that error, Truth's unlikeness, is unreal.

288

- 27 Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses.
- The Christ-element The Christ-element in the Messiah made him
- 30 the Way-shower, Truth and Life.

288

- The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child
- 1 of God comes to light. Truth demonstrated is eternal life. Mortal man can never rise from the temporal *débris*
- 3 of error, belief in sin, sickness, and death, until he learns that God is the only Life. The belief that life and sensation are in the body should be overcome by the understanding of what constitutes man as the image of God.
- 6 Then Spirit will have overcome the flesh.

289

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

95

SCIENCE AND HEALTH

SCIENCE OF BEING

5 & H
Page
289

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

290

3 If the Principle, rule, and demonstration of man's being
are not in the least understood before what is termed death
overtakes mortals, they will rise no higher spiri-
6 ^{Death no advantage} tually in the scale of existence on account of
that single experience, but will remain as material as be-
fore the transition, still seeking happiness through a ma-
9 terial, instead of through a spiritual sense of life, and from
selfish and inferior motives. That Life or Mind is finite
and physical or is manifested through brain and nerves,
12 is false. Hence Truth comes to destroy this error and
its effects, — sickness, sin, and death. To the spiritual
class, relates the Scripture: "On such the second death
15 hath no power."

290

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

292

1 When the last mortal fault is destroyed, then the final
trump will sound which will end the battle of Truth with
3 error and mortality; "but of that day and hour, knoweth
no man." Here prophecy pauses. Divine Science alone
can compass the heights and depths of being and reveal
6 the infinite.

292

Truth will be to us "the resurrection and the life" only
as it destroys all error and the belief that Mind, the only
9 ^{Primitive error} immortality of man, can be fettered by the
body, and Life be controlled by death. A sin-
ful, sick, and dying mortal is not the likeness of God, the
12 perfect and eternal.

293

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

SCIENCE AND HEALTH

SCIENCE OF BEING

S#H
Page
293

21 There is no vapid fury of mortal mind — expressed in earthquake, wind, wave, lightning, fire, bestial ferocity
— and this so-called mind is self-destroyed.
24 ^{The counter-} ^{feit forces} The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, "The anger of the Lord." In reality, they show the self-destruction
27 of error or matter and point to matter's opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal har-
30 mony, the entireness of God, good, and the nothingness of evil.

294

9 The belief that matter thinks, sees, or feels is not more real than the belief that matter enjoys and suffers. This mortal belief, misnamed *man*, is error, saying:
12 ^{Mortal verdict} "Matter has intelligence and sensation. Nerves feel. Brain thinks and sins. The stomach can make a man cross. Injury can cripple and matter can kill man."
15 This verdict of the so-called material senses victimizes mortals, taught, as they are by physiology and pathology, to revere false testimony, even the errors that are destroyed
18 by Truth through spiritual sense and Science.

294

The inebriate believes that there is pleasure in intoxication. The thief believes that he gains something by stealing, and the hypocrite that he is hiding himself. The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

295

The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that
21 one which has lost much materiality — much error — in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides
24 the sun.

296

The so-called pleasures and pains of matter perish,
15 and they must go out under the blaze of Truth, spiritual sense, and the actuality of being. Mortal belief must lose all satisfaction in error and sin in order to part with
18 them.

296

The knowledge obtained from the corporeal senses leads to sin and death. When the evidence of Spirit and matter, Truth and error, seems to com-
24 ^{Mixed testimony} mingle, it rests upon foundations which time is wearing away. Mortal mind judges by the testimony
27 of the material senses, until Science obliterates this false testimony. An improved belief is one step out of error, and aids in taking the next step and in understanding
30 the situation in Christian Science.

SCIENCE AND HEALTH

SCIENCE OF BEING

SEH
Page
297

Faith is higher and more spiritual than belief. It is
21 a chrysalis state of human thought, in which spiritual
evidence, contradicting the testimony of mate-
24 rial sense, begins to appear, and Truth, the
ever-present, is becoming understood. Human thoughts
have their degrees of comparison. Some thoughts are
better than others. A belief in Truth is better than a
27 belief in error, but no mortal testimony is founded on the
divine rock. Mortal testimony can be shaken. Until
belief becomes faith, and faith becomes spiritual under-
30 standing, human thought has little relation to the actual
or divine.

298 O

A mortal belief fulfils its own conditions. Sickness,
1 sin, and death are the vague realities of human conclu-
sions. Life, Truth, and Love are the realities of divine
3 Science. They dawn in faith and glow full-orbed in
spiritual understanding. As a cloud hides the sun it
cannot extinguish, so false belief silences for a while the
6 voice of immutable harmony, but false belief cannot de-
stroy Science armed with faith, hope, and fruition.

298

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

298 □

Angels are not etherealized human beings, evolving
animal qualities in their wings; but they are celestial
27 ^{Thought-}visitants, flying on spiritual, not material,
^{angels}pinions. Angels are pure thoughts from God,
winged with Truth and Love, no matter what their indi-
30 vidualism may be. Human conjecture confers upon angels
its own forms of thought, marked with superstitious out-
lines, making them human creatures with suggestive
1 feathers; but this is only fancy. It has behind it no more
reality than has the sculptor's thought when he carves
3 his "Statue of Liberty," which embodies his concep-
tion of an unseen quality or condition, but which has
no physical antecedent reality save in the artist's own ob-
6 servation and "chambers of imagery."

299

24 Truth never destroys God's idea. Truth is spiritual,
eternal substance, which cannot destroy the right reflec-
tion. Corporeal sense, or error, may seem to hide Truth,
27 health, harmony, and Science, as the mist obscures the
sun or the mountain; but Science, the sunshine of Truth,
will melt away the shadow and reveal the celestial
30 peaks.

299

S & H
Page

300

Spirit is God, Soul; therefore Soul is not in matter. If
 24 Spirit were in matter, God would have no representative,
 and matter would be identical with God.
 The divine reflection The theory that soul, spirit, intelligence, in-
 27 habits matter is taught by the schools. This theory is
 unscientific. The universe reflects and expresses the di-
 vine substance or Mind; therefore God is seen only in the
 30 spiritual universe and spiritual man, as the sun is seen in
 the ray of light which goes out from it. God is re-
 vealed only in that which reflects Life, Truth, Love. —
 1 yea, which manifests God's attributes and power, even
 as the human likeness thrown upon the mirror, repeats
 3 the color, form, and action of the person in front of the
 mirror.

301

The minutiae of lesser individualities reflect the one di-
 9 vine individuality and are comprehended in and formed
 by Spirit, not by material sensation. Whatever reflects
 Mind, Life, Truth, and Love, is spiritually conceived and
 12 brought forth; but the statement that man is conceived
 and evolved both spiritually and materially, or by both
 God and man, contradicts this eternal truth. All the
 15 vanity of the ages can never make both these contraries
 true. Divine Science lays the axe at the root of the illu-
 sion that life, or mind, is formed by or is in the material
 18 body, and Science will eventually destroy this illusion
 through the self-destruction of all error and the beatified
 understanding of the Science of Life.

303

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

303

304

Harmony is produced by its Principle, is controlled
 by it and abides with it. Divine Principle is the Life
 of man. Man's happiness is not, therefore, at
 18 Harmony natural the disposal of physical sense. Truth is not
 contaminated by error. Harmony in man is as beautiful
 21 as in music, and discord is unnatural, unreal.

304

305

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

S & H

Page

306

1 error to be as immortal as Truth. The Pharisees thought
 that they could raise the spiritual from the material. They
 3 ^{Jewish traditions} would first make life result in death, and then
 resort to death to reproduce spiritual life.
 Jesus taught them how death was to be overcome by
 6 spiritual Life, and demonstrated this beyond cavil.

307

The parent of all human discord was the Adam-dream,
 1 the deep sleep, in which originated the delusion that life
 and intelligence proceeded from and passed into matter.
 3 ^{The serpent's whisper} This pantheistic error, or so-called *serpent*, in-
 sists still upon the opposite of Truth, saying,
 "Ye shall be as gods;" that is, I will make error as real
 6 and eternal as Truth.

307

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

307

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

307

Truth has no beginning. The divine Mind is the Soul
 of man, and gives man dominion over all things. Man
 27 ^{Higher statutes} was not created from a material basis, nor
 bidden to obey material laws which Spirit never
 made; his province is in spiritual statutes, in the higher
 30 law of Mind.

307

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

308

ness, where art thou? Art thou dwelling in the belief
 that mind is in matter, and that evil is mind, or art thou
 3 ^{The great question} in the living faith that there is and can be but
 one God, and keeping His commandment?"
 Until the lesson is learned that God is the only Mind gov-
 6 erning man, mortal belief will be afraid as it was in the
 beginning, and will hide from the demand, "Where art
 thou?" This awful demand, "Adam, where art thou?"
 9 is met by the admission from the head, heart, stomach,
 blood, nerves, etc.: "Lo, here I am, looking for happiness
 and life in the body, but finding only an illusion, a blend-
 12 ing of false claims, false pleasure, pain, sin, sickness, and
 death."

SCIENCE AND HEALTH

SCIENCE OF BEING

S & H

Page

308

308



309

The Soul-inspired patriarchs heard the voice of Truth,
 15 and talked with God as consciously as man talks with man.
 Jacob was *alone*, wrestling with error, — struggling
 with a mortal sense of life, substance, and intelligence
 18 ^{Wrestling} as existent in matter with its false pleasures
^{of Jacob} and pains, — when an angel, a message from
Truth and Love, appeared to him and smote the sinew,
 21 or strength, of his error, till he saw its unreality; and
Truth, being thereby understood, gave him spiritual
 strength in this Peniel of divine Science. Then said
 24 the spiritual evangel: "Let me go, for the day breaketh;"
 that is, the light of Truth and Love dawns upon thee.
 But the patriarch, perceiving his error and his need
 27 of help, did not loosen his hold upon this glorious light
 until his nature was transformed. When Jacob was
 asked, "What is thy name?" he straightway answered;
 30 and then his name was changed to Israel, for "as a prince"
 had he prevailed and had "power with God and with
 men." Then Jacob questioned his deliverer, "Tell me,
 1 I pray thee, *thy* name;" but this appellation was withheld,
 for the messenger was not a corporeal being, but a name-
 3 less, incorporeal impartation of divine Love to man, which,
 to use the word of the Psalmist, *restored* his Soul, — gave
 him the spiritual sense of being and rebuked his material
 6 sense.

People go into ecstasies over the sense of a corporeal
 15 Jehovah, though with scarcely a spark of love in their
 hearts; yet God *is* Love, and without Love,
 18 ^{Vain} God, immortality cannot appear. Mortals try
^{ecstasies} to believe without understanding Truth; yet God *is*
Truth. Mortals claim that death is inevitable; but man's
 eternal Principle is ever-present Life. Mortals believe in
 21 a finite personal God; while God is infinite Love, which
 must be unlimited.

312

314



Because of mortals' material and sinful belief, the
 24 spiritual Jesus was imperceptible to them. The higher
 his demonstration of divine Science carried
 27 ^{Opposition of} the problem of being, and the more dis-
^{materialists} tinctly he uttered the demands of its divine Principle,
Truth and Love, the more odious he became to sinners
 and to those who, depending on doctrines and material
 30 laws to save them from sin and sickness, were submis-
 sive to death as being in supposed accord with the
 inevitable law of life. Jesus proved them wrong by
 1 his resurrection, and said: "Whosoever liveth and be-
 lieveth in me shall never die."

315

SCIENCE AND HEALTH

SCIENCE OF BEING

The opposite and false views of the people hid from
 12 their sense Christ's sonship with God. They could not
 discern his spiritual existence. Their carnal
 15 minds were at enmity with it. Their thoughts
 were filled with mortal error, instead of with God's spiri-
 tual idea as presented by Christ Jesus. The likeness of
 God we lose sight of through sin, which beclouds the spir-
 18 itual sense of Truth; and we realize this likeness only
 when we subdue sin and prove man's heritage, the liberty
 of the sons of God.

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

Wearing in part a human form (that is, as it seemed
 30 to mortal view), being conceived by a human mother,
 Jesus was the mediator between Spirit and the flesh,
 between Truth and error. Explaining and demonstrat-
 31 ing the way of divine Science, he became the way of
 salvation to all who accepted his word. From him mor-
 32 tals may learn how to escape from evil. The
 33 <sup>Jesus as
mediator</sup> real man being linked by Science to his Maker,
 mortals need only turn from sin and lose sight of mortal
 34 selfhood to find Christ, the real man and his relation to
 God, and to recognize the divine sonship. Christ, Truth,
 was demonstrated through Jesus to prove the power of
 35 Spirit over the flesh, — to show that Truth is made
 manifest by its effects upon the human mind and body,
 healing sickness and destroying sin.

12 Jesus represented Christ, the true idea of God. Hence
 the warfare between this spiritual idea and perfunctory
 13 <sup>Spiritual
government</sup> religion, between spiritual clear-sightedness
 and the blindness of popular belief, which led
 to the conclusion that the spiritual idea could be killed
 by crucifying the flesh. The Christ-idea, or the Christ-
 18 man, rose higher to human view because of the crucifixion,
 and thus proved that Truth was the master of death.
 Christ presents the indestructible man, whom Spirit cre-
 21 ates, constitutes, and governs. Christ illustrates that
 blending with God, his divine Principle, which gives man
 dominion over all the earth.

S & H
 Page
 315

315

315

316

316

S & H
Page

317

6 Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to
 9 ^{The cup of Jesus} Truth will haunt his steps, and he will incur the hatred of sinners, till "wisdom is justified of her children." These blessed benedictions rest upon
 12 Jesus' followers: "If the world hate you, ye know that it hated me before it hated you;" "Lo, I am with you
 15 always," — that is, not only in all time, but in *all ways* and conditions.

318

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

319

21 The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible,
 24 ^{Scriptures misinterpreted} and the misinterpretation of the Word in some instances by uninspired writers, who only wrote
 27 down what an inspired teacher had said. A misplaced word changes the sense and misstates the Science of the Scriptures, as, for instance, to name Love as merely
 30 an attribute of God; but we can by special and proper capitalization speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles,
 1 when he said, "God is love." Likewise we can speak of the truth of Truth and of the life of Life, for Christ plainly
 3 declared, "I am the way, the truth, and the life."

320

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

322

The sharp experiences of belief in the supposititious life
 27 of matter, as well as our disappointments and ceaseless
 30 ^{Uses of suffering} woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning,
 "Canst thou by searching find out God?" It is easier to desire Truth than to rid one's self of error. Mortals

322

SCIENCE AND HEALTH

SCIENCE OF BEING

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

In order to apprehend more, we must put into prac-
tice what we already know. We must recollect that
15 Need and supply Truth is demonstrable when understood, and
that good is not understood until demonstrated.

If "faithful over a few things," we shall be made rulers
18 over many; but the one unused talent decays and is lost.
When the sick or the sinning awake to realize their need
of what they have not, they will be receptive of divine
21 Science, which gravitates towards Soul and away from
material sense, removes thought from the body, and ele-
vates even mortal mind to the contemplation of some-
24 thing better than disease or sin. The true idea of God
gives the true understanding of Life and Love, robs the
grave of victory, takes away all sin and the delusion that
27 there are other minds, and destroys mortality.

The effects of Christian Science are not so much seen
as felt. It is the "still, small voice" of Truth
30 Childlike receptivity uttering itself. We are either turning away
from this utterance, or we are listening to it and going
up higher. Willingness to become as a little child and
1 to leave the old for the new, renders thought receptive of
the advanced idea. Gladness to leave the false landmarks
3 and joy to see them disappear, — this disposition helps
to precipitate the ultimate harmony. The purification
of sense and self is a proof of progress. "Blessed are the
6 pure in heart: for they shall see God."

Unless the harmony and immortality of man are be-
coming more apparent, we are not gaining the true idea
9 Narrow pathway of God; and the body will reflect what gov-
erns it, whether it be Truth or error,
understanding or belief, Spirit or matter. Therefore
12 "acquaint now thyself with Him, and be at peace."
Be watchful, sober, and vigilant. The way is straight
and narrow, which leads to the understanding that God
15 is the only Life. It is a warfare with the flesh, in which
we must conquer sin, sickness, and death, either here
or hereafter, — certainly before we can reach the goal
18 of Spirit, or life in God.

27 Paul writes, "If Christ [Truth] be not risen, then is
our preaching vain." That is, if the idea of the suprem-
acy of Spirit, which is the true conception of being,
30 come not to your thought, you cannot be benefited by
what I say.

Jesus said substantially, "He that believeth in me

SCIENCE AND HEALTH

SCIENCE OF BEING

S & H
Page

325

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

In Colossians (iii. 4) Paul writes: "When Christ, who
 is our life, shall appear [be manifested], then shall ye also
 12 ^{Indestruct-} appear [be manifested] with him in glory."
^{ible being} When spiritual being is understood in all its
 perfection, continuity, and might, then shall man be found
 15 in God's image. The absolute meaning of the apostolic
 words is this: Then shall man be found, in His likeness,
 perfect as the Father, indestructible in Life, "hid with
 18 Christ in God," — with Truth in divine Love, where
 human sense hath not seen man.

325

Paul had a clear sense of the demands of Truth upon
 21 mortals physically and spiritually, when he said: "Pre-
^{Consecration} sent your bodies a living sacrifice, holy, ac-
^{required} ceptable unto God, which is your reasonable
 24 service." But he, who is begotten of the beliefs of the
 flesh and serves them, can never reach in this world the
 divine heights of our Lord. The time cometh when
 27 the spiritual origin of man, the divine Science which
 ushered Jesus into human presence, will be understood
 and demonstrated.

325

30 When first spoken in any age, Truth, like the light,
 "shineth in darkness, and the darkness comprehended
 it not." A false sense of life, substance, and mind

325

326

1 hides the divine possibilities, and conceals scientific
 demonstration.

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

6 ^{Loving God} He, who would reach the source and find the
^{supremely} divine remedy for every ill, must not try to climb the hill
 of Science by some other road. All nature teaches God's
 9 love to man, but man cannot love God supremely and set
 his whole affections on spiritual things, while loving the
 material or trusting in it more than in the spiritual.

326

Saul of Tarsus beheld the way — the Christ, or Truth
 24 — only when his uncertain sense of right yielded to a
^{Conversion} spiritual sense, which is always right. Then
^{of Saul} the man was changed. Thought assumed a
 27 nobler outlook, and his life became more spiritual. He
 learned the wrong that he had done in persecuting Chris-
 tians, whose religion he had not understood, and in hu-
 30 mility he took the new name of Paul. He beheld for the
 first time the true idea of Love, and learned a lesson in
 divine Science.

326

SCIENCE AND HEALTH

SCIENCE OF BEING

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

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

II. God is what the Scriptures declare Him to be, —
Life, Truth, Love. Spirit is divine Principle, and divine
 21 The definc
 definitions Principle is Love, and Love is Mind, and
 Mind is not both good and bad, for God is
 Mind; therefore there is in reality one Mind only, be-
 24 cause there is one God.

VII. Life, Truth, and Love constitute the triune Person
 27 called God, — that is, the triply divine Principle, Love.
 They represent a trinity in unity, three in
 30 Divine
 trinity one, — the same in essence, though multi-
 form in office: God the Father-Mother; Christ the spirit-
 ual idea of sonship; divine Science or the Holy Comforter.
 These three express in divine Science the threefold, essen-
 1 tial nature of the infinite. They also indicate the divine
 Principle of scientific being, the intelligent relation of God
 3 to man and the universe.

9 IX. Jesus was born of Mary. Christ is the true idea
 voicing good, the divine message from God to men speak-
 ing to the human consciousness. The Christ
 12 The Son
 of God is incorporeal, spiritual, — yea, the divine
 image and likeness, dispelling the illusions of the senses;
 the Way, the Truth, and the Life, healing the sick and
 15 casting out evils, destroying sin, disease, and death. As
 Paul says: "There is one God, and one mediator between
 God and men, the man Christ Jesus." The corporeal
 18 man Jesus was human.

S&H
Page

329

330

330

331

332

S & H
Page

332

XI. Jesus was the son of a virgin. He was appointed
 24 to speak God's word and to appear to mortals in such
 Christ a form of humanity as they could understand
 Jesus as well as perceive. Mary's conception of
 37 him was spiritual, for only purity could reflect Truth
 and Love, which were plainly incarnate in the good and
 pure Christ Jesus. He expressed the highest type of
 30 divinity, which a fleshly form could express in that age.
 Into the real and ideal man the fleshly element cannot
 enter. Thus it is that Christ illustrates the coincidence,
 1 or spiritual agreement, between God and man in His
 image.

333

XIII. The advent of Jesus of Nazareth marked the
 first century of the Christian era, but the Christ is
 18 without beginning of years or end of days.
 The divine Throughout all generations both before and
 Principle and idea after the Christian era, the Christ, as the spirit-
 21 ual idea, — the reflection of God, — has come with some
 measure of power and grace to all prepared to receive
 Christ, Truth. Abraham, Jacob, Moses, and the prophets
 24 caught glorious glimpses of the Messiah, or Christ, which
 baptized these seers in the divine nature, the essence of
 Love. The divine image, idea, or Christ was, is, and
 27 ever will be inseparable from the divine Principle, God.
 Jesus referred to this unity of his spiritual identity thus:
 "Before Abraham was, I am;" "I and my Father are
 30 one;" "My Father is greater than I." The one Spirit
 includes all identities.

333

9 XXII. Immortal man was and is God's image or idea,
 even the infinite expression of infinite Mind, and immor-
 tal man is coexistent and coeternal with that
 12 The real Mind. He has been forever in the eternal
 manhood Mind, God; but infinite Mind can never be in man, but
 is reflected by man. The spiritual man's consciousness
 15 and individuality are reflections of God. They are the
 emanations of Him who is Life, Truth, and Love. Im-
 mortal man is not and never was material, but always
 18 spiritual and eternal.

336

XXVIII. Subject sickness, sin, and death to the rule
 of health and holiness in Christian Science,
 30 Truth dem- and you ascertain that this Science is demon-
 onstrated strably true, for it heals the sick and sinning as no

337

SCIENCE AND HEALTH

SCIENCE OF BEING

S&H
Page

338

1 other system can. Christian Science, rightly under-
 2 stood, leads to eternal harmony. It brings to light the
 3 only living and true God and man as made in His like-
 4 ness; whereas the opposite belief — that man originates
 5 in matter and has beginning and end, that he is both
 6 soul and body, both good and evil, both spiritual and
 7 material — terminates in discord and mortality, in the
 8 error which must be destroyed by Truth. The mortality
 9 of material man proves that error has been ingrafted
 into the premises and conclusions of material and mortal
 humanity.

339

1 XXX. The destruction of sin is the divine method of
 2 pardon. Divine Life destroys death, Truth destroys
 3 ^{Divine} error, and Love destroys hate. Being de-
 4 ^{pardon}stroyed, sin needs no other form of forgiveness.
 5 Does not God's pardon, destroying any one sin, prophesy
 6 and involve the final destruction of all sin?

CHAPTER XI

SOME OBJECTIONS ANSWERED

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

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

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

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

342 21 Christian Science awakens the sinner, reclaims the
 24 infidel, and raises from the couch of pain the helpless
 27 Argument of good works invalid. It speaks to the dumb the words of
 30 Truth, and they answer with rejoicing. It
 33 causes the deaf to hear, the lame to walk, and the blind
 36 to see. Who would be the first to disown the Christli-
 39 ness of good works, when our Master says, "By their
 42 fruits ye shall know them"?

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

SCIENCE AND HEALTH

SOME OBJECTIONS ANSWERED

SFH
Page
343

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

343

6 Is not finite mind ignorant of God's method? This makes it doubly unfair to impugn and misrepresent the facts, although, without this cross-bearing, ^{Personal experience} one might not be able to say with the apostle, "None of these things move me." The sick, the halt, and the blind look up to Christian Science with blessings, 12 and Truth will not be forever hidden by unjust parody from the quickened sense of the people.

344

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

346

6 It is sometimes said that Christian Science teaches the nothingness of sin, sickness, and death, and then teaches ^{Nothingness of error} how this nothingness is to be saved and healed. 9 The nothingness of nothing is plain; but we need to understand that error is nothing, and that its nothingness is not saved, but must be demonstrated in 12 order to prove the somethingness — yea, the allness — of Truth. It is self-evident that we are harmonious only as we cease to manifest evil or the belief that we suffer 15 from the sins of others. Disbelief in error destroys error, and leads to the discernment of Truth. There are no vacuums. How then can this demonstration be "fraught 18 with falsities painful to behold"?

346

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

347

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

SCIENCE AND HEALTH

SOME OBJECTIONS ANSWERED

6 To understand all our Master's sayings as recorded
 in the New Testament, sayings infinitely important.
 9 ^{Both words} his followers must grow into that stature of
^{and works} manhood in Christ Jesus which enables them
 to interpret his spiritual meaning. Then they know
 how Truth casts out error and heals the sick. His
 12 words were the offspring of his deeds, both of which
 must be understood. Unless the works are com-
 15 prehended which his words explained, the words are
 blind.

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

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

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

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

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

S&H
Page

350

350

350

351

351

353

SCIENCE AND HEALTH

SOME OBJECTIONS ANSWERED

S&H
Page

354

- 1 Are the protests of Christian Science against the notion that there can be material life, substance, or mind "utter falsities and absurdities," as some aver? Why
- 3 ^{Christian warfare} then do Christians try to obey the Scriptures and war against "the world, the flesh, and the devil"?
- 6 Why do they invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely
- 9 this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

354

- 18 Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which
- 21 ^{Scientific consistency} are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with
- 24 the dawn Truth will waken men spiritually to hear and to speak the new tongue.

356

- 9 Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spir-
- 12 ^{Irreconcilable differences} ituality. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, — as error and Truth, not contributing in any way to each other's happiness and existence.
- 15 Jesus knew, "It is the spirit that quickeneth; the flesh profiteth nothing."

356

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

357

- 30 Does subsequent follow its antecedent? It does. Was there original self-creative sin? Then there must have been more than one creator, more than one God.
- 1 In common justice, we must admit that God will not punish man for doing what He created man
- 3 ^{Two infinite creators absurd} capable of doing, and knew from the outset that man would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accept-
- 6 ing, but by rejecting a lie.

Jesus said of personified evil, that it was "a liar, and the father of it." Truth creates neither a lie, a capacity to lie, nor a liar. If mankind would relinquish the belief

SCIENCE AND HEALTH

SOME OBJECTIONS ANSWERED

S & H
Page

357

that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, 12 the foundations of error would be sapped and error's destruction ensured; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we 15 attempt to destroy what He hath made, or even to deny that God made man evil and made evil good?

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

357

9 Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively 12 ^{Scientific and} ^{Biblical facts} every point it presents. Otherwise it would not be Science, and could not present its proofs. Christian Science is neither made up of contradictory aphorisms nor of the inventions of those who scoff 15 at God. It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the 18 Scriptures.

358

A Christian Scientist and an opponent are like two 30 ^{Two differ-} ^{ent artists} artists. One says: "I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, — and 1 know that these ideals are real and eternal because drawn from Truth. — they will find that nothing is lost, and all 3 is won, by a right estimate of what is real."

359

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

361

CHAPTER XII

CHRISTIAN SCIENCE PRACTICE

*Why art thou cast down, O my soul [sense]?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.*

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. — JESUS.

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
told Simon that such seekers as he gave small reward
21 in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*
24 little.

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 ^{Genuine} broken hearts, expressed by meekness and
^{repentance} human affection, as did this woman? If
364 so, then it may be said of them, as Jesus said of the
30 unwelcome visitor, that they indeed love much, because
much is forgiven them.

If hypocrisy, stolidity, inhumanity, or vice finds its
way into the chambers of disease through the would-be
27 ^{Truth} healer, it would, if it were possible, convert
^{desecrated} into a den of thieves the temple of the Holy
Ghost, — the patient's spiritual power to resuscitate him-
30 self. The unchristian practitioner is not giving to mind
or body the joy and strength of Truth. The poor suffering
heart needs its rightful nutriment, such as peace,
366 1 patience in tribulation, and a priceless sense of the dear
Father's loving-kindness.

This is what is meant by seeking Truth, Christ, not
"for the loaves and fishes," nor, like the Pharisee, with
the arrogance of rank and display of scholar-
12 ^{Gratitude} ship, but like Mary Magdalene, from the sum-
^{and humility} mit of devout consecration, with the oil of gladness and
15 the perfume of *gratitude*, with tears of repentance and
with those hairs all numbered by the Father.

SFL
Page

364

364

365

366

367

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

SEH
Page

367

24 The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances and divine anointing which quicken and increase

27 the beneficial effects of Christianity. I long to see the consummation of my hope, namely, the student's higher attainments in this line of light.

367

30 Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might. Evil is but the

368

1 counterpoise of nothingness. The greatest wrong is but a supposititious opposite of the highest right. The

3 Real and counterfeit confidence inspired by Science lies in the fact that Truth is real and error is unreal. Error

6 is a coward before Truth. Divine Science insists that time will prove all this. Both truth and error have come

9 nearer than ever before to the apprehension of mortals, and truth will become still clearer as error is self-

9 destroyed.

- . Against the fatal beliefs that error is as real as Truth, that evil is equal in power to good if not superior, and that

12 Results of faith in Truth discord is as normal as harmony, even the hope of freedom from the bondage of sickness and

368

15 sin has little inspiration to nerve endeavor. When we

18 come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith

in living than in dying, more faith in God than in man,

18 then no material suppositions can prevent us from healing the sick and destroying error.

369

30 No man is physically healed in wilful error or by it, any more than he is morally saved in or by sin. It is error even to murmur or to be angry over sin. To be

1 every whit whole, man must be better spiritually as well as physically. To be immortal, we must forsake the

370

3 No healing in sin mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being

6 from the divine Mind. The body improves under the same regimen which spiritualizes the thought; and if

9 health is not made manifest under this regimen, this proves that fear is governing the body. This is the law

9 of cause and effect, or like producing like.

24 According to both medical testimony and individual experience, a drug may eventually lose its supposed power

and do no more for the patient. Hygienic treatment also loses its efficacy. Quackery

370

27 Transient potency of drugs likewise fails at length to inspire the credulity of the sick, and then they cease to improve. These lessons are useful. They should naturally and genuinely

30 change our basis from sensation to Christian Science, from error to Truth, from matter to Spirit.

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

I would not transform the infant at once into a
21 man, nor would I keep the suckling a lifelong babe.

24 Mind imparts
purity, health,
and beauty No impossible thing do I ask when urging
the claims of Christian Science; but because
this teaching is in advance of the age, we
should not deny our need of its spiritual unfoldment.
Mankind will improve through Science and Christi-
27 anity. The necessity for uplifting the race is father to
the fact that Mind can do it; for Mind can impart
purity instead of impurity, strength instead of weak-
30 ness, and health instead of disease. Truth is an altera-
tive in the entire system, and can make it "every whit
whole."

15 When man demonstrates Christian Science absolutely,
he will be perfect. He can neither sin, suffer, be subject
18 Veritable
success to matter, nor disobey the law of God. There-
fore he will be as the angels in heaven. Chris-
tian Science and Christianity are one. How, then, in
Christianity any more than in Christian Science, can we
believe in the reality and power of both Truth and error,
21 Spirit and matter, and hope to succeed with contraries?
Matter is not self-sustaining. Its false supports fail one
after another. Matter succeeds for a period only by
24 falsely parading in the vestments of law.

27 Recognition
of benefits "Whosoever shall deny me before men, him will I also
deny before my Father which is in heaven." In Chris-
tian Science, a denial of Truth is fatal, while
a just acknowledgment of Truth and of what
it has done for us is an effectual help. If pride, super-
30 stition, or any error prevents the honest recognition of
benefits received, this will be a hindrance to the recovery
of the sick and the success of the student.

6 Hatred and its effects on the body are removed by
Love. Because mortal mind seems to be conscious, the
12 Mind can de-
stroy all ills sick say: "How can my mind cause a disease
I never thought of and knew nothing about,
9 until it appeared on my body?" The author has an-
swered this question in her explanation of disease as origi-
nating in human belief before it is consciously apparent
12 on the body, which is in fact the objective state of mortal
mind, though it is called matter. This mortal blindness
and its sharp consequences show our need of divine meta-
15 physics. Through immortal Mind, or Truth, we can
destroy all ills which proceed from mortal mind.

S & H
Page

371

372

372

374

Without the so-called human mind, there can be no
 9 inflammatory nor torpid action of the system. Remove
 the error, and you destroy its effects. By
 looking a tiger fearlessly in the eye, Sir Charles
 Napier sent it cowering back into the jungle. An ani-
 mal may infuriate another by looking it in the eye, and
 both will fight for nothing. A man's gaze, fastened
 fearlessly on a ferocious beast, often causes the beast to
 retreat in terror. This latter occurrence represents the
 power of Truth over error, — the might of intelligence
 exercised over mortal beliefs to destroy them; whereas
 hypnotism and hygienic drilling and drugging, adopted
 to cure matter, is represented by two material erroneous
 bases.

Fevers are errors of various types. The quickened
 pulse, coated tongue, febrile heat, dry skin, pain in the
 head and limbs, are pictures drawn on the
 body by a mortal mind. The images, held in
 this disturbed mind, frighten conscious thought. Unless
 the fever-picture, drawn by millions of mortals and im-
 aged on the body through the belief that mind is in matter
 and discord is as real as harmony, is destroyed through
 Science, it may rest at length on some receptive thought,
 and become a fever case, which ends in a belief called
 death, which belief must be finally conquered by eternal
 Life. Truth is always the victor. Sickness and sin fall
 by their own weight. Truth is the rock of ages, the head-
 stone of the corner, "but on whomsoever it shall fall, it
 will grind him to powder."

The physical effects of fear illustrate its illusion. Gaz-
 ing at a chained lion, crouched for a spring, should not
 terrify a man. The body is affected only with
 the belief of disease produced by a so-called
 mind ignorant of the truth which chains disease. Noth-
 ing but the power of Truth can prevent the fear of
 error, and prove man's dominion over error.

Expose the body to certain temperatures, and belief
 says that you may catch cold and have catarrh; but no
 such result occurs without mind to demand
 it and produce it. So long as mortals declare
 that certain states of the atmosphere produce catarrh,
 fever, rheumatism, or consumption, those effects will
 follow, — not because of the climate, but on account of
 the belief. The author has in too many instances healed
 disease through the action of Truth on the minds of mor-
 tals, and the corresponding effects of Truth on the body,
 not to know that this is so.

S&H
Page

378

379

380

386

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S & H
Page

A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that the friend's real death would bring. You think that your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You will learn at length that there is no cause for grief, and divine wisdom will then be understood. Error, not Truth, produces all the suffering on earth.

386

3 Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual ^{Mind heals} ~~brain-disease~~ Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality.

387

1 The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of divine Truth, they obtained a victory over the corporeal senses, a victory which Science alone can explain. Stolidity, which is a resisting state of mortal mind, suffers less, only because it knows less of material law.

388

We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

390

27 "Agree to disagree" with approaching symptoms of chronic or acute disease, whether it is cancer, consumption, or smallpox. Meet the incipient stages of disease with as powerful mental opposition as a legislator would employ to defeat the passage of an inhuman law. Rise in the conscious strength of the

390

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S & H
Page

391

1 spirit of Truth to overthrow the plea of mortal mind,
alias matter, arrayed against the supremacy of Spirit.
 3 Blot out the images of mortal thought and its beliefs in
 sickness and sin. Then, when thou art delivered to the
 judgment of Truth, Christ, the judge will say; "Thou
 6 art whole!"

Instead of blind and calm submission to the incipient
 or advanced stages of disease, rise in rebellion against
 9 ^{Righteous} ~~rebellious~~ them. Banish the belief that you can possi-
 bly entertain a single intruding pain which can-
 not be ruled out by the might of Mind, and in this way
 12 you can prevent the development of pain in the body.
 No law of God hinders this result. It is error to suffer
 for aught but your own sins. Christ, or Truth, will de-
 15 stroy all other supposed suffering, and real suffering for
 your own sins will cease in proportion as the sin ceases.

391

Man is never sick, for Mind is not sick and matter
 30 ^{No real} ~~disease~~ cannot be. A false belief is both the tempter
 and the tempted, the sin and the sinner, the
 disease and its cause. It is well to be calm in sickness;
 1 to be hopeful is still better; but to understand that sick-
 ness is not real and that Truth can destroy its seeming
 3 reality, is best of all, for this understanding is the uni-
 versal and perfect remedy.

393

394

Experience has proved to the author the fallacy of
 18 material systems in general, — that their theories are
 sometimes pernicious, and that their denials are better
 than their affirmations. Will you bid a man let evils
 21 overcome him, assuring him that all misfortunes are from
 God, against whom mortals should not contend? Will
 you tell the sick that their condition is hopeless, unless it
 24 can be aided by a drug or climate? Are material means
 the only refuge from fatal chances? Is there no divine
 permission to conquer discord of every kind with harmony,
 27 with Truth and Love?

394

15 Prayers, in which God is not asked to heal but is be-
 sought to take the patient to Himself, do not benefit the
 sick. An ill-tempered, complaining, or deceit-
 18 ^{Aids in} ~~sickness~~ ful person should not be a nurse. The nurse
 should be cheerful, orderly, punctual, patient, full of
 faith, — receptive to Truth and Love.

395

30 The Scriptures plainly declare the baneful influence of
 sinful thought on the body. Even our Master felt this.
 It is recorded that in certain localities he did not many

400

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

- 1 mighty works "because of their unbelief" in Truth. Any human error is its own enemy, and works against itself;
- 3 Mortal mind not a healer it does nothing in the right direction and much in the wrong. If so-called mind is cherishing evil passions and malicious purposes, it is not a healer,
- 6 but it engenders disease and death.

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental *chemicalization* brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being. Error's power imaginary Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion.

The most Christian state is one of rectitude and spiritual understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint your patient with it.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth.

Sin or fear the root of sickness Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers. The basic error is mortal mind. Hatred inflames the brutal propensities. The indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer.

The Science of being unveils the errors of sense, and spiritual perception, aided by Science, reaches Truth.

Sickness will abate Then error disappears. Sin and sickness will abate and seem less real as we approach the scientific period, in which mortal sense is subdued and all that is unlike the true likeness disappears. The moral man has no fear that he will commit a murder, and he should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die. Inharmony of any kind involves weakness and suffering, — a loss of control over the body.

S & H
Page

401

401

403

404

405

406

406

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S & H
Page

406

The supposition that we can correct insanity by the use
 15 of purgatives and narcotics is in itself a mild species of
 insanity. Can drugs go of their own accord
 18 ^{Drugs and brain-lobes} to the brain and destroy the so-called inflam-
 mation of disordered functions, thus reaching mortal
 mind through matter? Drugs do not affect a corpse, and
 Truth does not distribute drugs through the blood, and
 21 ~~from~~ ^{from} them derive a supposed effect on intelligence and sen-
 timent. A dislocation of the tarsal joint would produce
 insanity as perceptibly as would congestion of the brain,
 24 were it not that mortal mind thinks that the tarsal joint is
 less intimately connected with the mind than is the brain.
 Reverse the belief, and the results would be perceptibly
 27 different.

"This is life eternal," says Jesus, — *is*, not *shall be*;
 and then he defines everlasting life as a present knowledge
 6 ^{Life eternal and present} of his Father and of himself, — the knowledge
 * of Love, Truth, and Life. "This is life eter-
 9 nal, that they might know Thee, the only true God, and
 Jesus Christ, whom Thou hast sent." The Scriptures
 say, "Man shall not live by bread *alone*, but by every
 word that proceedeth out of the mouth of God," show-
 12 ing that Truth is the actual life of man; but mankind
 objects to making this teaching practical.

410

MENTAL TREATMENT ILLUSTRATED

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

410

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

411

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

411

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S&H
Page

412

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

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

412

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

415

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

415

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

SEH

Page

417

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

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

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

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

If your patient from any cause suffers a relapse, meet
 9 the cause mentally and courageously, knowing that there can be no reaction in Truth. Neither
Relapse unnecessary
 disease itself, sin, nor fear has the power to

418

418

419

12 cause disease or a relapse. Disease has no intelligence
with which to move itself about or to change itself from
one form to another. If disease moves, mind, not mat-
15 ter, moves it; therefore be sure that you move it off.
Meet every adverse circumstance as its master. Ob-
serve mind instead of body, lest aught unfit for develop-
18 ment enter thought. Think less of material conditions
and more of spiritual.

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

If it is found necessary to treat against relapse, know
that disease or its symptoms cannot change forms, nor
1 go from one part to another, for Truth destroys disease.
There is no metastasis, no stoppage of harmonious
3 True govern- action, no paralysis. Truth not error, Love
ment of man not hate, Spirit not matter, governs man. If
students do not readily heal themselves, they should
6 early call an experienced Christian Scientist to aid
them. If they are unwilling to do this for themselves,
they need only to know that error cannot produce this
9 unnatural reluctance.

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

If a crisis occurs in your treatment, you must treat
12 the patient less for the disease and more for the mental
disturbance or fermentation, and subdue the
15 How to symptoms by removing the belief that this
treat a crisis chemicalization produces pain or disease. Insist vehe-
mently on the great fact which covers the whole ground,
that God, Spirit, is all, and that there is none beside
18 Him. There is *no disease*. When the supposed suffer-

S&H
Page

419

420

420

421

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S & H
Page

421

ing is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will sub-
21 side. Calm the excitement sometimes induced by chemi-
calization, which is the alterative effect produced by
Truth upon error, and sometimes explain the symptoms
24 and their cause to the patient.

422

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

425

If you have sound and capacious lungs and want
30 Soundness them to remain so, be always ready with the
maintained mental protest against the opposite belief in
heredity. Discard all notions about lungs, tubercles, in-
1 herited consumption, or disease arising from any cir-
cumstance, and you will find that mortal mind, when
3 instructed by Truth, yields to divine power, which steers
the body into health.

426

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

426

1 If it is true that man lives, this fact can never change
in Science to the opposite belief that man dies. Life is
3 the law of Soul, even the law of the spirit of
Life not Truth, and Soul is never without its represent-
contingent on matter ative. Man's individual being can no more
6 die nor disappear in unconsciousness than can Soul, for
both are immortal. If man believes in death now, he
must disbelieve in it when learning that there is no reality
9 in death, since the truth of being is deathless. The be-
lief that existence is contingent on matter must be met
and mastered by Science, before Life can be understood
12 and harmony obtained.

427

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S#H

Page

427

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

Called to the bed of death, what material remedy has man when all such remedies have failed? Spirit is his last resort, but it should have been his first and only resort. The dream of death must be mastered by Mind here or hereafter. Thought will waken from its own material declaration, "I am dead," to catch this trumpet-word of Truth. "There is no death, no inaction, diseased action, overaction, nor reaction."

427

433

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free. Swift on the wings of divine Love, there comes a despatch: "Delay the execution; the prisoner is not guilty." Consternation fills the prison-yard. Some exclaim, "It is contrary to law and justice." Others say, "The law of Christ supersedes our laws; let us follow Christ."

434

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for the unfortunate prisoner. Witnesses, judges, and jurors, who were at the previous Court of Error, are now summoned to appear before the bar of Justice and eternal Truth.

434

Then what jurisdiction had his Honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sit-test thou to judge . . . after the law, and commandest . . . to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If they condemn him not, neither shall Judge Medicine condemn him; and I ask that the prisoner be restored to the liberty of which he has been unjustly deprived.

435

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

S&H
Page

One of the principal witnesses, Nerve, testified that he
 1 was a ruler of Body, in which province Mortal Man resides.
 He also testified that he was on intimate terms with the
 3 plaintiff, and knew Personal Sense to be truthful; that he
 knew Man, and that Man was made in the image of God,
 but was a criminal. This is a foul aspersion on man's
 6 Maker. It blots the fair escutcheon of omnipotence. It in-
 dicates malice aforethought, a determination to condemn
 Man in the interest of Personal Sense. At the bar of Truth,
 9 in the presence of divine Justice, before the Judge of our
 higher tribunal, the Supreme Court of Spirit, and before
 its jurors, the Spiritual Senses, I proclaim this witness,
 12 Nerve, to be destitute of intelligence and truth and to be
 a false witness.

437

But Judge Justice of the Supreme Court of Spirit over-
 ruled their motions on the ground that unjust usages
 30 were not allowed at the bar of Truth, which ranks above
 the lower Court of Error.

437

436

18 Then Christian Science continued:—

Another witness, equally inadequate, said that on the
 night of the crime a garment of foul fur was spread over
 21 him by Morbid Secretion, while the facts in the case show
 that this fur is a foreign substance, imported by False Be-
 lief, the attorney for Personal Sense, who is in partnership
 24 with Error and smuggles Error's goods into market with-
 out the inspection of Soul's government officers. When
 the Court of Truth summoned Furred Tongue for examina-
 27 tion, he disappeared and was never heard of more.

438

439

We send our best detectives to whatever locality is re-
 ported to be haunted by Disease, but on visiting the spot,
 33 they learn that Disease was never there, for he could not
 1 possibly elude their search. Your Material Court of Errors.
 when it condemned Mortal Man on the ground of hygienic
 3 disobedience, was manipulated by the oleaginous machina-
 tions of the counsel, False Belief, whom Truth arraigns
 before the supreme bar of Spirit to answer for his crime.
 6 Morbid Secretion is taught how to make sleep befool reason
 before sacrificing mortals to their false gods.

440

The false and unjust beliefs of your human mental legis-
 lators compel them to enact wicked laws of sickness and so
 24 forth, and then render obedience to these laws punishable
 as crime. In the presence of the Supreme Lawgiver, stand-
 ing at the bar of Truth, and in accordance with the divine
 27 statutes, I repudiate the false testimony of Personal Sense.
 I ask that he be forbidden to enter against Mortal Man
 any more suits to be tried at the Court of Material Error.
 30 I appeal to the just and equitable decisions of divine Spirit
 to restore to Mortal Man the rights of which he has been
 deprived.

440

SCIENCE AND HEALTH

CHRISTIAN SCIENCE PRACTICE

Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true.

18 Christ the
great phy-
sician

An improved belief cannot retrograde. When Christ changes a belief of sin or of sickness into

21 a better belief, then belief melts into spiritual understand-
ing, and sin, disease, and death disappear. Christ, Truth,
gives mortals temporary food and clothing until the ma-
24 terial, transformed with the ideal, disappears, and man
is clothed and fed spiritually. St. Paul says, "Work
out your own salvation with fear and trembling:" Jesus
27 said, "Fear not, little flock; for it is your Father's good
pleasure to give you the kingdom." This truth is
Christian Science.

S#H
Page

442

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.

443

S & H

Page

444

The teacher must make clear to students the Science of healing, especially its ethics, — that all is Mind, and
 1 that the Scientist must conform to God's requirements. Also the teacher must thoroughly fit his students to defend
 3 themselves against sin, and to guard against the attacks of the would-be *mental assassin*, who attempts to kill morally and physically. No
 6 hypothesis as to the existence of another power should interpose a doubt or fear to hinder the demonstration of Christian Science. Unfold the latent energies and capacities for good in your pupil. Teach the great possibilities of man endowed with divine Science. Teach the dangerous possibility of dwarfing the spiritual understanding and
 9 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
 12 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
 15 thought the omnipresence and omnipotence of God.

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

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

446

12 Ignorance, subtlety, or false charity does not forever conceal error; evil will in time disclose and punish itself. The recuperative action of the system, when mentally sustained by Truth, goes on naturally. When sin or sickness —

15 ^{Expose sin without believing in it} the reverse of harmony — seems true to material sense, impart without frightening or discouraging the patient the truth and spiritual understanding, which destroy disease. Expose and denounce the claims of evil and disease in all their forms, but realize no 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, 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 declaring there is no sickness, but by knowing that there is none.

30 A sinner is afraid to cast the first stone. He may 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 fast to iniquity. When the Publican's wail

3 ^{Wicked evasions} went out to the great heart of Love, it won his humble desire. Evil which obtains in the bodily senses, 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 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 corporeal senses; but if you have not risen above sin yourself, do not congratulate yourself upon your

15 ^{Truth's grand results} blindness to evil or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper: 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 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 pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing. It is Christian Science to do right, and nothing short of right-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

S&H
Page

447

447

448

448

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448

SCIENCE AND HEALTH

TEACHING CHRISTIAN SCIENCE

S & H

Page

449

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

450

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

450

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

450

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

451

1 that these are the errors which Truth must and will an-
 nihilate? Christian Scientists must live under the con-
 3 stant pressure of the apostolic command to come out from
 the material world and be separate. They must re-
 nounce aggression, oppression and the pride of power.
 6 Christianity, with the crown of Love upon her brow,
 must be their queen of life.

SCIENCE AND HEALTH

TEACHING CHRISTIAN SCIENCE

S & H
Page

452

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 conservatism, and afterwards we must wash them clean. When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error. Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed. Such a practice does not demonstrate the Science by which divine Mind heals the sick.

6 Right and wrong, truth and error, will be at strife in the minds of students, until victory rests on the side of invincible truth. Mental chemicalization follows the explanation of Truth, and a higher 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 material remedies as from the use of spiritual.

453

24 You should treat sickness mentally just as you would sin, except that you must not tell the patient that he is sick nor give names to diseases, for such a course increases fear, the foundation of disease, 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 recommends material hygiene, never manipulates. He does not trespass on the rights of mind nor can he practise animal magnetism or hypnotism. It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science.

453

454

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

454

He, who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as truth, the wrong as well as the right practice. Love for God and man is the true 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 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. Patience must "have her perfect work."

454

SCIENCE AND HEALTH
TEACHING CHRISTIAN SCIENCE

S&H
page

Do not dismiss students at the close of a class term, feeling that you have no more to do for them. Let your loving care and counsel support all their feeble footsteps, until your students tread firmly in the straight and narrow way. The superiority of spiritual power over sensuous is the central point of Christian 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, which heals the sick and the sinner.

3 A mental state of self-condemnation and guilt or a faltering and doubting trust in Truth are unsuitable conditions for healing the sick. Such mental states indicate weakness instead of strength. 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 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 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 out the mote out of thy brother's eye."

3 Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery. 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 most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method of demonstrating Christian Science greatly errs, ignorantly or intentionally; and separates himself from the true conception of Christian Science healing and from its possible demonstration.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science 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 matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the divine Principle of your demonstration.

A Christian Scientist requires my work **SCIENCE AND HEALTH** for his textbook, and so do all his students and 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 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

454

455

456

456

456

27 Continuity of interest

6 Weakness and guilt

6 Chicanery impossible

18 No dishonest concessions

27 This volume indispensable



SCIENCE AND HEALTH

TEACHING CHRISTIAN SCIENCE

S & H
Page
457

1 this Science, and registered the revealed Truth uncon-
 3 taminated by human hypotheses. Other works, which
 6 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.

458

It is anything but scientifically Christian to think of
 12 aiding the divine Principle of healing or of trying to sus-
 15 tain the human body until the divine Mind
 18 is ready to take the case. <sup>Divinity
ever ready</sup> Divinity is always
 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."

459

24 To mortal sense Christian Science seems abstract, but
 the process is simple and the results are sure if the Science
 27 <sup>Certainty
of results</sup> is understood. The tree must be good, which
 produces good fruit. Guided by divine Truth
 and not guesswork, the *theologus* (that is, the student —
 the Christian and scientific expounder — of the divine
 30 law) treats disease with more certain results than any
 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.

460

461

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

SCIENCE AND HEALTH

 TEACHING CHRISTIAN SCIENCE

S&H
 page

462

9 If the student goes away to practise Truth's teach-
 ings only in part, dividing his interests between God and
 12 ^{Divided} mammon and substituting his own views for
^{loyalty} Truth, he will inevitably reap the error he sows.
 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.

463

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

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.

1 **T**HIS chapter is from the first edition of the author's
 3 class-book, copyrighted in 1870. After much labor
 and increased spiritual understanding, she revised that
 treatise for this volume in 1875. Absolute Christian
 Science pervades its statements, to elucidate scientific
 6 metaphysics.

QUESTIONS AND ANSWERS

Question. — What is God?

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

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
 12 Real versus
unreal pairs of terms represent contraries, as Chris-
 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.

3 *Answer.* — The first demand of this Science is, "Thou
 shalt have no other gods before me." This *me* is Spirit.

6 Two chief
commands 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."
 9 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
 12 becomes apparent, war will cease and the true brother-
 hood of man will be established. Having no other gods,
 turning to no other but the one perfect Mind to guide
 15 him, man is the likeness of God, pure and eternal, hav-
 ing that Mind which was also in Christ.

S & H
 Page
 465

465 ○

466

467 ○

S & H
Page

467

Reasoning from cause to effect in the Science of Mind,
 30 ^{Sinlessness of} we begin with Mind, which must be under-
 Mind, Soul stood through the idea which expresses it and
 cannot be learned from its opposite, matter. Thus we
 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.

468

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.

468

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} Hebrews: "The substance of things hoped
 synonyms 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.

468



Question. — What is intelligence?

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

469

12 *Question.* — What is Mind?

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
 15 ^{True sense of} — called *devil* or evil — is not Mind, is not
 infinitude Truth, but error, without intelligence or reality. There
 18 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
 21 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
 24 space is filled with God.

469

70

SCIENCE AND HEALTH
RECAPITULATION

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 one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, 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 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 unlikeness, and the loss of Love as ever present and universal.

The unlikeness of Truth, — named *error*, — the opposite of Science, and the evidence before the five corporeal senses, afford no indication of the grand facts of being; even as these so-called senses 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.

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 caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick.

The way which leads to Christian Science is straight and narrow. God has set His signet upon Science, making it coordinate with all that is real and only with that which is harmonious and eternal. *God's law destroys evil* Sicknes, 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 pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's faculties. Error is the contradiction of Truth. 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 have a self-evident absurdity — namely, *erroneous truth*. Thus we should continue to lose the standard of Truth.

S&H
Page
469

470

471

471

472

472

472

S&H
Page
473

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. ⁶ 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.

473

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He proved what he taught. This ^{Jesus not understood} is the Science of Christianity. Jesus *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 proofs, — namely, that Life, Truth, and Love (the Principle of this unacknowledged Science) destroy all error, evil, disease, and death.

474

The reception accorded to Truth in the early Christian era is repeated to-day. Whoever introduces the Science of Christianity will be scoffed at and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears, Science seems to be a mistake, — hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and *marvel* is the simple 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.

474

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

474

Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth ^{Truth destroys 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 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

474

SCIENCE AND HEALTH

RECAPITULATION

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

When speaking of God's children, not the children of
 men, Jesus said, "The kingdom of God is within you;"

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

Material sense never helps mortals to understand
 Spirit, God. Through spiritual sense only, man com-

- 9 ^{The fruit forbidden} prehends and loves Deity. The various con-
 tradictions of the Science of Mind by the ma-
 terial senses do not change the unseen Truth, which re-
 12 mains 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,
 15 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
 18 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
 21 then assume the necessity of these evils because of their
 admitted actuality. These human verdicts are the pro-
 curers of all discord.
 24 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
 27 ^{Sense and pure Soul} 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
 30 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-

S#H
Page

475

476

477

481

481

SCIENCE AND HEALTH

RECAPITULATION

S&H
Page
482

1 tion of the word *sense* for *soul* gives the exact meaning in
a majority of cases.

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

483

1 Then comes the question, how do drugs, hygiene, and
animal magnetism heal? It may be affirmed that they
3 do not heal, but only relieve suffering tempo-
True healing transcendent rarily, exchanging one disease for another.
We classify disease as error, which nothing but Truth or
6 Mind can heal, and this Mind must be divine, not human.
Mind transcends all other power, and will ultimately su-
persede all other means in healing. In order to heal by
9 Science, you must not be ignorant of the moral and spir-
itual demands of Science nor disobey them. Moral igno-
rance or sin affects your demonstration, and hinders its
12 approach to the standard in Christian Science.

484

21 Mesmerism is mortal, material illusion. Animal mag-
netism is the voluntary or involuntary action of error
Animal mag- netism error in all its forms; it is the human antipode
24 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.

484

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

485

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

SCIENCE AND HEALTH

RECAPITULATION

S&H
Page
485

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

486

Suppose one accident happens to the eye, another to
the ear, and so on, until every corporeal sense is quenched.
6 *Scientific translations* What is man's remedy? To die, that he may
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.

487

3 Life is deathless. Life is the origin and ultimate of
man, never attainable through death, but gained by walk-
ing in the pathway of Truth, both before and
6 *Exercise of Mind-faculties* after that which is called death. There is more
Christianity in seeing and hearing spiritually
than materially. There is more Science in the perpetual
9 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 cen-
12 turies ago, and it will repeat the wonder.

482

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

487

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

SCIENCE AND HEALTH

RECAPITULATION

S&H

Page

487

488

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

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 15 ^{Theories} _{helpless} Truth. Human theories are helpless to make 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.

The conservative theory, long believed, is that there 30 are two factors, matter and mind, uniting on some impossible basis. This theory would keep truth and error always at war. Victory would perch on neither banner. 1 On the other hand, Christian Science speedily shows Truth to be triumphant. To corporeal sense, the sun 3 ^{Victory} _{for Truth} appears to rise and set, and the earth to stand still; but astronomical science contradicts this, and explains the solar system as working on a differ- 6 ent plan. All the evidence of physical sense and all the knowledge obtained from physical sense must yield to Science, to the immortal truth of all things.

Which of these two theories concerning man are you 27 ready to accept? One is the mortal testimony, changing, 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.

490 □

490

492

493

494

494

SCIENCE AND HEALTH

RECAPITULATION

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

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

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

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

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

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

9 We all must learn that Life is God. Ask yourself:
Am I living the life that approaches the supreme good?
Am I demonstrating the healing power of
Condition of progress Truth and Love? If so, then the way will
12 grow brighter "unto the perfect day." Your fruits
will prove what the understanding of God brings to man.
15 Hold perpetually this thought, — that it is the spiritual
idea, the Holy Ghost and Christ, which enables you to
demonstrate, with scientific certainty, the rule of healing,
18 based upon its divine Principle, Love, underlying, over-
lying, and encompassing all true being.

S&H
Page
495

495

495

495

496

□
496

SCIENCE AND HEALTH

RECAPITULATION

S&H
Page
497

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

497



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.

CHAPTER XV

GENESIS

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

S†H
Page
501

1 **S**CIENTIFIC interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to
6 require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence,
9 but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only
12 whisper and which God illustrated by light and harmony, is consonant with ever-present Love. So-called mystery and miracle, which subserve the end of natural
15 good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual
18 evil.

21 EXEGESIS

502
Genesis i. 1. In the beginning God created the heaven and the earth.

24 The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal verity and unity of God and man, including
27 ^{Ideas and identities} the universe. The creative Principle — Life, Truth, and Love — is God. The universe reflects God. There is but one creator and one creation. This crea-
1 tion consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and
3 forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

503

503 SCIENCE AND HEALTH

GENESIS

S#H

Page

503

6 *Genesis i. 2.* And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

9 The divine Principle and idea constitute spiritual harmony, — heaven and eternity. In the universe of Truth,
 12 ^{Spiritual harmony} matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, "God is All-in-all," and the light of ever-present Love illumines
 15 the universe. Hence the eternal wonder, — that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms.

503

3 *Genesis i. 5.* And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

6 All questions as to the divine creation being both spiritual and material are answered in this passage, for
 9 ^{Light preceding the sun} though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This
 12 also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a
 15 creation?

The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*, —
 18 ^{Evenings and mornings} words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn.
 21 Here we have the explanation of another passage of Scripture, that "one day is with the Lord as a thousand years." The rays of infinite Truth, when gathered into
 24 the focus of ideas, bring light instantaneously; whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

504

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504

6 *Genesis i. 6.* And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from
 6 the waters.

Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament.
 9 ^{Spiritual firmament} The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter
 12 nor the so-called material senses.

505

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

Spirit imparts the understanding which uplifts consciousness and leads into all truth. The Psalmist saith: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind, — Life, Truth, and Love — and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.

This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light. God's ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all — as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all. Mind is Life, Truth, and Love which governs all.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Truth and Love enlighten the understanding, in whose "light shall we see light;" and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense.

S#H

Page No.

505

505

506

507

507

508

510

S & H
ige No.

510

511

27 Light is a symbol of Mind, of Life, Truth, and Love,
 and not a vitalizing property of matter. Sci-
 30 ence reveals only one Mind, and this one shin-
 ing by its own light and governing the universe, including
 1 man, in perfect harmony. This Mind forms ideas, its
 own images, subdivides and radiates their borrowed light,
 3 intelligence, and so explains the Scripture phrase, "whose
 seed is in itself." Thus God's ideas "multiply and re-
 6 plenish the earth." The divine Mind supports the sub-
 limity, magnitude, and infinitude of spiritual creation.

515

Genesis i. 26. And God said, Let us make man in our
 12 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
 15 thing that creepeth upon the earth.

The eternal Elohim includes the forever universe.
 The name Elohim is in the plural, but this plurality of
 18 Spirit does not imply more than one God, nor
 does it imply three persons in one. It relates
 to the oneness, the tri-unity of Life, Truth, and Love.
 21 "Let *them* have dominion." Man is the family name
 for all ideas, — the sons and daughters of God. All that
 God imparts moves in accord with Him, reflecting good-
 24 ness and power.

Your mirrored reflection is your own image or like-
 ness. If you lift a weight, your reflection does this also.
 27 If you speak, the lips of this likeness move in
 accord with yours. Now compare man before
 the mirror to his divine Principle, God. Call the mirror
 30 divine Science, and call man the reflection. Then note
 1 how true, according to Christian Science, is the reflection
 to its original. As the reflection of yourself appears in
 3 the mirror, so you, being spiritual, are the reflection of
 God. The substance, Life, intelligence, Truth, and Love,
 which constitute Deity, are reflected by His creation;
 6 and when we subordinate the false testimony of the
 corporeal senses to the facts of Science, we shall see
 this true likeness and reflection everywhere.

9 God fashions all things, after His own likeness. Life
 is reflected in existence, Truth in truthfulness, God in
 12 goodness, which impart their own peace and
 12 ^{Love imparts} beauty permanence. Love, redolent with unselfish-
 ness, bathes all in beauty and light. The grass beneath
 our feet silently exclaims, "The meek shall inherit the
 15 earth." The modest arbutus sends her sweet breath to

515

516

516

516

heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth. Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

24 *Genesis i. 27.* So God created man in His own image, in the image of God created He him; male and female created He them.

27 To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the ^{ideal man} ~~and woman~~ divine Spirit. It follows that *man* is a generic term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient languages the word for *man* is used also as the synonym of *mind*. This definition has been weakened by anthropomorphism, or a humanization of Deity. The word *anthropomorphic*, in such a phrase as "an anthropomorphic God," is derived from two Greek words, signifying *man* and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality. The life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.

516

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Genesis i. 29, 30. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in ^{Assistance in} ~~brotherhood~~ one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love.



S&H
ige No.

522

522
523

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in constructing the universe, is based on some ²⁷ Hypothetical reversal hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life, ³⁰ Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge from an unintelligent perusal of the Scriptural account now under comment.

³ Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that ⁶ Mist, or false claim God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from ⁹ mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above.

¹² All is material myth, instead of the reflection of Spirit.

523

524

Genesis ii. 7. And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils ¹⁵ the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? With ¹⁸ Creation reversed a single command, Mind had made man, both male and female. How then could a material organization become the basis of man? How ²¹ could the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His ²⁴ creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?

524

526

The first mention of evil is in the legendary Scriptural ¹⁵ text in the second chapter of Genesis. God pronounced good all that He created, and the Scriptures ¹⁸ Record of error declare that He created all. The "tree of life" stands for the idea of Truth, and the sword which guards it is the type of divine Science. The "tree of knowledge" stands for the erroneous doctrine that the ²¹ knowledge of evil is as real, hence as God-bestowed, as the knowledge of good. Was evil instituted through God, Love? Did He create this fruit-bearer of sin in contradiction of the first creation? ²⁴ This second biblical account is a picture of error throughout.

SEH
Page No.

528

9 *Genesis* ii. 21, 22. And the Lord God [Jehovah, Yawah] caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.

15 Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a
 18 ^{Hypnotic surgery} surgical operation on him and thereby create woman. This is the first record of magnetism. Beginning creation with darkness instead of light, — materially rather than spiritually, — error now simulates the work of Truth, mocking Love and declaring what great things error has done. Beholding the creations of his own dream and calling them real and
 24 God-given, Adam — *alias* error — gives them names. Afterwards he is supposed to become the basis of the creation of woman and of his own kind, calling them
 27 *mankind*, — that is, a kind of man.

528

529

Genesis iii. 1-3. Now the serpent was more subtle than any beast of the field which the Lord God [Jehovah] had
 15 made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of
 18 the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

21 Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the
 24 ^{Mythical serpent} metaphor only as evil. We have nothing in the animal kingdom which represents the species described, — a talking serpent, — and should rejoice that evil, by whatever figure presented, contradicts itself and
 27 has neither origin nor support in Truth and good. Seeing this, we should have faith to fight all claims of evil, because we know that they are worthless and unreal.

30 Adam, the synonym for error, stands for a belief of 'material mind. He begins his reign over man some-

529

Sett
Page No.
530

1 what mildly, but he increases in falsehood and his days
become shorter. In this development, the im-
Error of Adam
3 mortal, spiritual law of Truth is made manifest
as forever opposed to mortal, material sense.

In divine Science, man is sustained by God, the divine
6 Principle of being. The earth, at God's command, brings
Divine providence
forth food for man's use. Knowing this, Jesus
once said, "Take no thought for your life,
9 what ye shall eat, or what ye shall drink," — presuming
not on the prerogative of his creator, but recognizing God,
the Father and Mother of all, as able to feed and clothe
12 man as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman,
Ye shall not surely die: for God doth know that in the day
15 ye eat thereof, then your eyes shall be opened; and ye shall
be as gods, knowing good and evil.

This myth represents error as always asserting its su-
18 periority over truth, giving the lie to divine Science and
saying, through the material senses: "I can
Error's assumption
open your eyes. I can do what God has not
21 done for you. Bow down to me and have another god.
Only admit that I am real, that sin and sense are more
pleasant to the eyes than spiritual Life, more to be de-
24 sired than Truth, and I shall know you, and you will be
mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
27 has no reality, no intelligence, no mind; therefore the
dreamer and dream are one, for neither is
Scriptural allegory
true nor real. First, this narrative supposes
30 that something springs from nothing, that matter pre-
cedes mind. Second, it supposes that mind enters matter,
1 and matter becomes living, substantial, and intelligent.
The order of this allegory — the belief that everything
3 springs from dust instead of from Deity — has been main-
tained in all the subsequent forms of belief. This is the
error, — that mortal man starts materially, that non-
6 intelligence becomes intelligence, that mind and soul are
both right and wrong.

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Genesis iii. 9, 10. And the Lord God [Jehovah] called
unto Adam, and said unto him, Where art thou? And he
15 said, I heard Thy voice in the garden, and I was afraid,
because I was naked; and I hid myself.

Knowledge and pleasure, evolved through material
18 sense, produced the immediate fruits of fear and shame.
Shame the effect of sin
Ashamed before Truth, error shrank abashed
from the divine voice calling out to the cor-
21 poral senses. Its summons may be thus paraphrased:
"Where art thou, man? Is Mind in matter? Is Mind
capable of error as well as of truth, of evil as well as of
24 good, when God is All and He is Mind and there is but
one God, hence one Mind?"

532

S&H
Page No.

533

27 Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, "The serpent beguiled me, and I did eat;" as much as to say in meek penitence, "Neither man nor God shall father my fault." She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.

False womanhood

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534

24 There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, — will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, — yea, the seed of Spirit and the seed of matter, — are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

Bruising sin's head

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6 *Genesis* iii. 16. Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other creations must go down before Christian Science. It unveils the results of sin as shown in sickness and death. When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men? Truth is indeed "the way."

12 Judgment on error

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9 A knowledge of evil was never the essence of divinity or manhood. In the first chapter of *Genesis*, evil has no local habitation nor name. Creation is there represented as spiritual, entire, and good. "Whatsoever a man soweth, that shall he also reap." Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway to harmony. Error tills its own barren soil and buries itself in the ground, since ground and dust stand for nothingness.

12 Justice and recompence

S#H
Page No.

538

- 3 Truth should, and does, drive error out of all selfhood.
 Truth is a two-edged sword, guarding and guiding.
 6 ^{Spiritual Gateway} Truth places the cherub wisdom at the gate
 of understanding to note the proper guests.
 Radiant with mercy and justice, the sword of Truth
 gleams afar and indicates the infinite distance between
 9 Truth and error, between the material and spiritual, —
 the unreal and the real.

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What can be the standard of good, of Spirit, of Life,
 9 or of Truth, if they produce their opposites, such as evil,
 matter, error, and death? God could never
 12 ^{Only one standard} impart an element of evil, and man possesses
 nothing which he has not derived from God. How then
 has man a basis for wrong-doing? Whence does he
 obtain the propensity or power to do evil? Has Spirit
 15 resigned to matter the government of the universe?

The Scriptures declare that God condemned this lie as
 to man's origin and character by condemning its symbol,
 18 ^{A type of falsehood} the serpent, to grovel beneath all the beasts
 of the field. It is false to say that Truth and
 error commingle in creation. In parable and argument,
 21 this falsity is exposed by our Master as self-evidently
 wrong. Disputing these points with the Pharisees and
 arguing for the Science of creation, Jesus said: "Do men
 24 gather grapes of thorns?" Paul asked: "What com-
 munion hath light with darkness? And what concord
 hath Christ with Belial?"

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In Isaiah we read: "I make peace, and create evil. I
 6 the Lord do all these things;" but the prophet referred to
 divine law as stirring up the belief in evil to its
 9 ^{Cleansing upheaval} utmost, when bringing it to the surface and re-
 ducing it to its common denominator, nothingness. The
 muddy river-bed must be stirred in order to purify the
 stream. In moral chemicalization, when the symptoms
 12 of evil, illusion, are aggravated, we may think in our igno-
 rance that the Lord hath wrought an evil; but we ought
 to know that God's law uncovers so-called sin and its
 15 effects, only that Truth may annihilate all sense of evil
 and all power to sin.

Genesis iv. 3, 4. Cain brought of the fruit of the ground
 an offering unto the Lord [Jehovah]. And Abel, he also
 27 brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived
 30 ^{Spiritual and material} in sin and "shapen in iniquity;" he is not the
 type of Truth and Love. Material in origin
 and sense, he brings a material offering to God. Abel

540

S&H
Page No.

541

1 takes his offering from the firstlings of the flock. A lamb
is a more animate form of existence, and more nearly re-
3 sembles a mind-offering than does Cain's fruit. Jealous
of his brother's gift, Cain seeks Abel's life, instead of mak-
ing his own gift a higher tribute to the Most High.

542

1 The belief of life in matter sins at every step. It in-
curs divine displeasure, and it would kill Jesus that it
3 ^{Murder brings} might be rid of troublesome Truth. Material
_{its curse} beliefs would slay the spiritual idea when-
ever and wherever it appears. Though error hides
6 behind a lie and excuses guilt, error cannot forever be
concealed. Truth, through her eternal laws, unveils
error. Truth causes sin to betray itself, and sets upon
9 error the mark of the beast. Even the disposition to
excuse guilt or to conceal it is punished. The avoidance
of justice and the denial of truth tend to perpetuate sin,
12 invoke crime, jeopardize self-control, and mock divine
mercy.

Genesis iv. 15. And the Lord [Jehovah] said unto him.
16 Therefore whosoever slayeth Cain, vengeance shall be taken
on him sevenfold. And the Lord [Jehovah] set a mark
upon Cain, lest any finding him should kill him.

15 "They that take the sword shall perish with the
sword." Let Truth uncover and destroy error in God's
own way, and let human justice pattern the
21 ^{Retribution} divine. Sin will receive its full penalty, both
_{and remorse} for what it is and for what it does. Justice marks
the sinner, and teaches mortals not to remove the
24 waymarks of God. To envy's own hell, justice con-
signs the lie which, to advance itself, breaks God's
commandments.

27 *Genesis iv. 16.* And Cain went out from the presence of
the Lord [Jehovah], and dwelt in the land of Nod.

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The sinful misconception of Life as something less
1 than God, having no truth to support it, falls back upon
itself. This error, after reaching the climax of suffering,
3 ^{Climax of} yields to Truth and returns to dust; but it
_{suffering} is only mortal man and not the real man,
who dies. The image of Spirit cannot be effaced, since it
6 is the idea of Truth and changes not, but becomes more
beautifully apparent at error's demise.

All error proceeds from the evidence before the mate-
15 rial senses. If man is material and originates in an
^{Man springs} egg, who shall say that he is not primarily
_{from Mind} dust? May not Darwin be right in think-
21 ing that apehood preceded mortal manhood? Minerals
and vegetables are found, according to divine Science,
to be the creations of erroneous thought, not of matter.

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24 Did man, whom God created with a word, originate
in an egg? When Spirit made all, did it leave aught
for matter to create? Ideas of Truth alone are reflected
27 in the myriad manifestations of Life, and thus it is
seen that man springs solely from Mind. The belief
that matter supports life would make Life, or God,
30 mortal.

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3 "Behold, the man is become as one of us." This could
not be the utterance of Truth or Science, for according
to the record, material man was fast degenerating and
6 never had been divinely conceived.

The condemnation of mortals to till the ground means
this, — that mortals should so improve material belief
9 ^{Mental} ^{tillage} by thought tending spiritually upward as to
destroy materiality. Man, created by God,
was given dominion over the whole earth. The notion
12 of a material universe is utterly opposed to the theory
of man as evolved from Mind. Such fundamental errors
send falsity into all human doctrines and conclusions,
15 and do not accord infinity to Deity. Error tills the
whole ground in this material theory, which is entirely a
false view, destructive to existence and happiness. Out-
18 side of Christian Science all is vague and hypothetical, the
opposite of Truth; yet this opposite, in its false view of
God and man, impudently demands a blessing.

21 The translators of this record of scientific creation
entertained a false sense of being. They believed in
the existence of matter, its propagation and
24 ^{Erroneous} ^{standpoint} power. From that standpoint of error, they
could not apprehend the nature and operation of Spirit.
Hence the seeming contradiction in that Scripture, which
27 is so glorious in its spiritual signification. Truth has
but one reply to all error, — to sin, sickness, and death:
"Dust [nothingness] thou art, and unto dust [nothingness]
30 shalt thou return."

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"As in Adam [error] all die, even so in Christ [Truth]
shall all be made alive." The mortality of man is a
1 myth, for man is immortal. The false belief that spirit is
now submerged in matter, at some future time to be eman-
3 ^{Mortality} ^{mythical} cipated from it, — this belief alone is mortal.
Spirit, God, never germinates, but is "the same
yesterday, and to-day, and forever." If Mind, God, cre-
6 ates error, that error must exist in the divine Mind, and
this assumption of error would dethrone the perfection
of Deity.

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9 How little light or heat reach our earth when clouds
cover the sun's face! So Christian Science can be seen
only as the clouds of corporeal sense roll away.
12 ^{The clouds} ^{dissolving} Earth has little light or joy for mortals before
Life is spiritually learned. Every agony of mortal error
helps error to destroy error, and so aids the apprehension
15 of immortal Truth. This is the new birth going on
hourly, by which men may entertain angels, the true
ideas of God, the spiritual sense of being.

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24 In one instance a celebrated naturalist, Agassiz, dis-
covers the pathway leading to divine Science, and beards
the lion of materialism in its den. At that
27 ^{Deference to} material law point, however, even this great observer mis-
takes nature, forsakes Spirit as the divine origin of
creative Truth, and allows matter and material law to
30 usurp the prerogatives of omnipotence. He absolutely
drops from his summit, coming down to a belief in the
material origin of man, for he virtually affirms that
1 the germ of humanity is in a circumscribed and non-
intelligent egg.

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Searching for the origin of man, who is the reflection
of God, is like inquiring into the origin of God, the self-
existent and eternal. Only impotent error
18 ^{The origin} of divinity would seek to unite Spirit with matter, good
with evil, immortality with mortality, and call this
21 sham unity *man*, as if man were the offspring of both
Mind and matter, of both Deity and humanity. Crea-
tion rests on a spiritual basis. We lose our standard of
24 perfection and set aside the proper conception of Deity,
when we admit that the perfect is the author of aught
that can become imperfect, that God bestows the power
27 to sin, or that Truth confers the ability to err. Our
great example, Jesus, could restore the individualized
manifestation of existence, which seemed to vanish in
30 death. Knowing that God was the Life of man, Jesus
was able to present himself unchanged after the cruci-
fixion. Truth fosters the idea of Truth, and not the be-
1 lief in illusion or error. That which is real, is sustained
by Spirit.

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6 Mind controls the birth-throes in the lower realms of
nature, where parturition is without suffering. Vege-
tables, minerals, and many animals suffer no
9 ^{The curse} removed pain in multiplying; but human propagation
has its suffering because it is a false belief. Christian Sci-
ence reveals harmony as proportionately increasing as the
12 line of creation rises towards spiritual man, — towards
enlarged understanding and intelligence; but in the line
of the corporeal senses, the less a mortal knows of sin,
15 disease, and mortality, the better for him, — the less pain
and sorrow are his. When the mist of mortal mind evap-
orates, the curse will be removed which says to woman,
18 "In sorrow thou shalt bring forth children." Divine
Science rolls back the clouds of error with the light of
Truth, and lifts the curtain on man as never born and as
21 never dying, but as coexistent with his creator.

CHAPTER XVI

THE APOCALYPSE

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. — PSALMS.

1 **S**T. JOHN writes, in the tenth chapter of his book of Revelation: —

3 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of
6 fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense
12 ^{The new} ^{Evangel} Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means,
15 and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy
16 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

1 This angel had in his hand "a little book," open for all to read and understand. Did this same book contain
3 ^{Truth's} ^{volume} the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, — upon elementary, latent error, the source of
6 all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice"
9 of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth."
12 It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is
15 the power of Truth demonstrated, — made manifest in the destruction of error. Then will a voice from harmony cry: "Go and take the little book. . . . Take it, and eat
18 it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Mortals, obey the heavenly evangel. Take divine Science. Read this book from
21 beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not

S & H

Page No.

558

558

559

S+H
Page No.

559

over Truth, if you find its digestion bitter. When you
 24 approach nearer and nearer to this divine Principle, when
 you eat the divine body of this Principle, — thus partak-
 ing of the nature, or primal elements, of Truth and Love
 27 — do not be surprised nor discontented because you must
 share the hemlock cup and eat the bitter herbs; for the
 Israelites of old at the Paschal meal thus prefigured this
 30 perilous passage out of bondage into the El Dorado of faith
 and hope.

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Abuse of the motives and religion of St. Paul hid from
 view the apostle's character, which made him equal to
 his great mission. Persecution of all who have
 24 Persecution
harmful spoken something new and better of God has
 not only obscured the light of the ages, but has been fatal
 27 to the persecutors. Why? Because it has hid from
 them the true idea which has been presented. To mis-
 understand Paul, was to be ignorant of the divine idea he
 30 taught. Ignorance of the divine idea betrays at once a
 greater ignorance of the divine Principle of the idea — igno-
 1 rance of Truth and Love. The understanding of Truth
 and Love, the Principle which works out the ends of eternal
 3 good and destroys both faith in evil and the practice of
 evil, leads to the discernment of the divine idea.

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The woman in the Apocalypse symbolizes generic man,
 the spiritual idea of God; she illustrates the coincidence
 24 Spiritual
sunlight of God and man as the divine Principle and
 divine idea. The Revelator symbolizes Spirit
 by the sun. The spiritual idea is clad with the radiance
 27 of spiritual Truth, and matter is put under her feet. The
 light portrayed is really neither solar nor lunar, but spirit-
 ual Life, which is "the light of men." In the first chapter
 30 of the Fourth Gospel it is written, "There was a man sent
 from God . . . to bear witness of that Light."

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The author is convinced that the accusations against
 Jesus of Nazareth and even his crucifixion were instigated
 12 Malicious
barbarity by the criminal instinct here described. The
 Revelator speaks of Jesus as the Lamb of God
 and of the dragon as warring against innocence. Since Jesus
 15 must have been tempted in all points, he, the immaculate,
 met and conquered sin in every form. The brutal bar-
 barity of his foes could emanate from no source except the
 18 highest degree of human depravity. Jesus "*opened not
 his mouth.*" Until the majesty of Truth should be demon-
 strated in divine Science, the spiritual idea was arraigned
 21 before the tribunal of so-called mortal mind, which was
 unloosed in order that the false claim of mind in matter
 might uncover its own crime of defying immortal Mind.

S & H
Page No.

565

6 *Revelation* xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

9 Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the
12 ^{The conflict with purity} man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our
15 Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with di-
18 vine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up
21 the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together and all was primeval har-
24 mony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and
27 to be caught up unto God, — to be found in its divine Principle.

565

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Revelation xii. 7. 8. And there was war in heaven: Michael and his angels fought against the dragon; and the
27 dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

The Old Testament assigns to the angels, God's divine
30 ^{Angelic offices} messages, different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and
1 fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering
3 Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through
6 the understanding of God. The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death.
9 Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with
12 them. Thus endeth the conflict between the flesh and Spirit.

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Revelation xii. 9. And the great dragon was cast out,
15 that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

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18 That false claim — that ancient belief, that old serpent

567

whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men — is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words "cast unto the earth" show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messengers, are cast out with their author. The beast and the false prophets are lust and hypocrisy. These wolves in sheep's clothing are detected and killed by innocence, the Lamb of Love.

21 Dragon cast down to earth

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Divine Science shows how the Lamb slays the wolf.

568

1 Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error would establish material belief, evil has tried to slay the Lamb; but Science is able to destroy this lie, called evil. The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. 9 The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits 12 the true warfare and then the false.

3 Warfare with error

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Revelation xii. 10-12. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

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27 Pæan of jubilee

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For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly

568

SRH
Page No.
569

1 interprets God as divine Principle, — as Life, represented
 by the Father; as Truth, represented by the Son; as Love,
 3 represented by the Mother. Every mortal at some period,
 here or hereafter, must grapple with and overcome the
 mortal belief in a power opposed to God.

6 The Scripture, "Thou hast been faithful over a few
 things, I will make thee ruler over many," is literally ful-
 filled, when we are conscious of the supremacy
 9 ^{The robe of Science} of Truth, by which the nothingness of error
 is seen; and we know that the nothingness of error is in
 proportion to its wickedness. He that touches the hem
 12 of Christ's robe and masters his mortal beliefs, animality,
 and hate, rejoices in the proof of healing, — in a sweet
 and certain sense that God is Love. Alas for those who
 15 break faith with divine Science and fail to strangle the
 serpent of sin as well as of sickness! They are dwellers
 still in the deep darkness of belief. They are in the surg-
 18 ing sea of error, not struggling to lift their heads above the
 drowning wave.

574

He writes, in Revelation xxi. 9: —

6 And there came unto me one of the seven angels which
 had the seven vials full of the seven last plagues, and talked
 with me, saying, Come hither, I will show thee the bride,
 9 the Lamb's wife.

This ministry of Truth, this message from divine Love,
 carried John away in spirit. It exalted him till he be-
 came conscious of the spiritual facts of being
 12 ^{Vials of wrath and consolation} and the "New Jerusalem, coming down from
 God, out of heaven," — the spiritual outpour-
 15 ing of bliss and glory, which he describes as the city
 which "lieth foursquare." The beauty of this text is,
 that the sum total of human misery, represented by
 18 the seven angelic vials full of seven plagues, has full
 compensation in the law of Love. Note this, — that the
 very message, or swift-winged thought, which poured
 21 forth hatred and torment, brought also the experience
 which at last lifted the seer to behold the great city, the
 four equal sides of which were heaven-bestowed and
 24 heaven-bestowing.

574

577

12 This spiritual, holy habitation has no boundary
 nor limit, but its four cardinal points are: first, the
 Word of Life, Truth, and Love; second,
 15 ^{The city of our God} the Christ, the spiritual idea of God; third,
 Christianity, which is the outcome of the divine Prin-
 ciple of the Christ-idea in Christian history; fourth,
 18 Christian Science, which to-day and forever interprets
 this great example and the great Exemplar. This city
 of our God has no need of sun or satellite, for Love
 21 is the light of it, and divine Mind is its own interpreter.
 All who are saved must walk in this light. Mighty
 potentates and dynasties will lay down their honors
 24 within the heavenly city. Its gates open towards light
 and glory both within and without, for all is good, and
 nothing can enter that city, which "defileth, . . . or
 27 maketh a lie."

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CHAPTER XVII

GLOSSARY

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

- S&H
Page No.
579
580
- 15 ADAM. Error; a falsity; the belief in "original sin." sickness, and death; evil; the opposite of good, — of God and His creation; a curse; a belief in intelligent matter, 1 finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not 3 God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, 6 but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (I Corinthians viii. 5); 9 a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, 12 substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; the image and likeness of what God has not created, namely, mat- 13 ter, sin, sickness, and death; the opposer of Truth, termed error; Life's counterfeit, which ultimates in death; the opposite of Love, called hate; the usurper 18 of Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, "Thou shalt surely die."
- 21 The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non- 24 intelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He cre- 27 ated, and then disappeared in the atheism of matter.

ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and 30 Truth. Jesus said of the devil, "He was a murderer from the beginning, . . . he is a liar and the father of it."

- 1 This view of Satan is confirmed by the name often conferred upon him in Scripture, the "adversary."
- 580
581

S. & H.

Page No.

581 SCIENCE AND HEALTH

GLOSSARY

581

ARK. Safety; the idea, or reflection, of Truth, proved
9 to be as immortal as its Principle; the understanding of
Spirit, destroying belief in matter.

God and man coexistent and eternal; Science show-
12 ing that the spiritual realities of all things are created
by Him and exist forever. The ark indicates temptation
overcome and followed by exaltation.

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1 BELIEVING. Firmness and constancy; not a faltering
nor a blind faith, but the perception of spiritual Truth.
3 Mortal thoughts, illusion.

582

CHILDREN. The spiritual thoughts and representa-
tives of Life, Truth, and Love.

583

1 Sensual and mortal beliefs; counterfeits of creation,
whose better originals are God's thoughts, not in em-
3 bryo, but in maturity; material suppositions of life, sub-
stance, and intelligence, opposed to the Science of being.

□

12 CHURCH. The structure of Truth and Love; what-
ever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of
15 its utility and is found elevating the race, rousing the
dormant understanding from material beliefs to the ap-
prehension of spiritual ideas and the demonstration of
18 divine Science, thereby casting out devils, or error, and
healing the sick.

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CREATOR. Spirit; Mind; intelligence; the animating
21 divine Principle of all that is real and good; self-existent
Life, Truth, and Love; that which is perfect and eternal;
the opposite of matter and evil, which have no Prin-
24 ciple; God, who made all that was made and could not
create an atom or an element the opposite of Himself.

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1 DAY. The irradiance of Life; light, the spiritual idea
of Truth and Love.

3 "And the evening and the morning were the first day."
(Genesis i. 5.) The objects of time and sense disappear
in the illumination of spiritual understanding, and Mind
6 measures time according to the good that is unfolded.
This unfolding is God's day, and "there shall be no night
there."

S&H
Page No.

584

DEVEL. Evil; a lie; error; neither corporeality nor
18 mind; the opposite of Truth; a belief in sin, sickness,
and death; animal magnetism or hypnotism; the lust of
the flesh, which saith: "I am life and intelligence in
21 matter. There is more than one mind, for I am mind, —
a wicked mind, self-made or created by a tribal god and
put into the opposite of mind, termed matter, thence to
24 reproduce a mortal universe, including man, not after the
image and likeness of Spirit, but after its own image."

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15 FIRMAMENT. Spiritual understanding; the scientific
line of demarcation between Truth and error, between
Spirit and so-called matter.

586

GOD. The great I AM; the all-knowing, all-seeing,
6 all-acting, all-wise, all-loving, and eternal; Principle;
Mind; Soul; Spirit; Life; Truth; Love; all substance;
intelligence.

587

588

HOLY GHOST. Divine Science; the development of
eternal Life, Truth, and Love.

589

JOSEPH. A corporeal mortal; a higher sense of Truth
rebuking mortal belief, or error, and showing the immor-
21 tality and supremacy of Truth; pure affection blessing
its enemies.

590

KNOWLEDGE. Evidence obtained from the five cor-
poreal senses; mortality; beliefs and opinions; human
6 theories, doctrines, hypotheses; that which is not divine
and is the origin of sin, sickness, and death; the oppo-
site of spiritual Truth and understanding.

591

MATTER. Mythology; mortality; another name for
8 mortal mind; illusion; intelligence, substance, and life
in non-intelligence and mortality; life resulting in death,
and death in life; sensation in the sensationless; mind
12 originating in matter; the opposite of Truth; the oppo-
site of Spirit; the opposite of God; that of which immortal
Mind takes no cognizance; that which mortal mind sees,
15 feels, hears, tastes, and smells only in belief.

591

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MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance. Life, Truth, Love; the one God; 16 not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined.

591

MORNING. Light; symbol of Truth; revelation and 24 progress.

592

MOTHER. God; divine and eternal Principle; Life, Truth, and Love.

593

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.

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RIVER. Channel of thought.
15 When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

18 ROCK. Spiritual foundation; Truth. Coldness and stubbornness.

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SALVATION. Life, Truth, and Love understood and 21 demonstrated as supreme over all; sin, sickness, and death destroyed.

SEAL. The signet of error revealed by Truth.

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1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew).
Subtlety; a lie; the opposite of Truth, named error;
3 the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an oppo-
6 site of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first
9 audible claim that God was not omnipotent and that there was another power, named *evil*, which was as real and eternal as God, good.

S & H
Page No.
595

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595 SCIENCE AND HEALTH

GLOSSARY

- 1 SUN. The symbol of Soul governing man, — of Truth, Life, and Love.
- 3 SWORD. The idea of Truth; justice. Revenge; anger.

TEMPLE. Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship.

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URIM. Light.

- 12 The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

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ZEAL. The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will.