

Mary Baker Eddy's

References to

**MIND**

Contained in

**Science and Health  
With Key to the Scriptures**

# Science and Health

with

## Key to the Scriptures

by  
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Reg. U. S. Pat. Off.  
Marcas Registradas

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## PREFACE

S+H

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IV

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

XI The first school of Christian Science Mind-healing was started by the author with only one student in Lynn, Massachusetts, about the year 1867. In 1881, she opened the Massachusetts Metaphysical College in Boston, under the seal of the Commonwealth, a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes. No charters were granted to Christian Scientists for such institutions after 1883, and up to that date, hers was the only College of this character which had been established in the United States, where Christian Science was first introduced.

XI

# 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.

Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds.

15 Prayer cannot change the Science of being, but it  
tends to bring us into harmony with it. Goodness at-  
tains 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 spiri-  
ual growth.

2  
2  
2  
God is Love. Can we ask Him to be more? God is  
24 intelligence. Can we inform the infinite Mind of any-  
thing He does not already comprehend?  
God's  
standard  
Do we expect to change perfection? Shall  
27 we plead for more at the open fount, which is pour-  
ing forth more than we accept? The unspoken desire  
does bring us nearer the source of all existence and  
30 blessedness.

3

How empty are our conceptions of Deity! We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give information to this infinite Mind. We plead for unmerited pardon and for a liberal outpouring of benefactions. Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

Prayerful  
ingratitude

7

Physical sensation, not Soul, produces material ecstasy and emotion. If spiritual sense always guided men, there would grow out of ecstatic moments a higher experience and a better life with more devout self-abnegation and purity. A satisfied ventilation of fervent sentiments never makes a Christian. God is not influenced by man. The "divine ear" is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied.

Emotional  
utterances

7

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.*

36

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as well as of mercy. It is quite as impossible for <sup>21</sup> Righteous retribution sinners to receive their full punishment this side of the grave as for this world to bestow on the <sup>24</sup> righteous their full reward. It is useless to suppose that the wicked can gloat over their offences to the last moment and then be suddenly pardoned and pushed into heaven, <sup>27</sup> or that the hand of Love is satisfied with giving us only toil, sacrifice, cross-bearing, multiplied trials, and mockery of our motives in return for our efforts at well doing.

44

<sup>44</sup> The lonely precincts of the tomb gave Jesus a refuge <sup>6</sup> from his foes, a place in which to solve the great problem of being. His three days' work in <sup>Jesus in the tomb</sup> the sepulchre set the seal of eternity on time. <sup>9</sup> He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims <sup>12</sup> of medicine, surgery, and hygiene.

45

<sup>45</sup> They who earliest saw Jesus after the resurrection and beheld the final proof of all that he had taught, misconstrued that event. Even his disciples <sup>24</sup> at first called him a spirit, ghost, or spectre, <sup>After the resurrection</sup> for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones, as ye see me have." <sup>27</sup> The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over <sup>30</sup> matter.

52

The "man of sorrows" best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time: "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."

Who is ready to follow his teaching and example? All must sooner or later plant themselves in Christ, the true idea of God. That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses, was the inspiration of Jesus' intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and 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 understood neither his words nor his works. They would not accept his meek interpretation of life nor follow his example.

54

Inspiration  
of sacrifice

54



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.*

62

We must not attribute more and more intelligence  
21 to matter, but less and less, if we would be wise and  
healthy. The divine Mind, which forms the  
bud and blossom, will care for the human  
24 body, even as it clothes the lily; but let no mortal inter-  
fere with God's government by thrusting in the laws of  
erring, human concepts.

The Mind  
creative

62

27 The higher nature of man is not governed by the lower;  
if it were, the order of wisdom would be reversed.

30 Our false views of life hide eternal harmony,  
and produce the ills of which we complain.  
Because mortals believe in material laws and reject the  
Science of Mind, this does not make materiality first and

Superior law  
of Soul

63

63 the superior law of Soul last. You would never think 1  
that flannel was better for warding off pulmonary disease  
than the controlling Mind, if you understood the Science 3  
of being.

63

Pg.

## Marriage

67

When the ocean is stirred by a storm, then the clouds lower, the wind shrieks through the tightened shrouds, and the waves lift themselves into mountains. <sup>Weathering the storm</sup> 6  
 We ask the helmsman: "Do you know your course? Can you steer safely amid the storm?" He answers bravely, but even the dauntless seaman is not 9  
 sure of his safety; nautical science is not equal to the Science of Mind. Yet, acting up to his highest understanding, firm at the post of duty, the mariner works on 12  
 and awaits the issue. Thus should we deport ourselves on the seething ocean of sorrow. Hoping and working, one should stick to the wreck, until an irresistible 15  
 propulsion precipitates his doom or sunshine gladdens the troubled sea.

68

27 Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man  
 30 <sup>God's</sup> <sup>creation intact</sup> and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will 1  
 appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in 3  
 divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believ- 6  
 ing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion 9  
 as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's in- 12  
 finite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, 15  
 and of man deathless and perfect and eternal.

69

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? — ISAIAH.*

*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.*

- 12 The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal. The questions are: What are God's identities?
- 15 What is Soul? Does life or soul exist in the thing formed?

70

71

Close your eyes, and you may dream that you see a flower, — that you touch and smell it. Thus you learn that the flower is a product of the so-called mind, a formation of thought rather than of matter. Close your eyes again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves and which simulate mind, life, and intelligence. From dreams also you learn that neither mortal mind nor matter is the image or likeness of God, and that immortal Mind is not in matter.

Dream- 12  
lessons

71

When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis nor origin, no proof nor power outside of human testimony. It is the offspring of the physical senses. There is no sensuality in Spirit. I never could believe in spiritualism.

Found 24  
wanting

- 78 1 The decaying flower, the blighted bud, the gnarled oak, the ferocious beast, — like the discords of disease, sin, and death, — are unnatural. They are the falsities of sense, the changing deflections of mortal mind; they are not the eternal realities of Mind.
- 3 Unnatural 24  
deflections

78

79

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. 18 Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, 21 but he healed disease.

79

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is 24 weak, and it must be strengthened. You have nervous prostration, and must be treated for it." <sup>Mistaken methods</sup> Science objects to all this, contending for the rights of in- 27 telligence and asserting that Mind controls body and brain.

80

Mind-science teaches that mortals need "not be weary in well doing." It dissipates fatigue in doing good. Giving does not impoverish us in the <sup>Divine strength</sup> 30 service of our Maker, neither does withholding enrich us. 1 We have strength in proportion to our apprehension of the truth, and our strength is not lessened by giving 3 utterance to truth. A cup of coffee or tea is not the equal of truth, whether for the inspiration of a sermon or for the support of bodily endurance.

81

There is not so much evidence to prove intercommuni- 1 cation between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by <sup>Poor post-mortem evidence</sup> 3 Mind-science. If Spiritualists understood the Science of being, their belief in mediumship would vanish. 6

82

82 In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to

83

consider whether it is the human mind or the divine 1 Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet 3 artifice and delusion claimed that they could equal the work of wisdom.

83

It is contrary to Christian Science to suppose that life 21 is either material or organically spiritual. Between Christian Science and all forms of superstition <sup>Conflicting standpoints</sup> 24 a great gulf is fixed, as impassable as that between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose through spiritual understanding, by 27 which man gains the divine Principle and explanation of all things. Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which 30 cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs.

### Christian Science versus Spiritualism

84

1 Science is immortal and coordinate neither with the  
 2 premises nor with the conclusions of mortal beliefs.

3 . The ancient prophets gained their foresight from a  
 4 spiritual, incorporeal standpoint, not by foreshadowing  
 5 evil and mistaking fact for fiction, — predict-  
 6 <sup>Scientific</sup> <sup>foreseeing</sup> ing the future from a groundwork of corpo-  
 7 reality and human belief. When sufficiently advanced  
 8 in Science to be in harmony with the truth of being, men  
 9 become seers and prophets involuntarily, controlled not  
 10 by demons, spirits, or demigods, but by the one Spirit.  
 11 It is the prerogative of the ever-present, divine Mind, and  
 12 of thought which is in rapport with this Mind, to know  
 the past, the present, and the future.

Acquaintance with the Science of being enables us to  
 15 commune more largely with the divine Mind, to foresee  
 and foretell events which concern the universal welfare,  
 to be divinely inspired, — yea, to reach the range of fetter-  
 18 less Mind.

To understand that Mind is infinite, not bounded by  
 corporeality, not dependent upon the ear and eye for  
 21 <sup>The Mind</sup> <sup>unbounded</sup> sound or sight nor upon muscles and bones  
 for locomotion, is a step towards the Mind-  
 science by which we discern man's nature and existence.  
 24 This true conception of being destroys the belief of spirit-  
 ualism at its very inception, for without the concession of  
 material personalities called spirits, spiritualism has no  
 27 basis upon which to build.

All we correctly know of Spirit comes from God, divine  
 Principle, and is learned through Christ and Christian  
 30 <sup>Scientific</sup> <sup>foreknowing</sup> Science. If this Science has been thoroughly  
 learned and properly digested, we can know  
 the truth more accurately than the astronomer can read  
 35 the stars or calculate an eclipse. This Mind-reading 1  
 is the opposite of clairvoyance. It is the illumination of  
 the spiritual understanding which demonstrates the ca- 3  
 pacity of Soul, not of material sense. This Soul-sense  
 comes to the human mind when the latter yields to the  
 divine Mind. 6

85

87

87 The Scotch call such vision "second sight," when  
 really it is first sight instead of second, for it presents  
 primal facts to mortal mind. Science enables <sup>Second</sup> <sup>sight</sup> 15  
 one to read the human mind, but not as a  
 clairvoyant. It enables one to heal through Mind, but  
 not as a mesmerist. 18

## Christian Science versus Spiritualism

88  
 9 How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the so-called material senses, which at one time are supposed to be substance-matter and at another are called spirits.

88  
 27 Eloquence re-echoes the strains of Truth and Love. 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 is obtained from books or received from the impulse of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell what the unaided medium is incapable of knowing or uttering? This phenomenon only shows that the beliefs of mortal mind are loosed. Forgetting her ignorance in the belief that another mind is speaking through her, the devotee may become unwontedly eloquent. Having more faith in others than in herself, and believing that somebody else possesses her tongue and mind, she talks freely.

89  
 89 Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.

90  
 90 The earth's orbit and the imaginary line called the equator are not substance. The earth's motion and position are sustained by Mind alone. Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete, though now some insist that death is the necessary prelude to immortality.

91

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

21

91

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

92

9 Mind is not an entity within the cranium with the power of sinning now and forever.

94

94<sup>24</sup> 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 infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind.  
27  
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.

95

95<sup>1</sup> The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind. His holy motives and aims were <sup>Spiritual insight</sup> 3  
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98<sup>6</sup> The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, and no other sign shall be given. Body cannot be saved except through Mind. The Science of Christianity is misinterpreted by a material age, for it is the healing influence of Spirit (not *spirits*) which the material senses cannot comprehend, — which can only be spiritually discerned. Creeds, doctrines, and human hypotheses do not express Christian Science; much less can they demonstrate it.

15 Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian <sup>Revelation of Science</sup> 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  
21 practise.

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.*

162

9 There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.

On the other hand, Mind-science is wholly separate 12 from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum 15 of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

103

As named in Christian Science, animal magnetism or 18 hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as <sup>The genus</sup> <sub>of error</sub> 21 good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. 24 The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and 27 fall into dust.

104 Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine 15 <sup>Perfection</sup> <sub>of divine government</sub> Mind, and the consequent wrongness of the opposite so-called action, — evil, occultism, 18 necromancy, mesmerism, animal magnetism, hypnotism.

104



### Animal Magnetism Unmasked

The medicine of Science is divine Mind: and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error.

21 Adulteration  
of Truth

24

27

164

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.*

108

1 Whence came to me this heavenly conviction, — a conviction antagonistic to the testimony of the physical senses?  
3 According to St. Paul, it was "the gift of the grace of God given unto me by the effectual working of His power."  
It was the divine law of Life and Love, unfolding to me  
6 the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, "the  
9 price of learning love," establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

108

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.

108

30 New lines of thought My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels,

108

Page

109

and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science.

Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine. This proof once seen, no other conclusion can be reached.

109

For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering 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, 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 conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine 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 called Wonderful."

110

No analogy exists between the vague hypotheses of

111

agnosticism, pantheism, theosophy, spiritualism, or millenarianism and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science.

111

After a lengthy examination of my discovery and its demonstration in healing the sick, this fact became evident to me, — that Mind governs the body, not partially but wholly. I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice.

112

Science, Theology, Medicine

113

The fundamental propositions of divine metaphysics 9  
 are summarized in the four following, to me, *self-evident*  
 propositions. Even if reversed, these proposi- <sup>Reversible</sup>  
 tions will be found to agree in statement and <sup>propositions</sup> 12  
 proof, showing mathematically their exact relation to  
 Truth. De Quincey says mathematics has not a foot to  
 stand upon which is not purely metaphysical. 15

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter. 18
4. Life, God, omnipotent good, deny death, evil, sin,  
 disease. — Disease, sin, evil, death, deny good, omnipo-  
 tent God, Life. 21

113

The divine metaphysics of Christian Science, like the  
 method in mathematics, proves the rule by inversion. 27  
 For example: There is no pain in Truth, and <sup>Metaphysical</sup>  
 no truth in pain; no nerve in Mind, and no <sup>inversions</sup>  
 mind in nerve; no matter in Mind, and no mind in mat- 30  
 ter; no matter in Life, and no life in matter; no matter  
 in good, and no good in matter.

114

1141 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 <sup>Definition of</sup> term the flesh opposed to Spirit, the human  
 mortal 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.

114

In Science, Mind is *one*, including noumenon and phe-  
 nomena, God and His thoughts.

114

12 Mortal mind is a solecism in language, and involves an  
 improper use of the word *mind*. As Mind is immortal,  
 the phrase *mortal mind* implies something un-  
 15 <sup>Imperfect</sup> true and therefore unreal; and as the phrase  
 terminology is used in teaching Christian Science, it is meant to  
 designate that which has no real existence. Indeed, if  
 18 a better word or phrase could be suggested, it would  
 be used; but in expressing the new tongue we must  
 sometimes recur to the old and imperfect, and the new  
 21 wine of the Spirit has to be poured into the old bottles of  
 the letter.

114 Apart from the usual opposition to everything new, the one great obstacle to the reception of that spiritual- 1 ity, through which the understanding of Mind-science comes, is the inadequacy of material terms for <sup>Philological</sup> 3 metaphysical statements, and the consequent <sup>inadequacy</sup> difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not person- 6 ally demonstrated Christian Science as brought forth in my discovery. Job says: "The ear trieth words, as the mouth tasteth meat." The great difficulty is to give the 9 right impression, when translating material terms back into the original spiritual tongue.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND 12

115 GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. <sup>Divine synonymr</sup> 1  
 MAN: God's spiritual idea, individual, perfect, eternal. <sup>Divine image</sup> 15  
 IDEA: An image in Mind; the immediate object of understanding. — *Webster*. <sup>Divine reflection</sup> 18

SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree: Depravity.*

115 PHYSICAL. Evil beliefs, passions and appetites, fear, 21 depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death. <sup>Unreality</sup> 24

*Second Degree: Evil beliefs disappearing.*

115 MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. <sup>Transitional qualities</sup> 27

116 1 *Third Degree: Understanding.*

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

116 12 A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen.

<sup>Aim of Science</sup> Works on metaphysics leave the grand point untouched. They never crown the power of 15 Mind as the Messiah, nor do they carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — nor insist upon the fact 18 that God is all, therefore that matter is nothing beyond an image in mortal mind.

24 As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity 27 and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite *Person*, — in the sense of infinite personality, but 30 not in the lower sense. An infinite Mind in a finite form is an absolute impossibility.

Page

In viewing the sunrise, one finds that it contradicts the evidence before the senses to believe that the earth is in motion and the sun at rest. As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense. But we shall never understand this while we admit that soul is in body or mind in matter, and that man is included in non-intelligence. Soul, or Spirit, is God, unchangeable and eternal; and man coexists with and reflects Soul, God, for man is God's image.

119

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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.

120

123 The verity of Mind shows conclusively how it is that matter seems to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas.

123

The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter; as promised by the Master.

124

124 Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification.

126

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, Theology, Medicine

The terms Divine Science, Spiritual Science, Christ 9  
 Science or Christian Science, or Science alone, she em-  
 ploys interchangeably, according to the re-  
 quirements of the context. These synony- <sup>Scientific</sup>  
 mous terms stand for everything relating to God, the in- <sup>terms</sup> 12  
 finite, supreme, eternal Mind. It may be said, however,  
 that the term Christian Science relates especially to 15  
 Science as applied to humanity. Christian Science re-  
 veals God, not as the author of sin, sickness, and death,  
 but as divine Principle, Supreme Being, Mind, exempt 18  
 from all evil. It teaches that matter is the falsity, not  
 the fact, of existence; that nerves, brain, stomach, lungs,  
 and so forth, have — as matter — no intelligence, life, nor 21  
 sensation.

127

There is no physical science, inasmuch as all truth  
 proceeds from the divine Mind. Therefore truth is not 24  
 human, and is not a law of ~~matter~~, for matter <sup>No physical</sup>  
 is not a lawgiver. Science is an emanation of <sup>science</sup>  
 divine Mind, and is alone able to interpret God aright. 27  
 It has a spiritual, and not a material origin. It is a divine  
 utterance, — the Comforter which leadeth into all truth.

127

Christian Science eschews what is called natural science, 30  
 in so far as this is built on the false hypotheses that matter  
 is its own lawgiver, that law is founded on material con-

ditions, and that these are final and overrule the might of  
 divine Mind. Good is natural and primitive. It is not  
 3 miraculous to itself.

128

An odor becomes beneficent and agreeable only in pro-  
 21 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  
 24 a cataleptic nightmare, he should not resist Truth, which  
 banishes — yea, forever destroys with the higher testi-  
 mony of Spirit — the so-called evidence of matter.

128

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

128

The addition of two sums in mathematics must  
 30 <sup>Mathematics</sup> always bring the same result. So is it with  
<sup>and scientific</sup> logic. If both the major and the minor propo-  
<sup>logic</sup> sitions of a syllogism are correct, the conclusion, if properly

128

drawn, cannot be false. So in Christian Science there 1  
 are no discords nor contradictions, because its logic is as  
 harmonious as the reasoning of an accurately stated syl- 3  
 logism or of a properly computed sum in arithmetic.  
 Truth is ever truthful, and can tolerate no error in  
 premise or conclusion. 6

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## Science, Theology, Medicine 129

129 The generous liver may object to the author's small estimate of the pleasures of the table. The sinner sees, in the system taught in this book, that the demands of

130 1 God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects.  
3 <sup>Reluctant</sup> <sup>guests</sup> When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise, and therefore they cannot accept.

131 The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as natural demonstrations of the divine power, demonstrations which were not understood. Jesus' works established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come."  
132 1 Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this exhibition of the divine power to heal would fully answer the question. Hence his reply: "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." In other words, he gave his benediction to any one who should not deny that such effects, coming from divine  
132 12 Mind, prove the unity of God, — the divine Principle which brings out all harmony.

133 In Egypt, it was Mind which saved the Israelites from belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in kings' palaces.



From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men <sup>Marvels and</sup> called miracles; so did Joshua, Elijah, and <sup>reformations</sup> Elisha. The Christian era was ushered in with signs and wonders. Reforms have commonly been attended with <sup>9</sup> bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely <sup>12</sup> to stem the tide of sectarian bitterness, whenever it flows inward.

That God is a corporeal being, nobody can truly affirm. The Bible represents Him as saying: "Thou canst not <sup>6</sup> God invisible see My face; for there shall no man see Me, to the senses and live." Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We <sup>9</sup> 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 <sup>12</sup> of our God. Religion will then be of the heart and not of the head. Mankind will no longer be tyrannical and proscriptive from lack of love, — straining out gnats and <sup>15</sup> swallowing camels.

MEDICINE

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

Question of precedence

139

140

142

Science, Theology, Medicine 143

143

is God's remedy for error of every kind, and Truth de- 1  
troys only what is untrue. Hence the fact that, to-day, 2  
as yesterday, Christ casts out evils and heals the 3  
sick.

143

It is plain that God does not employ drugs or hygiene, 4  
nor provide them for human use; else Jesus would have 6  
recommended and employed them in his heal- Methods  
rejected  
ing. The sick are more deplorably lost than 7  
the sinning, if the sick cannot rely on God for help and 9  
the sinning can. The divine Mind never called matter  
medicine, and matter required a material and human be-  
lief before it could be considered as medicine. 12

143

Sometimes the human mind uses one error to medi-  
cine another. Driven to choose between two difficulties,  
the human mind takes the lesser to relieve the Error not  
curative 15  
greater. On this basis it saves from starva-  
tion by theft, and quiets pain with anodynes. You  
admit that mind influences the body somewhat, but 18  
you conclude that the stomach, blood, nerves, bones,  
etc., hold the preponderance of power. Controlled by  
this belief, you continue in the old routine. You lean on 21  
the inert and unintelligent, never discerning how this de-  
prives you of the available superiority of divine Mind.  
The body is not controlled scientifically by a negative 24  
mind.

143

Mind is the grand creator, and there can be no power  
except that which is derived from Mind. If Mind was 27  
first chronologically, is first potentially, and Impossible  
coalescence  
must be first eternally, then give to Mind the  
glory, honor, dominion, and power everlastingly due its 30  
holy name. Inferior and unspiritual methods of healing  
may try to make Mind and drugs coalesce, but the two will

144

1 not mingle scientifically. Why should we wish to make  
them do so, since no good can come of it?  
3 If Mind is foremost and superior, let us rely upon Mind,  
which needs no cooperation from lower powers, even if  
these so-called powers are real.

6 Naught is the squire, when the king is nigh;  
Withdraws the star, when dawns the sun's brave light.

Science, Theology, Medicine

145

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

145

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

146

146 Material medicine substitutes drugs for the power of God — even the might of Mind — to heal the body. 15 <sup>Drugs and divinity</sup> Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and his Science, the curative agent of God, 18 is silenced. Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the “stranger that is within thy gates,” 21 remembered not, even when its elevating effects practically prove its divine origin and efficacy.

147

147 Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole 15 meaning of the Science by a simple *perusal* <sup>Perusal and practice</sup> of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing 18 will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and en- 21 ables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.

147

Jesus never spoke of disease as dangerous or as difficult

148

148 1 to heal. When his students brought to him a case they had failed to heal, he said to them, “O faithless generation,” implying that the requisite power 3 <sup>Jesus' own practice</sup> to heal was in Mind. He prescribed no drugs, urged no obedience to material laws, but acted in direct 6 disobedience to them.

Science, Theology, Medicine 149

Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When  
 27 <sup>Physiology deficient</sup> 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.  
 30 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 1 as well as from sin.

Mind as far outweighs drugs in the cure of disease as 3 in the cure of sin. The more excellent way is divine Science in every case. Is *materia medica* a <sup>Blunders and blunderers</sup> science or a bundle of speculative human 6 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 com- 9 prehended, 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 12 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 15 Science.

A physician of the old school remarked with great gravity: "We know that mind affects the body some- 18 what, and advise our patients to be hopeful and cheerful and to take as little medicine as <sup>Old-school physician</sup> possible; but mind can never cure organic difficulties." 21 The logic is lame, and facts contradict it. The author has cured what is termed organic disease as readily as she has cured purely functional disease, and with no power 24 but the divine Mind.

Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify therapeutics. 27 Whatever guides thought spiritually benefits <sup>Tests in our day</sup> mind and body. We need to understand the affirmations of divine Science, dismiss superstition, and 30 demonstrate truth according to Christ. To-day there is hardly a city, village, or hamlet, in which are not to  
 159 1 be found living witnesses and monuments to the virtue and power of Truth, as applied through this Christian 3 system of healing disease.

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Science, Theology, Medicine

18 The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest and contrary to the law of divine Mind.

21 <sup>Exploded doctrine</sup> This human view infringes man's free moral agency; and it is as evidently erroneous to the author, and will be to all others at some future day, as the practically rejected doctrine of the predestination of souls to damnation or salvation. The doctrine that man's harmony is governed by physical conditions all his earthly days, and that he is then thrust out of his own body by the operation of matter, — even the doctrine of the superiority of matter over Mind, — is fading out.

The hosts of Æsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are myths. To be sure, they sometimes treat the sick as if there was but one factor in the case; but this one factor they represent to be body, not mind. Infinite Mind could not possibly create a remedy outside of itself, but erring, finite, human mind has an absolute need of something beyond itself for its redemption and healing.

Great respect is due the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mind-healing, and were in possession of the enlarged power it confers to benefit the race physically and spiritually, they would rejoice with us. Even this one reform in medicine would ultimately deliver mankind from the awful and oppressive bondage now enforced by false theories, from which multitudes would gladly escape.

Mortal belief says that death has been occasioned by fright. Fear never stopped being and its action. The blood, heart, lungs, brain, etc., have nothing to do with Life, God. Every function of the real man is governed by the divine Mind. The human mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness. The human mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth.

That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-

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Page

Science, Theology, Medicine

152 Science and Health

152

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 <sup>Mortal mind</sup> it is powerless. The immortal divine Mind  
<sup>dethroned</sup> takes away all its supposed sovereignty, and  
 saves mortal mind from itself. The author has endeavored  
 6 to make this book the Æsculapius 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.

153

153 The author has attenuated *Natrum muriaticum* (com-  
 mon table-salt) until there was not a single saline property 6  
 left. The salt had "lost his savour;" and yet, <sup>Only salt</sup>  
 with one drop of that attenuation in a goblet of <sup>and water</sup>  
 water, and a teaspoonful of the water administered at in- 9  
 tervals of three hours, she has cured a patient sinking in  
 the last stage of typhoid fever. The highest attenuation  
 of homœopathy and the most potent rises above matter into 12  
 mind. This discovery leads to more light. From it may  
 be learned that either human faith or the divine Mind is  
 the healer and that there is no efficacy in a drug. 15

156

156 Metaphysics, as taught in Christian Science, is the  
 next stately step beyond homœopathy. In metaphysics,  
 30 <sup>A stately</sup> matter disappears from the remedy entirely,  
<sup>advance</sup> and Mind takes its rightful and supreme  
 place. Homœopathy takes mental symptoms largely

157

157 into consideration in its diagnosis of disease. Christian 1  
 Science deals wholly with the mental cause in judging and  
 destroying disease. It succeeds where homœopathy fails, 3  
 solely because its one recognized Principle of healing is  
Mind, and the whole force of the mental element is em-  
 ployed through the Science of Mind, which never shares 6  
 its rights with inanimate matter.

157

157

Christian Science exterminates the drug, and rests on  
Mind alone as the curative Principle, acknowledging that 9  
 the divine Mind has all power. Homœopathy  
 mentalizes a drug with such repetition of <sup>The modus</sup>  
 thought-attenuations, that the drug becomes <sup>of</sup>  
<sup>homœopathy</sup> more like the human mind than the substratum of this so- 12  
 called mind, which we call matter; and the drug's power  
 of action is proportionately increased. 15

Science, Theology, Medicine

Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind and its efficacy to heal. It is pitiful to lead men into temptation through the byways of this wilderness world, — to victimize the race with intoxicating prescriptions for the sick, until mortal mind acquires an educated appetite for strong drink, and men and women become loathsome sots.

158

159 The medical schools would learn the state of man from matter instead of from Mind. They examine the lungs, tongue, and pulse to ascertain how much harmony, or health, matter is permitting to matter, — how much pain or pleasure, action or stagnation, one form of matter is allowing another form of matter.

159

Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind, when he

159

160 should address himself to the work of destroying it through the power of the divine Mind.

160

162 Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores 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

12 Experiments have favored the fact that Mind governs the body, not in one instance, but in every instance. The indestructible faculties of Spirit exist without the conditions of matter and also without the false beliefs of a so-called material existence. Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, ankylosed joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs, and healthy organizations have been established where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.

162

## 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.*

166 3 As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made 6 on the wrong side, and thus the conscious control over the body is lost.

166 Failing to recover health through adherence to physi- 24 ology and hygiene, the despairing invalid often drops them, and in his extremity and only as a last resort, turns to God. The invalid's faith in the divine Mind is less 27 than in drugs, air, and exercise, or he would have resorted to Mind first. The balance of power is conceded to be with matter by most of the medical systems; but when 30 Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal.

167 The "flesh lusteth against the Spirit." The flesh and Spirit can no more unite in action, than good can coin- 21 cide with evil. It is not wise to take a halt- Half-way success 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 body must be attained through the divine Mind. It is im- 27 possible to gain control over the body in any other way. On this fundamental point, timid conservatism is abso- 30 lutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized.

168 If the scales are evenly adjusted, the removal of a single weight from either scale gives preponderance to the oppo- 21 site. Whatever influence you cast on the side 6 Belief on the wrong side of matter, you take away from Mind, which would otherwise outweigh all else. Your belief militates 9 against your health, when it ought to be enlisted on the side of health. When sick (according to belief) you rush after drugs, search out the material so-called laws of 12 health, and depend upon them to heal you, though you have already brought yourself into the slough of disease through just this false belief.



Physiology

15 Because man-made systems insist that man becomes  
 sick and useless, suffers and dies, all in consonance with  
 18 <sup>The divine authority</sup> the laws of God, are we to believe it? Are  
 we to believe an authority which denies God's  
 spiritual command relating to perfection, — an authority  
 which Jesus proved to be false? He did the will of the  
 21 Father. He healed sickness in defiance of what is called  
 material law, but in accordance with God's law, the law  
 of Mind.

168

169 I name these facts to show that disease has a mental,  
 mortal origin, — that faith in rules of health or in drugs  
 begets and fosters disease by attracting the mind to the  
 subject of sickness, by exciting fear of disease, and by dos-  
 ing the body in order to avoid it. The faith reposed in  
 these things should find stronger supports and a higher  
 home. If we understood the control of Mind over body,  
 we should put no faith in material means.

169

Science not only reveals the origin of all disease as  
 mental, but it also declares that all disease is cured by  
 divine Mind. There can be no healing ex-  
 cept by this Mind, however much we trust <sup>Mind the only healer</sup>  
 a drug or any other means towards which human faith  
 or endeavor is directed. It is mortal mind, not mat-  
 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.  
 Only the action of Truth, Life, and Love can give  
 harmony.

169

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

169

1701 reliance on God, omnipotent Mind, and according to be-  
 lief, poisons the human system. Truth is not the basis of  
 3 theogony. Modes of matter form neither a moral nor a  
 spiritual system. The discord which calls for material  
 methods is the result of the exercise of faith in material  
 6 modes, — faith in matter instead of in Spirit.

170

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

170

## Physiology

171

171 Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science.

Jesus illustrated the divine Principle and the power of immortal Mind by healing sickness and sin and destroying the foundations of death. A closed question 15

171

Mistaking his origin and nature, man believes himself to be combined matter and Spirit. He believes that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. Matter versus Spirit

The intellectual, the moral, the spiritual, — yea, the image of infinite Mind, — subject to non-intelligence!

171

171

The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind is not. These false beliefs are the procuring cause of all sin and disease. The opposite truth, that intelligence and life are spiritual, never material, destroys sin, sickness, and death.

174

Mortal belief is all that enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in man, though out of sight. Then, if an individual is sick, why treat the body alone and administer a dose of despair to the mind? Why declare that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel and holding it before the thought of both physician and patient? We should understand that the cause of disease obtains in the mortal human mind, and its cure comes from the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals.

175

175 The primitive custom of taking no thought about food left the stomach and bowels free to act in obedience to nature, and gave the gospel a chance to be seen in its glorious effects upon the body. A ghastly array of diseases was not paraded before the imagination. There were fewer books on digestion and more "sermons in stones, and good in everything." When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold.

176

176 Human fear of miasma would load with disease the air of Eden, and weigh down mankind with superimposed and conjectural evils. Mortal mind is the worst foe of the body, while divine Mind is its best friend.

176

Physiology

177

177

Human mind produces what is termed organic dis- 1  
 ease as certainly as it produces hysteria, and it must re-  
 linquish all its errors, sicknesses, and sins. One basis for 3  
 I have demonstrated this beyond all cavil. all sickness  
 The evidence of divine Mind's healing power and abso-  
 lute control is to me as certain as the evidence of my own 6  
 existence.

177

Mortal mind and body are one. Neither exists without  
 the other, and both must be destroyed by immortal Mind. 9  
 Matter, or body, is but a false concept of mor-  
 tal mind. This so-called mind builds its own Mental and  
 superstructure, of which the material body is physical 12  
 the grosser portion; but from first to last, the body is a  
 sensuous, human concept.

178

178 Perhaps an adult has a deformity produced prior to his  
 birth by the fright of his mother. When wrested from  
 15 human belief and based on Science or the divine Mind, to  
 which all things are possible, that chronic case is not  
 difficult to cure.

178

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,  
 21 Animal magnetism destroyed and must finally yield to the eternal Truth, or  
 the divine Mind, expressed in Science. In pro-  
 portion to our understanding of Christian Science, we are  
 24 freed from the belief of heredity, of mind in matter or ani-  
 mal magnetism; and we disarm sin of its imaginary power  
 in proportion to our spiritual understanding of the status  
 27 of immortal being.

179

179 Science can heal the sick, who are absent from their  
 healers, as well as those present, since space is no ob- 6  
 stacle to Mind. Immortal Mind heals what eye Absent  
 hath not seen; but the spiritual capacity to ap- patients  
 9 prehend thought and to heal by the Truth-power, is won  
 only as man is found, not in self-righteousness, but re-  
 flecting the divine nature.

180

180 Physicians should not deport themselves as if Mind  
 12 were non-existent, nor take the ground that all causation  
 is matter, instead of Mind. Ignorant that the human  
 mind governs the body, its phenomenon, the invalid may  
 15 unwittingly add more fear to the mental reservoir already  
 overflowing with that emotion.

Physiology

180

When man is governed by God, the ever-present Mind who understands all things, man knows that with <sup>27</sup> 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 <sup>30</sup> Jesus.

180

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

181

<sup>181</sup> all lower remedies. And why not, since Mind, God, is <sup>1</sup> the source and condition of all existence? Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to <sup>The important decision</sup> Spirit? Can matter speak for itself, or does <sup>3</sup> it hold the issues of life?" Matter, which can neither <sup>6</sup> suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

181

When you manipulate patients, you trust in electricity <sup>9</sup> and magnetism more than in Truth; and for <sup>Manipulation unscientific</sup> that reason, you employ matter rather than Mind. You weaken or destroy your power when you re- <sup>12</sup> sort to any except spiritual means.

181

If you are too material to love the Science of Mind and <sup>21</sup> are satisfied with good words instead of effects, if you adhere to error and are afraid to trust Truth, <sup>Not words but deeds</sup> the question then recurs, "Adam, where art <sup>24</sup> 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 <sup>27</sup> it and are satisfied.

181

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, this faith <sup>30</sup> will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your

182

<sup>182</sup> <sup>1</sup> ability to become a Scientist, and *vice versa*. The act of healing the sick through divine Mind alone, of casting <sup>3</sup> out error with Truth, shows your position as a Christian Scientist.

Physiology

18 Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, — the law  
 21 <sup>No</sup> <sup>material law</sup> which overcomes material conditions and puts matter under the feet of Mind. Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid  
 24 of Mind by using material means, thus working against themselves and their prayers and denying man's God-given ability to demonstrate Mind's sacred power. Pleas  
 27 for drugs and laws of health come from some sad incident, or else from ignorance of Christian Science and its transcendent power.

182

183 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. <sup>Laws of</sup> 18  
 Laws of nature are laws of Spirit; but mortals <sup>nature spiritual</sup> commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obe- 21  
 dience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces 24  
 loss of power.

183

Truth casts out all evils and materialistic methods with the actual spiritual law, — the law which gives 27  
 sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian <sup>Belief</sup>  
 Science dishonors human belief, it honors spir- <sup>and</sup>  
 itual understanding; and the one Mind only is entitled to <sup>understanding</sup> 30  
 honor.

183

185 No system of hygiene but Christian Science is purely 6  
 mental. Before this book was published, other books were in circulation, which discussed "mental <sup>A so-called</sup>  
 medicine" and "mind-cure," operating through <sup>mind-cure</sup> 9  
 the power of the earth's magnetic currents to regulate life and health. Such theories and such systems of so-called mind-cure, which have sprung up, are as material as the 12  
 prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of im- 15  
 mortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship to Christian Science, which rests on 18  
 the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work. 21

185

## Physiology

186 Mortal mind is ignorant of self, or it could never be self-deceived. If mortal mind knew how to be better, it would be better. Since it must believe in something besides itself, it enthrones matter as deity. The human mind has been an idolater from the beginning,

187 having other gods and believing in more than the one Mind.  
 187 As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations.

187 We say, "My hand hath done it." What is this *my* but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled *involuntary*, action of the mortal body is governed by this so-called mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind. The human mind tries to classify action as voluntary and involuntary, and suffers from the attempt.

187 If you take away this erring mind, the mortal material body loses all appearance of life or action, and this so-called mind then calls itself dead; but the human mind still holds in belief a body, through which it acts and which appears to the human mind to live, — a body like the one it had before death. This body is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image.

188 We call the body material; but it is as truly mortal mind, according to its degree, as is the material brain which is supposed to furnish the evidence of all mortal thought or things. The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. The reverse is the case with all the formations of the immortal divine Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being.

190 Next we have the formation of so-called embryonic mortal mind, afterwards mortal men or mortals, — all this while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce. The mortal says that an inanimate unconscious seedling is producing mortals, both body and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in matter or in mortals.

Page

## Physiology

191

191

The brain can give no idea of God's man. It can take 1  
no cognizance of Mind. Matter is not the organ of infi-  
nite Mind. 3

As mortals give up the delusion that there is more than  
one Mind, more than one God, man in God's likeness will  
appear, and this eternal man will include in that likeness 6  
no material element.

The human thought must free itself from self-imposed  
materiality and bondage. It should no longer Spiritual  
ask of the head, heart, or lungs: What are freedom 18  
man's prospects for life? Mind is not helpless. Intelli-  
gence is not mute before non-intelligence.

The illusive senses may fancy affinities with their op-  
posites; but in Christian Science, Truth never mingles  
with error. Mind has no affinity with matter, No physical 30  
and therefore Truth is able to cast out the ills affinity  
of the flesh. Mind, God, sends forth the aroma of Spirit,  
1 the atmosphere of intelligence. The belief that a pulpy  
substance under the skull is mind is a mockery of intelli-  
3 gence, a mimicry of Mind.

192

193

194

193 It has been demonstrated to me that Life is God  
1 and that the might of omnipotent Spirit shares not its  
194 1 strength with matter or with human will. Review-  
3 ing this brief experience, I cannot fail to discern the  
coincidence of the spiritual idea of man with the divine  
Mind.

195

The point for each one to decide is, whether it is mortal  
mind or immortal Mind that is causative. We Useful 12  
should forsake the basis of matter for meta- knowledge  
physical Science and its divine Principle.

199

Muscles are not self-acting. If mind does not move  
them, they are motionless. Hence the great fact that 9  
Mind alone enlarges and empowers man through its  
mandate, — by reason of its demand for and supply of  
power. Not because of muscular exercise, but by rea- 12  
son of the blacksmith's faith in exercise, his arm becomes  
stronger.

199

When Homer sang of the Grecian gods, Olympus was

# Physiology

200

## Science and Health

1 dark, but through his verse the gods became alive in a  
 nation's belief. Pagan worship began with muscularity,  
 3 <sup>Homer and</sup> but the law of Sinai lifted thought into the  
   <sup>Moses</sup> song of David. Moses advanced a nation to  
 the worship of God in Spirit instead of matter, and il-  
 6 lustrated the grand human capacities of being bestowed  
 by immortal Mind.

200



CHAPTER VIII  
FOOTSTEPS OF TRUTH

*Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. — PSALMS.*

6 If men would bring to bear upon the study of the  
Science of Mind half the faith they bestow upon the so-  
called pains and pleasures of material sense,  
9 <sup>Divine study</sup> they would not go on from bad to worse,  
until disciplined by the prison and the scaffold; but  
the whole human family would be redeemed through  
12 the merits of Christ, — through the perception and ac-  
ceptance of Truth. For this glorious result Christian  
Science lights the torch of spiritual understanding.

202

Common opinion admits that a man may take cold in  
the act of doing good, and that this cold may produce

202

fatal pulmonary disease; as though evil could overbear 1  
the law of Love, and check the reward for do-  
ing good. In the Science of Christianity, Mind <sup>Sure</sup> 3  
— omnipotence — has all-power, assigns <sup>reward of</sup> 3  
rewards to righteousness, and shows that matter can  
neither heal nor make sick, create nor destroy. 6

203

We are prone to believe either in more than one Su-  
preme Ruler or in some power less than God. We im- 18  
agine that Mind can be imprisoned in a sensuous body.  
When the material body has gone to ruin, when evil has  
overtaxed the belief of life in matter and destroyed it, 21  
then mortals believe that the deathless Principle, or  
Soul, escapes from matter and lives on; but this is not  
true. Death is not a stepping-stone to Life, immortality, 24  
and bliss. The so-called sinner is a suicide. <sup>Suicide</sup>  
Sin kills the sinner and will continue to kill <sup>and sin</sup>  
him so long as he sins. The foam and fury of illegiti- 27  
mate living and of fearful and doleful dying should  
disappear on the shore of time; then the waves of sin,  
sorrow, and death beat in vain. 30

203

### Footsteps of Truth

12 The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though  
 15 so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.

18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages under-

21 <sup>Unscientific theories</sup> stand the Ego, and realize only one God, one Mind or intelligence?

False and self-assertive theories have given sinners the  
 24 notion that they can create what God cannot, — namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine  
 27 Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all Mind*.

30 The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such utterances; else God will continue to be hidden from hu- 1  
 manity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble 3  
 with lameness, drop with drunkenness, consume with disease, — all because of their blindness, their false sense concerning God and man.

6

When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of God, be unmasked? When will it be under-  
 stood that matter has neither intelligence, life, <sup>Creation perfect</sup> 9  
 nor sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, 12  
 and made all perfect and eternal. Where then is the necessity for recreation or procreation?

When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders  
 man's normal drift towards the one Mind, one <sup>Redemption from selfishness</sup> 24  
 God, and leads human thought into opposite channels where selfishness reigns. 27

204

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Footsteps of Truth

Selfishness tips the beam of human existence towards the side of error, not towards Truth. Denial of the oneness of Mind throws our weight into the scale, not of 30 Spirit, God, good, but of matter.

When we fully understand our relation to the Divine,

1 we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no con- 3 sciousness of the existence of matter or error.

206

Can there be any birth or death for man, the spiritual image and likeness of God? Instead of God sending 27 sickness and death, He destroys them, and brings to light immortality. Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes 30 and subsequently correct them. God does not cause man to sin, to be sick, or to die.

206

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful decep- 9 tion and unreality of existence. Evil is not <sup>Subordination of evil</sup> supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit 12 secondary. Without this lesson, we lose sight of the perfect Father, or the divine Principle of man.

207

The Scriptures say, "In Him we live, and move, and 6 have our being." What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error of belief, — 9 <sup>Seemingly independent authority</sup> a law of mortal mind, wrong in every sense, embracing sin, sickness, and death? It is the very anti- 12 pole of immortal Mind, of Truth, and of spiritual law. It is not in accordance with the goodness of God's character that He should make man sick, then leave man to heal himself; it is absurd to suppose that matter can both 15 cause and cure disease, or that Spirit, God, produces disease and leaves the remedy to matter.

208

Mind, not matter, is causation. A material body only expresses a material and mortal mind. A mortal 27 <sup>Sickness as only thought</sup> man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it. You embrace 30 your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin and of other beliefs

208

Footsteps of Truth

209

included in matter. Man, being immortal, has a perfect 1 indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as igno- 3 rance, *fear*, or human will governs mortals.

Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, 6 the life and light of all its own vast creation; and man is tributary to divine Mind. The material and mortal body or mind is not the man. 9

Allness of Truth

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the 12 Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind. Nearness, not distance, lends enchantment to this view. 15

210

Knowing that Soul and its attributes were forever 12 manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the 15 divine Mind on human minds and bodies and giving a better understanding of Soul and salvation. Jesus healed sickness and sin by one and the same metaphysical 18 process.

The expression *mortal mind* is really a solecism, for Mind is immortal, and Truth pierces the error of mortality 21 as a sunbeam penetrates the cloud. Because, in obedience to the immutable law of Spirit, this so-called mind is self-destructive, I name it mortal. 24 Error soweth the wind and reapeth the whirlwind.

Mind not mortal

211

The sensations of the body must either be the sensations of a so-called mortal mind or of matter. Nerves are not mind. Is it not provable that Mind is not *mortal* and that matter has no sensation? Is it not equally true that matter does not appear in the spiritual understanding of being?

Matter sensationless

212

Mortals have a modus of their own, undirected and un- 18 sustained by God. They produce a rose through seed and soil, and bring the rose into contact with the olfactory nerves that they may smell it. In 21 legerdemain and credulous frenzy, mortals believe that unseen spirits produce the flowers. God alone makes and clothes the lilies of the field, and this He does by 24 means of Mind, not matter.

Human falsities

### Footsteps of Truth

212

Because all the methods of Mind are not understood, we say the lips or hands must move in order to convey thought, that the undulations of the air convey sound, and possibly that other methods involve so-called miracles. The realities of being, its normal action, and the origin of all things are unseen to mortal sense; whereas the unreal and imitative movements of mortal belief, which would reverse the immortal

27 No miracles  
in Mind-  
methods

213 modus and action, are styled the real. Whoever con-  
tradicts this mortal mind supposition of reality is called a deceiver, or is said to be deceived. Of a man it has been said, "As he thinketh in his heart, so is he;" hence as a man spiritually *understandeth*, so is he in truth.

213

213

Before human knowledge dipped to its depths into a false sense of things, — into belief in material origins which discard the one Mind and true source of being, — it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible.

214

214

9 Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind. The material senses, like Adam, originate in matter and return to dust, — are proved non-intelligent. They go out as they came in, for they are still the error, not the truth of being. When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.

12 Adam and  
the senses

214

215 If Spirit, Soul, could sin or be lost, then being and immortality would be lost, together with all the faculties of Mind; but being cannot be lost while God exists. Soul and matter are at variance from the very necessity of their opposite natures. Mortals are unacquainted with the reality of existence, because matter and mortality do not reflect the facts of Spirit.

Real being  
never lost 6

215

Footsteps of Truth

The understanding that the Ego is Mind, and that  
 12 there is but one Mind or intelligence, begins at once to  
 13 <sup>Servants</sup> destroy the errors of mortal sense and to supply  
 14 <sup>and masters</sup> the truth of immortal sense. This understand-  
 15 ing 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-  
 18 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  
 21 and evil.

216

When you say, "Man's body is material," I say with  
 Paul: Be "willing rather to be absent from the body,  
 30 <sup>Personal</sup> and to be present with the Lord." Give up  
 31 <sup>identity</sup> your material belief of mind in matter, and  
 have but one Mind, even God; for this Mind forms its  
 217 own likeness. The loss of man's identity through the 1  
 understanding which Science confers is impossible; and  
 the notion of such a possibility is more absurd than to 3  
 conclude that individual musical tones are lost in the  
 origin of harmony.

216

217

Medical schools may inform us that the healing work 6  
 of Christian Science and Paul's peculiar Christian con-  
 version and experience, — which prove Mind <sup>Paul's</sup>  
 to be scientifically distinct from matter, — are <sup>experience</sup> 9  
 indications of unnatural mental and bodily conditions,  
 even of catalepsy and hysteria; yet if we turn to the Scrip-  
 tures, what do we read? Why, this: "If a man keep my 12  
 saying, he shall never see death!" and "Henceforth know  
 we no man after the flesh!"

That scientific methods are superior to others, is 15  
 seen by their effects. When you have once conquered  
 a diseased condition of the body through Mind <sup>Fatigue is</sup>  
 that condition never recurs, and you <sup>mental</sup> 18  
 have won a point in Science. When mentality gives  
 rest to the body, the next toil will fatigue you less, for  
 you are working out the problem of being in divine meta- 21  
 physics; and in proportion as you understand the con-  
 trol which Mind has over so-called matter, you will be  
 able to demonstrate this control. The scientific and 24  
 permanent remedy for fatigue is to learn the power of  
Mind over the body or any illusion of physical weariness,  
 and so destroy this illusion, for matter cannot be weary 27  
 and heavy-laden.

217

Footsteps of Truth

218<sup>9</sup> The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that the body can be sick independently of mortal mind and that the divine Mind has no jurisdiction over the body.

12 Coalition of sin and sickness

218

27 The Scriptures say, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the truth of being, all disease,

219 pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.

219

In mathematics, we do not multiply when we should subtract, and then say the product is correct. No more can we say in Science that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, nor bones, but mortal mind makes the whole body "sick, and the whole heart faint;" whereas divine Mind heals.

Affirmation and result

221 He learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease, — never ordained a law that fasting should be a means of health. Hence semi-starvation is not acceptable to wisdom, and it is equally far from Science, in which being is sustained by God, Mind. These truths, opening his eyes, relieved his stomach, and he ate without suffering, "giving God thanks;" but he never enjoyed his food as he had imagined he would when, still the slave of matter, he thought of the flesh-pots of Egypt, feeling childhood's hunger and undisciplined by self-denial and divine Science.

221

222 Food had less power to help or to hurt him after he had availed himself of the fact that Mind governs man, and he also had less faith in the so-called pleasures and pains of matter. Taking less thought about what he should eat or drink, consulting the stomach less about the economy of living and God more, he recovered strength and flesh rapidly. For many years he had been kept alive, as was believed, only by the strictest adherence to hygiene and drugs, and yet he continued ill all the while. Now he dropped drugs and material hygiene, and was well.

222

Footsteps of Truth

225

225 The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator.

Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

226

226 I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.

227

227 I saw that the law of mortal belief included all error, and that, even as oppressive laws are disputed and mortals are taught their right to freedom, so the claims of the enslaving senses must be denied and superseded. The law of the divine Mind must end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power, — an ignorance that is the foundation of continued bondage and of human suffering.

229

229 If Mind is not the master of sin, sickness, and death, they are immortal, for it is already proved that matter has not destroyed them, but is their basis and support.

We should hesitate to say that Jehovah sins or suffers; but if sin and suffering are realities of being, whence did they emanate? God made all that was made, and Mind signifies God, — infinity, not finity. Not far removed from infidelity is the belief which unites such opposites as sickness and health, holiness and unholiness, calls both the offspring of spirit, and at the same time admits that Spirit is God, — virtually declaring Him good in one instance and evil in another.



Footsteps of Truth

By universal consent, mortal belief has constituted 15  
 itself a law to bind mortals to sickness, sin, and death.  
 This customary belief is misnamed material <sup>Self-constituted</sup>  
 law, and the individual who upholds it is mis- <sup>law</sup> 18  
 taken in theory and in practice. The so-called law of  
 mortal mind, conjectural and speculative, is made void  
 by the law of immortal Mind, and false law should be 21  
 trampled under foot.

229

If God causes man to be sick, sickness must be good,  
 and its opposite, health, must be evil, for all that He 24  
 makes is good and will stand forever. If the <sup>Sickness from</sup>  
 transgression of God's law produces sickness, it <sup>mortal mind</sup>  
 is right to be sick; and we cannot if we would, and should 27  
 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 sick- 30  
 ness. The remedy is Truth, not matter, — the truth that  
 disease is *unreal*.

231

Man, governed by his Maker, having no other Mind, — 30  
 planted on the Evangelist's statement that "all things  
 were made by Him [the Word of God]; and without  
 1 Him was not anything made that was made," — can  
 triumph over sin, sickness, and death.

232

In our age Christianity is again demonstrating the  
 power of divine Principle, as it did over nineteen hun-  
 18 dred years ago, by healing the sick and triumphing over  
 death. Jesus never taught that drugs, food, air, and ex-  
 ercise could make a man healthy, or that they could de-  
 21 stroy human life; nor did he illustrate these errors by his  
 practice. He referred man's harmony to Mind, not to  
 matter, and never tried to make of none effect the sen-  
 24 tence of God, which sealed God's condemnation of sin,  
 sickness, and death.

232

236 6 Is it not professional reputation and emolument rather  
 than the dignity of God's laws, which many leaders seek?  
 Do not inferior motives induce the infuriated attacks on  
 9 individuals, who reiterate Christ's teachings in support  
 of his proof by example that the divine Mind heals sick-  
 ness as well as sin?

236

12 A mother is the strongest educator, either for or  
 against crime. Her thoughts form the embryo of an-  
 other mortal mind, and unconsciously mould  
 15 <sup>A mother's</sup> it, either after a model odious to herself or  
<sup>responsibility</sup>  
 through divine influence, "according to the pattern  
 showed to thee in the mount." Hence the importance  
 18 of Christian Science, from which we learn of the one  
Mind and of the availability of good as the remedy for  
 every woe.

## Footsteps of Truth

Some invalids are unwilling to know the facts or to hear about the fallacy of matter and its supposed laws. 24 They devote themselves a little longer to their material gods, cling to a belief in the life and intelligence of matter, and expect this error to do more 27 for them than they are willing to admit the only living and true God can do. Impatient at your explanation, unwilling to investigate the Science of Mind which would rid 30 them of their complaints, they hug false beliefs and suffer the delusive consequences.

237

Deluded  
invalids

239 Mortal mind is the acknowledged seat of human motives. It forms material concepts and produces every 24 discordant action of the body. If action proceeds from the divine Mind, action is harmonious. If it comes from erring mortal mind, it is discordant and ends in sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for God is Mind. Imperfect mortal mind sends forth its own resemblances, of which the wise man said, "All is vanity."

239

Antagonistic  
sources

240<sup>1</sup> Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions, 3 sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, — all point to Mind, the spiritual 6 intelligence they reflect. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally 9 towards the light.

240

In the order of Science, in which the Principle is above what it reflects, all is one grand concord. Change this 12 statement, suppose Mind to be governed by matter or Soul in body, and you lose the keynote of being, and there is continual discord. Mind is 15 perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on eternally.

Perpetual  
motion

243 The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is conveyed, mortal mind conveys 18 it. Neither immortal and unerring Mind nor matter, the inanimate substratum of mortal mind, can carry 21 on such telegraphy; for God is "of purer eyes than to behold evil," and matter has neither intelligence nor sensation.

Mental  
telegraphy 18

243

## Footsteps of Truth

244 If man flickers out in death or springs from matter into being, there must be an instant when God is without His  
21 entire manifestation, — when there is no full reflection of the infinite Mind.

244 Man in Science is neither young nor old. He has  
24 neither birth nor death. He is not a beast, a vegetable,  
Man not evolved nor a migratory mind. He does not pass from  
27 matter to Mind, from the mortal to the im-  
mortal, from evil to good, or from good to evil. Such admissions cast us headlong into darkness and dogma.  
Even Shakespeare's poetry pictures age as infancy, as  
30 helplessness and decadence, instead of assigning to man the everlasting grandeur and immortality of development, power, and prestige.

245  
246 The infinite never began nor will it ever end. Mind  
246 1 and its formations can never be annihilated. Man is not a pendulum, swinging between evil and good, joy and  
3 sorrow, sickness and health, life and death.  
Man reflects God Life and its faculties are not measured by  
6 calendars. The perfect and immortal are the eternal likeness of their Maker. Man is by no means a material germ rising from the imperfect and endeavoring to reach Spirit above his origin. The stream rises no higher than  
9 its source.

246 Never record ages. Chronological data are no part  
18 of the vast forever. Time-tables of birth and death are  
Undesirable records so many conspiracies against manhood and  
21 womanhood. Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. Man,  
24 governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness.

### Footsteps of Truth

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standards of mortals. Im-  
Eternal beauty 12  
 mortality, exempt from age or decay, has a glory of its own, — the radiance of Soul. Immortal men and women  
 are models of spiritual sense, drawn by perfect Mind and reflecting those higher conceptions of loveliness which transcend all material sense. 18

247

Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived humanly. Beauty is a thing of life, which  
The divine loveliness 21  
 dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal  
 24  
 with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness. 27

248 3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Men and women of riper  
Love's endowment 6  
 years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom. Immortal Mind feeds the body with supernal  
 9  
 freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.

248

249 Let us accept Science, relinquish all theories based on 1 sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that 3 one perfect, producing His own models of excellence.

249

Mind is not the author of matter, and the creator of 12 ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is the infinite, and infinity never began, will never end, and 15 includes nothing unlike God. Whence then is soulless matter?

249

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We

249

250 1 run into error when we divide Soul into souls, multiply Mind into minds and suppose error to be mind, then mind  
 3  
Philosophical blunders to be in matter and matter to be a lawgiver, unintelligence to act like intelligence, and mortality to be the matrix of immortality.

250

### Footsteps of Truth

251 251 We must learn how mankind govern the body, — 15  
 whether through faith in hygiene, in drugs, or in will-  
 power. We should learn whether they govern  
 the body through a belief in the necessity of <sup>Mortal</sup> <sup>mind's</sup> 18  
 sickness and death, sin and pardon, or govern <sup>disappearance</sup>  
 it from the higher understanding that the divine Mind  
 makes perfect, acts upon the so-called human mind 21  
 through truth, leads the human mind to relinquish all  
 error, to find the divine Mind to be the only Mind,  
 and the healer of sin, disease, death. This process of 24  
 higher spiritual understanding improves mankind until  
 error disappears, and nothing is left which deserves to  
 perish or to be punished. 27

Ignorance, like intentional wrong, is not Science.  
 Ignorance must be seen and corrected before we can at-  
 tain harmony. Inharmonious beliefs, which <sup>Spiritual</sup> <sup>ignorance</sup> 30  
 rob Mind, calling it matter, and deify their  
 own notions, imprison themselves in what they create.

252 1 They are at war with Science, and as our Master said,  
 "If a kingdom be divided against itself, that kingdom  
 3 cannot stand."

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

---

Spirit, bearing opposite testimony, saith:

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

253 253 likeness. He reflects the infinite understanding, for I am 1  
 Infinity. The beauty of holiness, the perfection of being,  
 imperishable glory, — all are Mine, for I am <sup>Testimony</sup> <sup>of Soul</sup> 3  
 God. I give immortality to man, for I am  
 Truth. I include and impart all bliss, for I am Love.  
 I give life, without beginning and without end, for I am 6  
 Life. I am supreme and give all, for I am Mind. I am  
 the substance of all, because I AM THAT I AM.

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.

255

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

256

2 56 1 Progress takes off human shackles. The finite must
yield to the infinite. Advancing to a higher plane of ac-
tion, thought rises from the material sense to 3
the spiritual, from the scholastic to the in-
spirational, and from the mortal to the immortal. All 3
things are created spiritually. Mind, not matter, is the
creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.

The everlasting I AM is not bounded nor compressed
within the narrow limits of physical humanity, nor can
He be understood aright through mortal con- 15
cepts. The precise form of God must be of
small importance in comparison with the sublime ques-
tion, What is infinite Mind or divine Love? 18

A limitless Mind cannot proceed from physical limita-
tions. Finiteness cannot present the idea or the vast-
ness of infinity. A mind originating from a 30
finite or material source must be limited and
finite. Infinite Mind is the creator, and creation is the

257

infinite image or idea emanating from this Mind. If 1  
Mind is within and without all things, then all is Mind;  
and this definition is scientific. 3

257

Mind creates His own likeness in ideas, and the sub- 12  
stance of an idea is very far from being the supposed sub-  
stance of non-intelligent matter. Hence the Father Mind  
is not the father of matter. The material senses and 15  
human conceptions would translate spiritual ideas into  
material beliefs, and would say that an anthropomorphic  
God, instead of infinite Principle, — in other words, divine 18  
Love, — is the father of the rain, "who hath begotten the  
drops of dew," who bringeth "forth Mazzaroth in his sea-  
son," and guideth "Arcturus with his sons." 21

257

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

258

258

It would require an infinite form to contain infinite 30  
Mind. Indeed, the phrase *infinite form* involves a con-  
tradiction of terms. Finite man cannot be the image and  
1 likeness of the infinite God. A mortal, corporeal, or  
finite conception of God cannot embrace the glories of  
3 limitless, incorporeal Life and Love. Hence  
<sup>Infinite</sup> the unsatisfied human craving for something  
<sup>physique</sup> better, higher, holier, than is afforded by a  
<sup>impossible</sup> 6 material belief in a physical God and man. The insuffi-  
ciency of this belief to supply the true idea proves the  
falsity of material belief.

258

Through spiritual sense you can discern the heart of  
divinity, and thus begin to comprehend in Science the

259

259

generic term *man*. Man is not absorbed in Deity, and 1  
man cannot lose his individuality, for he re-  
flects eternal Life; nor is he an isolated, soli- <sup>God's man</sup>  
tary idea, for he represents infinite Mind, the sum of all <sup>discerned</sup> 3  
substance.

259

Mortal thought transmits its own images, and forms  
its offspring after human illusions. God, Spirit, works  
spiritually, not materially. Brain or matter <sup>Immortal</sup> 24  
never formed a human concept. <sup>models</sup> Vibration is  
not intelligence; hence it is not a creator. Immortal  
ideas, pure, perfect, and enduring, are transmitted by 27  
the divine Mind through divine Science, which corrects  
error with truth and demands spiritual thoughts, divine  
concepts, to the end that they may produce harmonious 30  
results.

262

27 The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

262

263

264

263 The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear. The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

264

The universe of Spirit is peopled with spiritual beings, and its government is divine Science. Man is the offspring, not of the lowest, but of the highest qualities of Mind. Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, 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 may be put off.

265

266

266

24 Mortals must follow Jesus' sayings and his demonstrations, which dominate the flesh. Perfect and infinite

27 Mind enthroned is heaven. The evil beliefs which originate in mortals are hell. Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual. He is above sin or frailty. He does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe.

266

267

267 Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal. The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue. God is one. The allness of Deity is His oneness. Generically man is one, and specifically man means all men.



## Creation

267

When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeit of Truth. Thought is borrowed from a higher source than matter, and 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 glistering," like the raiment of Christ. Even in this world, therefore, "let thy garments be always white." "Blessed is the man that endureth [overcometh] temptation: for when he is tried, [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him." (James i. 12.)

Waymarks  
to eternal  
Truth 21

## 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  
1 **I**N the material world, thought has brought to light  
2 with great rapidity many useful wonders. With  
3 like activity have thought's swift pinions been rising  
4 towards the realm of the real, to the spiritual  
5 <sup>Materialistic</sup> <sup>challenge</sup> cause of those lower things which give im-  
6 pulse to inquiry. Belief in a material basis, from  
7 which may be deduced all rationality, is slowly yielding  
8 to the idea of a metaphysical basis, looking away from  
9 matter to Mind as the cause of every effect. Material-  
10 istic hypotheses challenge metaphysics to meet in final  
11 combat. In this revolutionary period, like the shep-  
12 herd-boy with his sling, woman goes forth to battle with  
Goliath.

15 In this final struggle for supremacy, semi-metaphysi-  
16 cal systems afford no substantial aid to scientific meta-  
17 physics, for their arguments are based on  
18 <sup>Confusion</sup> <sup>confounded</sup> the false testimony of the material senses as  
19 well as on the facts of Mind. These semi-metaphysical  
20 systems are one and all pantheistic, and savor of Pan- 1  
21 demonium, a house divided against itself.

269  
22 From first to last the supposed coexistence of Mind 3  
23 and matter and the mingling of good and evil have re-  
24 sulted from the philosophy of the serpent. Jesus' demon-  
25 strations sift the chaff from the wheat, and unfold the 6  
26 unity and the reality of good, the unreality, the nothing-  
27 ness, of evil.

269  
28 Human philosophy has made God manlike. Christian 9  
29 Science makes man Godlike. The first is error; the latter  
30 is truth. Metaphysics is above physics, and <sup>Divine</sup> <sup>metaphysics</sup>  
31 matter does not enter into metaphysical prem- 12  
32 ises or conclusions. The categories of metaphysics rest  
33 on one basis, the divine Mind. Metaphysics resolves  
34 things into thoughts, and exchanges the objects of sense 15  
35 for the ideas of Soul.

## Science of Being

The testimony of the material senses is neither abso- 21  
lute nor divine. I therefore plant myself unreservedly  
on the teachings of Jesus, of his apostles, of  
the prophets, and on the testimony of the <sup>Biblical</sup> foundations 24  
Science of Mind. Other foundations there are none.  
All other systems — systems based wholly or partly on  
knowledge gained through the material senses — are reeds 27  
shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter;  
(2) that matter originates in Mind, and is as <sup>Rejected</sup> theories 30  
real as Mind, possessing intelligence and life.  
The first theory, that matter is everything, is quite as

269  
270 1 reasonable as the second, that Mind and matter coexist  
and cooperate. One only of the following statements can  
3 be true: (1) that everything is matter; (2) that every-  
thing is Mind. Which one is it?

Matter and Mind are opposites. One is contrary to  
6 the other in its very nature and essence; hence both can-  
not be real. If one is real, the other must be unreal. Only  
by understanding that there is but one power, — not two  
9 powers, matter and Mind, — are scientific and logical  
conclusions reached. Few deny the hypothesis that in-  
telligence, apart from man and matter, governs the uni-  
12 verse; and it is generally admitted that this intelligence  
is the eternal Mind or divine Principle, Love.

270  
15 <sup>Prophetic</sup> <sup>ignorance</sup> the systems of their times; hence their fore-  
sight of the new dispensation of Truth. But  
they knew not what would be the precise nature of the  
18 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  
21 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  
24 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  
27 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  
30 suffers, is sick, and that the divine Mind alone heals.

271  
271 Jesus instructed his disciples whereby to heal the sick  
through Mind instead of matter. He knew that the phi-  
losophy, Science, and proof of Christianity were in Truth, 9  
casting out all inharmony.

## Science of Being

Divine Science is absolute, and permits no half-way  
 24 position in learning its Principle and rule — establishing  
 it by demonstration. The conventional firm,  
 25 <sup>Impossible</sup> partnership called matter and mind, God never formed.  
 27 Science and understanding, governed by the unerring and  
 eternal Mind, destroy the imaginary copartnership, matter  
 and mind, formed only to be destroyed in a manner and  
 30 at a period as yet unknown. This suppositional partner-  
 ship is already obsolete, for matter, examined in the light  
 of divine metaphysics, disappears.

275 Matter has no life to lose, and Spirit never dies. A  
 partnership of mind with matter would ignore omnipres-  
 ent and omnipotent Mind. This shows that  
 matter did not originate in God, Spirit, and is <sup>Spirit the</sup> starting-point  
 not eternal. Therefore matter is neither substantial, living,  
 nor intelligent. The starting-point of divine Science is  
 that God, Spirit, is All-in-all, and that there is no other  
 might nor Mind. — that God is Love, and therefore He  
 is divine Principle.

Divine metaphysics, as revealed to spiritual understand-  
 ing, shows clearly that all is Mind, and that Mind is  
 God, omnipotence, omnipresence, omniscience, <sup>The divine</sup> completeness  
 — that is, all power, all presence, all Science.  
 Hence all is in reality the manifestation of Mind.

276 1 Having one God, one Mind, unfolds the power that  
 heals the sick, and fulfils these sayings of Scripture, "I  
 3 <sup>Universal</sup> am the Lord that healeth thee," and "I have  
 brotherhood found a ransom." When the divine precepts  
 are understood, they unfold the foundation of fellowship,  
 6 in which one mind is not at war with another, but all have  
 one Spirit, God, one intelligent source, in accordance with  
 the Scriptural command: "Let this Mind be in you,  
 9 which was also in Christ Jesus." Man and his Maker  
 are correlated in divine Science, and real consciousness  
 is cognizant only of the things of God.

If God is admitted to be the only Mind and Life,  
 18 there ceases to be any opportunity for sin and death.  
 When we learn in Science how to be perfect  
 21 <sup>Perfection</sup> requisite even as our Father in heaven is perfect,  
 thought is turned into new and healthy channels, —  
 towards the contemplation of things immortal and away  
 from materiality to the Principle of the universe, includ-  
 24 ing harmonious man.

Science of Being

276

276 Nature and revelation inform us that like produces  
30 Like like. Divine Science does not gather grapes  
evolving like from thorns nor figs from thistles. Intelli-  
gence never produces non-intelligence; but matter is

277 ever non-intelligent and therefore cannot spring from 1  
intelligence. To all that is unlike unerring and eternal  
Mind, this Mind saith, "Thou shalt surely die;" and else- 3  
where the Scripture says that dust returns to dust. The  
non-intelligent relapses into its own unreality. Matter  
never produces mind. The immortal never produces the 6  
mortal. Good cannot result in evil. As God Himself is  
good and is Spirit, goodness and spirituality must be im-  
mortal. Their opposites, evil and matter, are mortal 9  
error, and error has no creator. If goodness and spirit-  
uality are real, evil and materiality are unreal and can-  
not be the outcome of an infinite God, good. 12

277

279 The doom of matter establishes the conclusion that 6  
matter, slime, or protoplasm never originated  
in the immortal Mind, and is therefore not Material  
eternal. Matter is neither created by Mind nor for the 9  
manifestation and support of Mind. mortality

279

Every system of human philosophy, doctrine, and  
medicine is more or less infected with the pantheistic  
belief that there is mind in matter; but this Pantheistic 24  
belief contradicts alike revelation and right tendencies  
reasoning. A logical and scientific conclusion is reached  
only through the knowledge that there are not two 27  
bases of being, matter and mind, but one alone, —  
Mind.

280

1 In the infinitude of Mind, matter must be unknown.  
Symbols and elements of discord and decay are not prod-  
ucts of the infinite, perfect, and eternal All.  
3 The things of God are beautiful From Love and from the light and harmony  
which are the abode of Spirit, only reflections  
6 of good can come. All things beautiful and harmless are  
ideas of Mind. Mind creates and multiplies them, and  
the product must be mental.

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.

## Science of Being

280  
 281  
 281

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, <sup>27</sup> Sensationless body the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities <sup>30</sup> 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 <sup>281</sup> which yields only to the understanding of divine Science, <sup>1</sup> the understanding by which we enter into the kingdom of Truth on earth and learn that Spirit is infinite and <sup>3</sup> supreme. Spirit and matter no more commingle than light and darkness. When one appears, the other disappears. <sup>6</sup>

Error presupposes man to be both mind and matter. Divine Science contradicts the corporeal senses, rebukes mortal belief, and asks: What is the Ego, <sup>9</sup> God and His image whence its origin and what its destiny? The Ego-man is the reflection of the Ego-God; the Ego-man is the image and likeness of perfect Mind, Spirit, divine <sup>12</sup> Principle.

281  
 281

The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and come- <sup>15</sup> liness and which reflects reality and divinity in individual spiritual man and things.

The mind supposed to exist in matter or beneath a <sup>18</sup> skull bone is a myth, a misconceived sense and false conception as to man and Mind. When we put off the false sense for the true, and see that sin and mortality <sup>21</sup> have neither Principle nor permanency, we shall learn that sin and mortality are without actual origin or right-ful existence. They are native nothingness, out of which <sup>24</sup> error would simulate creation through a man formed from dust.

282  
 282

<sup>3</sup> The real Life, or Mind, and its opposite, the so-called material life and mind, are figured by two geometrical <sup>6</sup> Figures of being symbols, a circle or sphere and a straight line. The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end. The sphere <sup>9</sup> represents good, the self-existent and eternal individuality or Mind; the straight line represents evil, a belief in a self-made and temporary material existence. Eternal <sup>12</sup> Mind and temporary material existence never unite in figure or in fact.

## Science of Being

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

282

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

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 Mind nor man, for it is not begotten of the  
 inverted Father. The rule of inversion infers from  
 error its opposite, Truth; but Truth is the light which

283

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

Mind is the source of all movement, and there is no  
 inertia to retard or check its perpetual and harmonious  
 action. Mind is the same Life, Love, and wis- 6  
 dom "yesterday, and to-day, and forever." Source of  
all life and  
action  
 Matter and its effects — sin, sickness, and  
 death — are states of mortal mind which act, react, and 9  
 then come to a stop. They are not facts of Mind. They  
 are not ideas, but illusions. Principle is absolute. It  
 admits of no error, but rests upon understanding. 12

283

284

284 Are mentality, immortality, consciousness, resident in  
 1 matter? It is not rational to say that Mind is infinite,  
 but dwells in finiteness, — in matter, — or that matter is  
 3 infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite  
 could be circumscribed within the finite, God would be  
 6 Mind never corporeal, and unlimited Mind would seem  
 limited to spring from a limited body; but this is an  
 impossibility. Infinite Mind can have no starting-point,  
 9 and can return to no limit. It can never be in bonds,  
 nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin,  
 12 sickness, and death? Can matter recognize Mind?

Can infinite Mind recognize matter? Can the  
 15 Material infinite dwell in the finite or know aught un-  
 recognition like the infinite? Can Deity be known through  
 impossible the material senses? Can the material senses, which re-  
 ceive no direct evidence of Spirit, give correct testimony  
 18 as to spiritual life, truth, and love?

Science of Being

284

According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind.  
30 Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man.

285

285 Matter is not sentient and cannot be cognizant of good 1 or of evil, of pleasure or of pain. Man's individuality is not material. This Science of being obtains not 3 alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity. 6

What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted The human counterfeit 9 likeness, the *unlikeness* called sin, sickness, and death. The unreality of the claim that a mortal is the true image of God is illustrated by the opposite na- 12 tures of Spirit and matter, Mind and body, for one is intelligence while the other is non-intelligence.

Is God a physical personality? Spirit is not physical. 15 The belief that a material body is man is a false conception of man. The time has come for a finite conception of the infinite and of a ma- Material misconceptions 18 terial body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations, — to the better understanding that Science gives of the 21 Supreme Being, or divine Principle, and idea.

286

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

287

287 are without a real origin or existence. They have neither 1 Principle nor permanence, but belong, with all that is material and temporal, to the nothingness of error, which 3 simulates the creations of Truth. All creations of Spirit are eternal; but creations of matter must return to dust. Error supposes man to be both mental and material. 6 Divine Science contradicts this postulate and maintains man's spiritual identity.

287

Neither understanding nor truth accompanies error, nor is error the offshoot of Mind. Evil calls itself some- 18 thing, when it is nothing. It saith, "I am man, but I am not the image and likeness of God;" whereas the Scriptures declare that man was made in God's likeness. 21



## Science of Being

290 3 If the Principle, rule, and demonstration of man's being  
are not in the least understood before what is termed death  
6 <sup>Death no</sup> overtakes mortals, they will rise no higher spir-  
<sup>advantage</sup> itually in the scale of existence on account of  
that single experience, but will remain as material as be-  
9 fore the transition, still seeking happiness through a ma-  
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."

291 12 Universal salvation rests on progression and probation, 12  
and is unattainable without them. Heaven is not a local-  
ity, but a divine state of Mind in which all the  
manifestations of Mind are harmonious and <sup>Salvation</sup>  
immortal, because sin is not there and man is <sup>and</sup> 15  
found having no righteousness of his own, but in posses-  
sion of "the mind of the Lord," as the Scripture says. 18  
"In the place where the tree falleth, there it shall  
be." So we read in Ecclesiastes. This text has been  
transformed into the popular proverb, "As the tree 21  
falls, so it must lie." As man falleth asleep, so shall he  
awake. As death findeth mortal man, so shall he be  
after death, until probation and growth shall effect the 24  
needed change. Mind never becomes dust. No resur-  
rection from the grave awaits Mind or Life, for the grave  
has no power over either. 27

292 9 <sup>Primitive</sup> Truth will be to us "the resurrection and the life" only  
<sup>error</sup> as it destroys all error and the belief that Mind, the only  
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 3 Electricity is not a vital fluid, but the least material 3  
form of illusive consciousness, — the material mindless-  
ness, which forms no link between matter and <sup>Elementary</sup>  
Mind, and which destroys itself. Matter and <sup>electricity</sup> 6  
mortal mind are but different strata of human belief. The  
grosser substratum is named matter or body; the more  
ethereal is called mind. This so-called mind and body 9  
is the illusion called a mortal, a mind in matter. In reality  
and in Science, both strata, mortal mind and mortal body,  
are false representatives of man. 12

62  
Science of Being

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

294 The inebriate believes that there is pleasure in intoxica-  
tion. The thief believes that he gains something by steal-  
30 ing, and the hypocrite that he is hiding himself. The  
Science of Mind corrects such mistakes, for Truth demon-  
strates the falsity of error.

295 God creates and governs the universe, including man.  
The universe is filled with spiritual ideas, which He  
evolves, and they are obedient to the Mind that makes them. Mortal mind would trans-  
form the spiritual into the material, and then  
recover man's original self in order to escape from the  
mortality of this error. Mortals are not like immortals,  
created in God's own image; but infinite Spirit being all,  
12 mortal consciousness will at last yield to the scientific fact  
and disappear, and the real sense of being, perfect and  
forever intact, will appear. 15

295 All that is called mortal thought is made up of error.  
The theoretical mind is matter, named *brain*, or *mate-  
rial consciousness*, the exact opposite of real  
Mind or Spirit. Brainology teaches that  
mortals are created to suffer and die. It further  
teaches that when man is dead, his immortal soul is  
resurrected from death and mortality. Thus error the-  
orizes that spirit is born of matter and returns to mat-

296 1 ter, and that man has a resurrection from dust; whereas  
Science unfolds the eternal verity, that man is the spiritual,  
3 eternal reflection of God.

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 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, —

Science of Being

yea, which manifests God's attributes and power, even 1  
as the human likeness thrown upon the mirror, repeats 3  
the color, form, and action of the person in front of the 3  
mirror.

As God is substance and man is the divine image and  
likeness, man should wish for, and in reality has, only 18  
the substance of good, the substance of Spirit,  
not matter. The belief that man has any other  
substance, or mind, is not spiritual and breaks  
the First Commandment, Thou shalt have one God, one  
Mind. Mortal man seems to himself to be material sub-  
stance, while man is "image" (idea). Delusion, sin, dis- 21  
ease, and death arise from the false testimony of material  
sense, which, from a supposed standpoint outside the  
focal distance of infinite Spirit, presents an inverted image 27  
of Mind and substance with everything turned upside  
down.

Inverted  
images  
and ideas 21

302 Continuing our definition of *man*, let us remember that  
15 harmonious and immortal man has existed forever, and  
is always beyond and above the mortal illu-  
sion of any life, substance, and intelligence  
18 as existent in matter. This statement is based on fact,  
not fable. The Science of being reveals man as perfect,  
even as the Father is perfect, because the Soul, or Mind,  
21 of the spiritual man is God, the divine Principle of all  
being, and because this real man is governed by Soul  
instead of sense, by the law of Spirit, not by the so-called  
24 laws of matter.

Definition  
of man

Even in Christian Science, reproduction by Spirit's  
individual ideas is but the reflection of the creative power

303 of the divine Principle of those ideas. The reflection, 1  
through mental manifestation, of the multitudinous  
forms of Mind which people the realm of  
the real is controlled by Mind, the Principle  
governing the reflection. Multiplication of God's chil-  
dren comes from no power of propagation in matter, it 6  
is the reflection of Spirit.

Mental  
propagation 3

The minutiae of lesser individualities reflect the one di-  
vine individuality and are comprehended in and formed 9  
by Spirit, not by material sensation. Whatever reflects  
Mind, Life, Truth, and Love, is spiritually conceived and  
brought forth; but the statement that man is conceived 12

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Science of Being

303

and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the vanity of the ages can never make both these contraries 15 true. Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body, and Science will eventually destroy this illusion 18 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 nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle. When the evidence 30 before the material senses yielded to spiritual sense, the apostle declared that nothing could alienate him from

Man's  
entity  
spiritual 27

304

304 God, from the sweet sense and presence of Life and Truth.

305

305 Gender also is a quality, not of God, but a characteristic of mortal mind. The verity that God's image is not a creator, though he reflects the creation of Mind, God, constitutes the underlying reality of reflection. "Then 15 answered Jesus and said unto them: Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, 18 these also doeth the Son likewise."

307

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

Bad results  
from error

307

Truth has no beginning. The divine Mind is the Soul of man, and gives man dominion over all things. Man 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 law of Mind. 30

Higher  
statutes 27

307

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

Science of Being

308

1 ness, where art thou? Art thou dwelling in the belief  
 that mind is in matter, and that evil is mind, or art thou  
 3 <sup>The great</sup> in the living faith that there is and can be but  
<sup>question</sup> 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."

308

310

310 1 The artist is not in his painting. The picture is the  
 artist's thought objectified. The human belief fancies  
 3 <sup>Thought seen</sup> that it delineates thought on matter, but what  
<sup>as substance</sup> is matter? Did it exist prior to thought?  
 Matter is made up of supposititious mortal mind-force;  
 6 but all might is divine Mind. Thought will finally be  
 understood and seen in all form, substance, and color, but  
 without material accompaniments. The potter is not in  
 9 the clay; else the clay would have power over the potter.  
 God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees  
 12 when the earth has again turned upon its axis. The sun  
<sup>The central</sup> is not affected by the revolution of the earth.  
<sup>intelligence</sup> So Science reveals Soul as God, untouched  
 15 by sin and death, — as the central Life and intelligence  
 around which circle harmoniously all things in the sys-  
 tems of Mind.

Mind is God, and God is not seen by material sense,  
 30 because Mind is Spirit, which material sense cannot dis-  
 cern. There is neither growth, maturity, nor decay in  
 Soul. These changes are the mutations of material sense,

310

311

311 the varying clouds of mortal belief, which hide the truth 1  
 of being.

What we term mortal mind or carnal mind, dependent 3  
 on matter for manifestation, is not Mind. God is Mind:  
 all that Mind, God, is, or hath made, is good, and He  
 made all. Hence evil is not made and is not real. 6

## Science of Being

313 With this agrees another passage in the same chapter, 9 which refers to the Son as "the brightness of His [God's] glory, and the express [expressed] image of His person [infinite Mind]." It is noteworthy that the phrase "ex- 12 press image" in the Common Version is, in the Greek Testament, *character*. Using this word in its higher mean- 15 ing, we may assume that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the infinite; and the cause given for the ex- 18 altation of Jesus, Mary's son, was that he "loved right- eousness and hated iniquity." The passage is made even clearer in the translation of the late George R. Noyes, D.D.: "Who, being a brightness from His glory, 21 and an image of His being."

313 Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material 24 surface of things, and found the spiritual cause. To accommodate himself to imma- Jesus the Scientist ture ideas of spiritual power, — for spirituality was pos- 27 sessed only in a limited degree even by his disciples, — Jesus called the body, which by spiritual power he raised from the grave, "flesh and bones." To show 30 that the substance of himself was Spirit and the body

314 1 no more perfect because of death and no less material until the ascension (his further spiritual exaltation), 3 Jesus waited until the mortal or fleshly sense had re- linquished the belief of substance-matter, and spiritual sense had quenched all earthly yearnings. Thus he found 6 the eternal Ego, and proved that he and the Father were inseparable as God and His reflection or spiritual man. Our Master gained the solution of being, demonstrating 9 the existence of but one Mind without a second or equal.

314 12 The bodily resurrection The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spoke of repro- 15 ducing his body, — knowing, as he did, that Mind was the builder, — and said, "Destroy this temple, and in three days I will raise it up," they thought that he meant their material temple instead of his body. To such materialists, the real man seemed a spectre, unseen and 18 unfamiliar, and the body, which they laid in a sepulchre, seemed to be substance. This materialism lost sight of the true Jesus; but the faithful Mary saw him, and he 21 presented to her, more than ever before, the true idea of Life and substance.

## Science of Being

315 That saying of our Master, "I and my Father are one," 3  
separated him from the scholastic theology of the rabbis.  
His better understanding of God was a rebuke Hebrew  
to them. He knew of but one Mind and laid theology 6  
no claim to any other. He knew that the Ego was Mind  
instead of body and that matter, sin, and evil were not  
Mind; and his understanding of this divine Science 9  
brought upon him the anathemas of the age.

317 To the materialistic Thomas, looking for the ideal 24  
Saviour in matter instead of in Spirit and to the testi-  
mony of the material senses and the body, Material  
more than to Soul, for an earnest of immor- skepticism 27  
tality, — to him Jesus furnished the proof that he was  
unchanged by the crucifixion. To this dull and doubt-  
ing disciple Jesus remained a fleshly reality, so long as 30  
the Master remained an inhabitant of the earth. Noth-  
ing but a display of matter could make existence real

318 1 to Thomas. For him to believe in matter was no task,  
but for him to conceive of the substantiality of Spirit —  
3 to know that nothing can efface Mind and immortality, in  
which Spirit reigns — was more difficult.

Corporeal senses define diseases as realities; but the  
6 Scriptures declare that God made all, even while the cor-  
poreal senses are saying that matter causes  
9 What disease and the divine Mind cannot or will  
the senses not heal it. The material senses originate and  
originate support all that is material, untrue, selfish, or debased.  
They would put soul into soil, life into limbo, and doom  
12 all things to decay. We must silence this lie of material  
sense with the truth of spiritual sense. We must cause  
the error to cease that brought the belief of sin and death  
15 and would efface the pure sense of omnipotence.

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 Science depicts disease as error, as matter *versus* 3  
Mind, and error reversed as subserving the facts of  
health. To calculate one's life-prospects Unscientific  
from a material basis, would infringe upon introspection 6  
spiritual law and misguide human hope. Having faith  
in the divine Principle of health and spiritually under-  
standing God, sustains man under all circumstances; 9  
whereas the lower appeal to the general faith in material  
means (commonly called nature) must yield to the all-  
might of infinite Spirit. 11

### Science of Being

The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies. Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine Mind controls man and man has no Mind but God.

319

321 It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process. God had lessened Moses' fear by this proof in divine Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." And so it was in the coming centuries, when the Science of being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle

321

322 serpents unharmed, to heal the sick and cast out evils in proof of the supremacy of Mind.

322

327 Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind.

327

330 II. God is what the Scriptures declare Him to be, — Life, Truth, Love. Spirit is divine Principle, and divine 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, because there is one God.

330

331 IV. God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its shadow. If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end.

331



Science of Being

V. The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence 12 except the divine Mind and His ideas. The Scriptures also declare that God is Spirit. <sup>Allness of Spirit</sup> Therefore in Spirit all is harmony, and there can be no 15 discord; all is Life, and there is no death. Everything in God's universe expresses Him.

331

VI. God is individual, incorporeal. He is divine Prin- 18 ciple, Love, the universal cause, the only creator, and there is no other self-existence. He is all- <sup>The universal cause</sup> inclusive, and is reflected by all that is real 21 and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all 24 is Spirit and spiritual.

334

XVI. This was "the Lamb slain from the foundation of the world," — slain, that is, according to the testimony of the corporeal senses, but undying in the <sup>Eternity of the Christ</sup> divine Mind. The Revelator represents the Son of man as saying (Revelation i. 17, 18): "I am the first and the last: I am he that liveth, and was dead 27 [not understood]; and, behold, I am alive for evermore, [Science has explained me]." This is a mystical statement of the eternity of the Christ, and is also a reference 30 to the human sense of Jesus crucified.

334

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, <sup>The one divine Mind</sup> immortal, divine, eternal. Nothing unspirit- 27 ual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, 30 and must be contradictions of reality.

335

XXI. The Ego is deathless and limitless, for limits 1 would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence <sup>The divine Ego</sup> never passes into non-intelligence, or matter. 3 Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the im- 6 mortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.

336

XXII. Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is coexistent and coeternal with that <sup>The real manhood</sup> Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, but 12 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. Immortal man is not and never was material, but always 18 spiritual and eternal.

336

XXIV. God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal.

27 <sup>God the parent Mind</sup> The Science of being furnishes the rule of perfection, and brings immortality to light. God and man are not the same, but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring.

337

337 XXV. God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore 1 man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind 3 mortals do lose sight of spiritual individuality. <sup>Man reflects the perfect God</sup> Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with 9 Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal, while error is 12 mortal and discordant.

339

339 XXXII. As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material 21 theories yield to spiritual ideas, until the finite gives place to the infinite, sickness to health, <sup>Basis of health and immortality</sup> sin to holiness, and God's kingdom comes "in earth, as it is in heaven." The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose 340 1 their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony 3 and God.

340

340 15 "Thou shalt have no other gods before me." (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the 18 unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle 21 of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; 24 constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in 27 social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

340

## CHAPTER XI

## SOME OBJECTIONS ANSWERED

341

*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.*

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

342

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

347

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

353

## Some Objections Answered

357

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

362

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.*

12 The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the  
 15 <sup>The true</sup> apostolic warrant for asking: "He that loveth physician not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith in the divine  
 18 Mind and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels  
 21 of bigoted pedantry.

366

369 The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian 24 Science, as would be readily seen, if psychology, <sup>Matter not</sup> or the Science of Spirit, God, was understood. <sub>medicine</sub> Unscientific methods are finding their dead level. Lim- 27 ited to matter by their own law, what have they of the advantages of Mind and immortality?

369

No man is physically healed in wilful error or by it, 30 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

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

370

3 <sup>No healing</sup> mortal sense of things, turn from the lie of false <sub>in sin</sub> belief to Truth, and gather the facts of being from the divine Mind. The body improves under the  
 6 same regimen which spiritualizes the thought; and if 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.

SCIENCE AND HEALTH  
CHRISTIAN SCIENCE PRACTICE

370

Physicians examine the pulse, tongue, lungs, to dis- 370  
371 cover the condition of matter, when in fact all is 1  
Mind. The body is the substratum of mortal mind,  
and this so-called mind must finally yield <sup>Diagnosis</sup> 3  
to the mandate of immortal Mind.  
<sub>of matter</sub>

371

371 I would not transform the infant at once into a  
man, nor would I keep the suckling a lifelong babe. 21  
No impossible thing do I ask when urging  
the claims of Christian Science; but because <sup>Mind imparts</sup> 21  
this teaching is in advance of the age, we <sub>purity, health,</sub>  
should not deny our need of its spiritual unfoldment. <sub>and beauty</sub> 24  
Mankind will improve through Science and Christi-  
anity. The necessity for uplifting the race is father to 27  
the fact that Mind can do it; for Mind can impart  
purity instead of impurity, strength instead of weak-  
ness, and health instead of disease. Truth is an altera- 30  
tive in the entire system, and can make it "every whit  
whole."

372

372 1 Remember, brain is not mind. Matter cannot be sick,  
and Mind is immortal. The mortal body is only an erro-  
3 <sup>Brain not</sup> neous mortal belief of mind in matter. What  
<sub>intelligent</sub> you call matter was originally error in solu-  
tion, elementary mortal mind, — likened by Milton to  
6 "chaos and old night." One theory about this mortal  
mind is, that its sensations can reproduce man, can form  
blood, flesh, and bones. The Science of being, in which  
9 all is divine Mind, or God and His idea, would be clearer  
in this age, but for the belief that matter is the medium  
of man, or that man can enter his own embodied thought,  
12 bind himself with his own beliefs, and then call his bonds  
material and name them divine law.

374

374 Hatred and its effects on the body are removed by  
6 Love. Because mortal mind seems to be conscious, the  
sick say: "How can my mind cause a disease  
<sup>Mind can</sup> I never thought of and knew nothing about,  
<sub>destroy all ills</sub> 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.

Christian Science Practice

375

Chills and heat are often the form in which fever mani- 6  
 fests itself. Change the mental state, and the chills and  
 fever disappear. The old-school physician  
 proves this when his patient says, "I am better," Science  
 versus  
 hypnotism 9  
 but the patient believes that matter, not mind,  
 has helped him. The Christian Scientist demonstrates  
 that divine Mind heals, while the hypnotist dispossesses 12  
 the patient of his individuality in order to control him.  
 No person is benefited by yielding his mentality to any  
 mental despotism or malpractice. All unscientific mental 15  
 practice is erroneous and powerless, and should be under-  
 stood and so rendered fruitless. The genuine Christian  
 Scientist is adding to his patient's mental and moral power, 18  
 and is increasing his patient's spirituality while restoring  
 him physically through divine Love.

Palsy is a belief that matter governs mortals, and can 21  
 paralyze the body, making certain portions of Cure for  
 palsy  
 it motionless. Destroy the belief, show mortal  
 mind that muscles have no power to be lost, for Mind is 24  
 supreme, and you cure the palsy.

376

376 If the body is material, it cannot, for that very reason, 18  
 suffer with a fever. Because the so-called material body  
Remedy  
 for fever is a mental concept and governed by mortal  
 mind, it manifests only what that so-called  
 21 mind expresses. Therefore the efficient remedy is to  
 destroy the patient's false belief by both silently and au-  
 dibly arguing the true facts in regard to harmonious  
 24 being, — representing man as healthy instead of diseased,  
 and showing that it is impossible for matter to suffer, to  
 feel pain or heat, to be thirsty or sick. Destroy fear,  
 27 and you end fever. Some people, mistaught as to Mind-  
 science, inquire when it will be safe to check a fever.  
 Know that in Science you cannot check a fever after ad-  
 30 mitting that it must have its course. To fear and admit  
 the power of disease, is to paralyze mental and scientific  
 demonstration.

377

377 The cause of all so-called disease is mental, a mortal  
 fear, a mistaken belief or conviction of the necessity and 27  
 power of ill-health; also a fear that Mind is helpless to  
 defend the life of man and incompetent to control it. With-  
 out this ignorant human belief, any circumstance is of it- 30  
 self powerless to produce suffering. It is latent belief in  
 disease, as well as the fear of disease, which associates sick-

Christian Science Practice

378

ness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it.

Disease is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it. God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord. Such a power, without the divine permission, is inconceivable; and if such a power could be divinely directed, it would manifest less wisdom than we usually find displayed in human governments.

379

If disease can attack and control the body without the consent of mortals, sin can do the same, for both are errors, announced as partners in the beginning. The Christian Scientist finds only <sup>Jurisdiction of Mind</sup> effects, where the ordinary physician looks for causes. The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind.

380

Contending for the evidence or indulging the demands of sin, disease, or death, we virtually contend against the control of Mind over body, and deny the power of Mind to heal. This false method is as though the defendant should argue for the plaintiff in favor of a decision which the defendant knows will be turned against himself.

Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof. Nothing is more disheartening than to believe that there is a power opposite to God, or good, and that God endows this opposing power with strength to be used against Himself, against Life, health, harmony.



Christian Science Practice

381

Think less of the enactments of mortal mind, and you will sooner grasp man's God-given dominion. You must understand your way out of human theories relating to health, or you will never believe that you are quite free from some ailment. The harmony and immortality of man will never be reached without the understanding that Mind is not in matter. Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony, — God's law. It is man's moral right to annul an unjust sentence, a sentence never inflicted by divine authority.

God-given dominion

30

382

He, who is ignorant of what is termed hygienic law, is more receptive of spiritual power and of faith in one God, than is the devotee of supposed hygienic law, who comes to teach the so-called ignorant one. Must we not then consider the so-called law of matter a canon "more honored in the breach than the observance"? A patient thoroughly booked in medical theories is more difficult to heal through Mind than one who is not. This verifies the saying of our Master: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

Blissful ignorance

383

We need a clean body and a clean mind, — a body rendered pure by Mind as well as washed by water. One says: "I take good care of my body." To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is willing rather to be absent from the body, and to be present with the Lord."

A clean mind and body

6

The movement-cure — pinching and pounding the poor body, to make it sensibly well when it ought to be insensibly so — is another medical mistake, resulting from the common notion that health depends on inert matter

384

instead of on Mind. Can matter, or what is termed matter, either feel or act without mind?

If exposure to a draught of air while in a state of perspiration is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms are not apt to follow exposure; but if you

Not matter, but Mind

Christian Science Practice

384 believe in laws of matter and their fatal effects when transgressed, you are not fit to conduct your own case or 24 to destroy the bad effects of your belief. When the fear subsides and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other 27 disease will ever result from exposure to the weather. In Science this is an established fact which all the evidence before the senses can never overrule.

384

385

30 Sicknes, sin, and death must at length quail before the divinc rights of intelligence, and then the power of Mind over the entire functions and organs of the human system will be acknowledged. It is proverbial 1 that Florence Nightingale and other philanthropists engaged in humane labors have been able to 3 undergo without sinking fatigues and expo- <sup>Benefit of philanthropy</sup> 3 sures which ordinary people could not endure. The explanation lies in the support which they derived from 6 the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the 9 penalty which our beliefs would attach to our best deeds. Let us remember that the eternal law of right, though it can never annul the law which makes sin its 12 own executioner, exempts man from all penalties but those due for wrong-doing.

385

Constant toil, deprivations, exposures, and all untow- 15 ard conditions, *if without sin*, can be experienced without suffering. Whatever it is your duty to do, you can do without harm to yourself. If you <sup>Honest toil has no penalty</sup> 18 sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed. 21

387

387 Because mortal mind is kept active, must it pay the 3 penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach <sup>Mind heals brain-disease</sup> 6 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 9 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. 12

The history of Christianity furnishes sublime proofs 27 of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding <sup>Christian history</sup> 30 whereby to defend himself, not only from temptation, but from bodily suffering.

### Christian Science Practice

388

If mortals think that food disturbs the harmonious functions of mind and body, either the food or this thought must be dispensed with, for the penalty is coupled with the belief. Which shall it be? If this decision be left to Christian Science, it will be given in behalf of the control of Mind over this belief and every erroneous belief, or material condition. The less we know or think about hygiene, the less we are predisposed to sickness. Recollect that it is not the nerves, not matter, but mortal mind, which reports food as undigested. Matter does not inform you of bodily derangements; it is supposed to do so. This pseudo-mental testimony can be destroyed only by the better results of Mind's opposite evidence.

Diet and digestion 3

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389

391

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

Righteous rebellion 9

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness,

Sin to be overcome 30

392

392 1 and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease. 3 Only while fear or sin remains can it bring forth death. To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, 6 which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to 9 take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

Christian Science Practice

393

The body seems to be self-acting, only because mortal mind is ignorant of itself, of its own actions, and of their results, — ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.

The strength of Spirit 6

Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation. Your body would suffer no more from tension or wounds than the trunk of a tree which you gash or the electric wire which you stretch, were it not for mortal mind.

No pain in matter 18

When Jesus declares that "the light of the body is the eye," he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter 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;

No real disease 30

394

1 to be hopeful is still better; but to understand that sickness is not real and that Truth can destroy its seeming reality, is best of all, for this understanding is the universal and perfect remedy.

By conceding power to discord, a large majority of doctors depress mental energy, which is the only real recuperative power. Knowledge that we can accomplish the good we hope for, stimulates the system to act in the direction which Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through error. To those struggling with sickness, such admissions are discouraging, — as much so as would be the advice to a man who is down in the world, that he should not try to rise above his difficulties.

Recuperation mental

Christian Science Practice

395

It is mental quackery to make disease a reality — to hold it as something seen and felt — and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Mental practice, which holds disease as a reality, fastens disease on the patient, and it may appear in a more alarming form.

396

396 At the right time explain to the sick the power which their beliefs exercise over their bodies. Give them divine and wholesome understanding, with which to combat their erroneous sense, and so efface the images of sickness from mortal mind. Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it, never giving the body life and sensation. It breaks the dream of disease to understand that sickness is formed by the human mind, not by matter nor by the divine Mind.

398

398 So also faith, cooperating with a belief in the healing effects of time and medication, will soothe fear and change the belief of disease to a belief of health. Even a blind faith removes bodily ailments for a season, but hypnotism changes such ills into new and more difficult forms of disease. The Science of Mind must come to the rescue, to work a radical cure. Then we understand the process. The great fact remains that evil is not mind. Evil has no power, no intelligence, for God is good, and therefore good is infinite, is All.

399

399 So-called mortal mind sends its despatches over its body, but this so-called mind is both the service and message of this telegraphy. Nerves are unable to talk, and matter can return no answer to immortal Mind. If Mind is the only actor, how can mechanism be automatic? Mortal mind perpetuates its own thought. It constructs a machine, manages it, and then calls it material. A mill at work or the action of a water-wheel is but a derivative from, and continuation of, the primitive mortal mind. Without this force the body is devoid of action, and this deadness shows that so-called mortal life is mortal mind, not matter.

399

Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity. It is only a false sense of matter, since matter is not sensible. The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind.

Christian Science Practice

400

9 Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of divine Mind, and abandon their material beliefs.

12 <sup>Eradicate error from thought</sup> Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, *alias* the body, and you prevent the development of disease. This task becomes easy, if you understand that every disease is an error, and has no character nor type, except what mortal mind assigns to it. By lifting thought above error, or disease, and contending persistently for truth, you destroy error.

When we remove disease by addressing the disturbed mind, giving no heed to the body, we prove that thought alone creates the suffering. <sup>Mortal mind controlled</sup> Mortal mind rules all that is mortal. We see in the body the images of this mind, even as in optics we see painted on the retina the image which becomes visible to the senses. The action of so-called mortal mind must be destroyed by the divine Mind to bring out the harmony of being. Without divine control there is discord, manifest as sin, sickness, and death.

401

Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a <sup>Skilful surgery</sup> surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation.

402

1 Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students through mental surgery alone, of broken bones, dislocated joints, and spinal vertebræ.

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is <sup>Indestructible life of man</sup> indestructible and eternal. Sometime it will be learned that mortal mind constructs the mortal body with this mind's own mortal materials. In Science, no breakage nor dislocation can really occur. You say that accidents, injuries, and disease kill man, but this is not true. The life of man is Mind. The material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin.

403

So the sick through their beliefs have induced their own 1  
diseased conditions. The great difference between vol-  
untary and involuntary mesmerism is that vol-  
untary mesmerism is induced consciously and <sup>Wrong-doer</sup> 3  
should and does cause the perpetrator to suffer, while self-  
mesmerism is induced unconsciously and by his mistake 6  
a man is often instructed. In the first instance it is under-  
stood that the difficulty is a mental illusion, while in the 9  
second it is believed that the misfortune is a material effect.  
The human mind is employed to remove the illusion in  
one case, but matter is appealed to in the other. In real-  
ity, both have their origin in the human mind, and can be 12  
healed only by the divine Mind.

403

404

The mortal so-called mind produces all that is unlike  
the immortal Mind. The human mind determines the 27  
nature of a case, and the practitioner improves <sup>Disease-</sup>  
or injures the case in proportion to the truth <sup>production</sup>  
or error which influences his conclusions. The mental 30  
conception and development of disease are not under-  
stood by the patient, but the physician should be familiar  
1 with mental action and its effect in order to judge the case  
according to Christian Science.

405

Healing the sick and reforming the sinner are one and  
27 the same thing in Christian Science. Both cures require  
the same method and are inseparable in Truth.  
<sup>Sin or fear</sup>  
<sup>the root of</sup>  
<sup>sickness</sup> 30 Hatred, envy, dishonesty, fear, and so forth,  
make a man sick, and neither material medi-  
cine 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. 1  
Hatred inflames the brutal propensities. The indulgence  
of evil motives and aims makes any man, who is above the 3  
lowest type of manhood, a hopeless sufferer.

406

The depraved appetite for alcoholic drinks, tobacco,  
tea, coffee, opium, is destroyed only by Mind's mastery  
30 <sup>Morbid</sup>  
<sup>cravings</sup> of the body. This normal control is gained  
through divine strength and understanding.  
There is no enjoyment in getting drunk, in becoming a

Christian Science Practice

407

fool or an object of loathing; but there is a very sharp 1 remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting. 3

Man's enslavement to the most relentless masters — 6 passion, selfishness, envy, hatred, and revenge — is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. 9

If man is not victorious over the passions, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the 12 weakness of mortal mind, — strength from the immortal and omnipotent Mind, — and lifting humanity above itself into purer desires, even into spiritual power and 15 good-will to man.

407 If delusion says, "I have lost my memory," contra- 21 dict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your 27 consciousness.

412

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

413

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



## Christian Science Practice

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

414

414

415

Matter cannot be inflamed. Inflammation is fear, an  
 415 excited state of mortals which is not normal. Immor- 1  
 tal Mind is the only cause; therefore disease is neither a  
 cause nor an effect. Mind in every case is the <sup>Matter is</sup> 3  
 eternal God, good. Sin, disease, and death <sup>not inflamed</sup>  
 have no foundations in Truth. Inflammation as a mor- 4  
 tal belief quickens or impedes the action of the system, 5  
 because thought moves quickly or slowly, leaps or halts 6  
 when it contemplates unpleasant things, or when the in-  
 7 dividual looks upon some object which he dreads. In- 8  
 9 flammation never appears in a part which mortal thought  
 does not reach. That is why opiates relieve inflammation.  
 They quiet the thought by inducing stupefaction and by 12  
 resorting to matter instead of to Mind. Opiates do not  
 remove the pain in any scientific sense. They only ren-  
 der mortal mind temporarily less fearful, till it can master 15  
 an erroneous belief.

417

417 Give sick people credit for sometimes knowing more 3  
 than their doctors. Always support their trust in the  
 power of Mind to sustain the body. Never <sup>Helpful en-</sup> 4  
 tell the sick that they have more courage <sup>couragement</sup> 5  
 than strength. Tell them rather, that their strength 6  
 is in proportion to their courage. If you make the sick  
 realize this great truism, there will be no reaction from 9  
 over-exertion or from excited conditions. Maintain  
 the facts of Christian Science, — that Spirit is God, and

Christian Science Practice

therefore cannot be sick; that what is termed matter 12 cannot be sick; that all causation is Mind, acting through spiritual law. Then hold your ground with the unshaken understanding of Truth and Love, and 15 you will win. When you silence the witness against your plea, you destroy the evidence, for the disease disappears. The evidence before the corporeal senses is not 18 the Science of immortal man.

417

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

417

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

419

418

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mor- 21 tal mind is liable to any phase of belief. A relapse cannot in reality occur in mortals or 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, tramples upon the divine Principle of metaphysics, for God 27 is the only power. To succeed in healing, you must conquer your own fears as well as those of your patients, and rise into higher and holier consciousness. 30

Conquer beliefs and fears 24

417

420

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

Proper stimulus

421

421 It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes or by employing a single material application for its relief. The perversion of Mind-science is like as- 30 serting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined 1 sum is fifty, and then calling the process mathematics. Wiser than his persecutors, Jesus said: "If I by Beelze- 3 bub cast out devils, by whom do your children cast them out?"

No perversion of Mind-science 27

422

422

Christian Science Practice

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

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

422

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

423

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

Scientific corrective

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

Coping with difficulties

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

6 Accidents unknown to God

Under divine Providence there can be no accidents, since there is no room for imperfection in perfection.

12 In medical practice objections would be raised if one doctor should administer a drug to counteract the working of a remedy prescribed by another doctor.

Opposing mentality

15 It is equally important in metaphysical practice that the *minds* which surround your patient should not act against your influence by continually expressing

424

Christian Science Practice

18 such opinions as may alarm or discourage, — either by giving antagonistic advice or through unspoken thoughts resting on your patient. While it is certain that the  
 21 divine Mind can remove any obstacle, still you need the ear of your auditor. It is not more difficult to make yourself heard mentally while others are thinking about your  
 24 patients or conversing with them, if you understand Christian Science — the oneness and the allness of divine Love; but it is well to be alone with God and the sick  
 27 when treating disease.

425

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 <sup>Mortality</sup> ~~vanquished~~ 15  
 before a bone is broken or the body guillotined. If man is never to overcome death, why do the Scriptures say, 18  
 “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 21  
 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 24  
 physical realm, so-called, as well as in the spiritual.

427

Called to the bed of death, what material remedy has man when all such remedies have failed? Spirit is his 27  
 last resort, but it should have been his first <sup>No death</sup> ~~nor inaction~~  
 and only resort. The dream of death must be mastered by Mind here or hereafter. Thought 30  
 will waken from its own material declaration, “I am dead,” to catch this trumpet-word of Truth, “There  
 1 is no death, no inaction, diseased action, overaction, nor reaction.”

428

The corpse, deserted by thought, is cold and decays, 429  
 but it never suffers. Science declares that man is sub- 12  
 ject to Mind. Mortal mind affirms that mind is subordinate to the body, that the body is <sup>Clay</sup> ~~replying to~~ <sup>the potter</sup> 15  
 dying, that it must be buried and decomposed into dust; but mortal mind’s affirmation is not true. Mortals waken from the dream of death with bodies un-  
 seen by those who think that they bury the body. 18

429

430 I here present to my readers an allegory illustrative of the law of divine Mind and of the supposed laws of mat-  
 15 ter and hygiene, an allegory in which the plea of Christian Science heals the sick.

430

## Christian Science Practice

441 The Supreme Bench decides in favor of intelligence, that no law outside of divine Mind can punish or reward Mortal Man. Your personal jurors in the Court of Error are 27 myths. Your attorney, False Belief, is an impostor, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in 30 our Book of books as a liar. Our great Teacher of mental jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tri- 33

442 1 bunal of divine Spirit. There, Man is adjudged innocent of transgressing physical laws, because there are no such 3 laws. Our statute is spiritual, our Government is divine. "Shall not the Judge of all the earth do right?"

## 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

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

443

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

444

1 unsatisfactory, and they receive no help from them, these  
4 4 4 very failures may open their blind eyes. In some way,  
3 sooner or later, all must rise superior to materiality, and  
suffering is oft the divine agent in this elevation. "All  
things work together for good to them that love God," is  
6 the dictum of Scripture.

4 4 4 The teacher must make clear to students the Science  
of healing, especially its ethics, — that all is Mind, and

445

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

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

445

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

446

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

446

446 Whoever practises the Science the author teaches,  
 12 through which Mind pours light and healing upon this  
<sup>Exclusion of malpractice</sup> generation, can practise on no one from sin-  
 ister or malicious motives without destroying  
 15 his own power to heal and his own health. Good must

## Teaching Christian Science

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

452  
452<sup>18</sup> 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 unwarranted expectations servatism, 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.

453  
453 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

454  
454 animal magnetism or hypnotism. It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science.



Page

Teaching Christian Science

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."

455

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."

456

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

457

This volume indispensable

### Teaching Christian Science

457

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

458

It is anything but scientifically Christian to think of aiding the divine Principle of healing or of trying to sustain the human body until the divine Mind is ready to take the case. 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 of Truth must turn in every direction to guard "the tree of life."

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

459

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

## Teaching Christian Science

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

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

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

## 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.*

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

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### QUESTIONS AND ANSWERS

*Question.* <sup># 1</sup> What is God?

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

*Question.* <sup># 2</sup> Are these terms synonymous?

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

*Question.* <sup># 3</sup> Is there more than one God or Principle?

*Answer.* — There is not. Principle and its idea is one, 18  
and this one is God, omnipotent, omniscient, and omni-  
1 present Being, and His reflection is man and the universe.  
*Omni* is adopted from the Latin adjective signifying *all*.  
3 Hence God combines all-power or potency, all-science  
or true knowledge, all-presence. The varied manifesta-  
tions of Christian Science indicate Mind, never matter,  
6 and have one Principle.

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## Recapitulation

Question. <sup>#</sup>4 What are spirits and souls?

The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else.

21 <sup>Mankind</sup> <sup>redeemed</sup> There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural. Heathen mythology and Jewish  
24 theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of all man-made beliefs. The Science  
27 of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and  
30 its divine Principle, making mankind better physically, morally, and spiritually.

Question. <sup>#</sup>5 What are the demands of the Science of Soul?

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

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

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be under-  
stood through the idea which expresses it and <sup>Sinlessness of</sup> <sup>Mind, Soul</sup> cannot be learned from its opposite, matter. Thus we  
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## Recapitulation

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

*Question.* <sup>#</sup>6 What is the scientific statement of being?

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

*Question.* <sup>#</sup>7 What is substance?

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

*Question.* <sup>#</sup>8 What is Life?

*Answer.* — Life is divine Principle, Mind, Soul, Spirit.  
 27 <sup>Eternity</sup> <sub>of Life</sub> Life is without beginning and without end.  
 28 Eternity, not time, expresses the thought of  
 29 Life, and time is no part of eternity. One ceases in  
 30 proportion as the other is recognized. Time is finite;  
 469 eternity is forever infinite. Life is neither in nor of mat- 1  
 2 ter. What is termed matter is unknown to Spirit, which  
 3 includes in itself all substance and is Life eternal. Mat- 3  
 4 ter is a human concept. Life is divine Mind. Life is not  
 5 limited. Death and finiteness are unknown to Life. If  
 6 Life ever had a beginning, it would also have an ending. 6

*Question.* <sup>#</sup>9 What is intelligence?

*Answer.* — Intelligence is omniscience, omnipresence,  
 and omnipotence. It is the primal and eternal quality 9  
 of infinite Mind, of the triune Principle, — Life, Truth,  
 and Love, — named God.

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Recapitulation

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Question. #10 What is Mind? 12

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

469

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.

470

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

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed — that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

The divine standard of perfection

Indestructible relationship

The sole governor

12  
15  
18  
21  
24  
27  
30

## Recapitulation

# 11

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

Answer. — The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she 24 caught the first gleam of that which inter-  
prets God as above mortal sense. This <sup>The test of experience</sup> view rebuked human beliefs, and gave the spiritual im- 27 port, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehen- 30 sion, she has named Christian Science. This Science 472 teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, 3 and demonstrated; that divine Truth casts out suppositional error and heals the sick.

# 12

Question. — What is error?

Answer. — Error is a supposition that pleasure and 15 pain, that intelligence, substance, life, are existent in mat-  
ter. Error is neither Mind nor one of Mind's 18 <sup>Evanescent materiality</sup> 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 21 have a self-evident absurdity — namely, *erroneous truth*. Thus we should continue to lose the standard of Truth.

# 13

Question. — Is there no sin?

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. Christ <sup>Christ the ideal Truth</sup> 6 came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is every- 9 where, 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, 12 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 15 Christ is the divine idea; hence the duality of Jesus the Christ.

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475 <sup># 14</sup> Question. — What is man?

Answer. — Man is not matter; he is not made up of 6  
brain, blood, bones, and other material elements. The  
Scriptures inform us that man is made in <sup>Fleshly</sup> the image and likeness of God. Matter is <sup>factors unreal</sup> 9  
not that likeness. The likeness of Spirit cannot be so  
unlike Spirit. Man is spiritual and perfect; and be-  
cause he is spiritual and perfect, he must be so under- 12  
stood in Christian Science. Man is idea, the image, of  
Love; he is not physique. He is the compound idea of  
God, including all right ideas; the generic term for 15  
all that reflects God's image and likeness; the conscious  
identity of being as found in Science, in which man is  
the reflection of God, or Mind, and therefore is eternal; 18  
that which has no separate mind from God; that which  
has not a single quality underived from Deity; that which  
possesses no life, intelligence, nor creative power of his 21  
own, but reflects spiritually all that belongs to his Maker.

478 Question. <sup># 15</sup> Does brain think, and do nerves feel, and  
15 is there intelligence in matter?

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

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

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

### Recapitulation

481

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

*Question.* # 17 — Is it important to understand these explanations in order to heal the sick?

482

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

483 Then comes the question, how do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science.

483

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, which heals the sick, destroys error, and reveals the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter.

Recapitulation

483

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly. Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

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<sup>18</sup> *Question.* — Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?

<sup>9</sup> *Answer.* — Not one of them is included in it. In divine Science, the supposed laws of matter yield to the law of Mind. What are termed natural <sup>Mindless</sup> <sub>methods</sub> science and material laws are the objective states of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the divine Mind. Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from drugs, are really caused by the faith in them which the false human consciousness is educated to feel.

484

<sup>19</sup> *Question.* — Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?

485

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

Error only ephemeral 3

Recapitulation

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

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

487

Question #20 You speak of belief. Who or what is it that believes?

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

488

Question #21 Do the five corporeal senses constitute man?

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

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The less mind there is manifested in matter the better. 1  
 When the unthinking lobster loses its claw, the claw grows 2  
 again. If the Science of Life were understood, Possibilities 3  
 it would be found that the senses of Mind are of Life  
 never lost and that matter has no sensation. Then the  
 human limb would be replaced as readily as the lobster's 6  
 claw, — not with an artificial limb, but with the genuine  
 one. Any hypothesis which supposes life to be in matter  
 is an educated belief. In infancy this belief is not equal 9  
 to guiding the hand to the mouth; and as consciousness  
 develops, this belief goes out, — yields to the reality of  
 everlasting Life. 12

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

490

12 The Science of Mind needs to be understood. Until  
 it is understood, mortals are more or less deprived of  
 Truth. Human theories are helpless to make  
 15 Theories helpless man harmonious or immortal, since he is so  
 already, according to Christian Science. Our only need  
 is to know this and reduce to practice the real man's di-  
 vine Principle, Love. 18

490

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

492

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

Recapitulation

493

Question. #22 Will you explain sickness and show how it is to be healed?

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

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

If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense. Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man's entire action? Jesus said: "Destroy this temple [body], and in three days I [Mind] will raise it up;" and he did this for tired humanity's reassurance.

Question. #23 How can I progress most rapidly in the understanding of Christian Science?

Answer. — Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and 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.

Question. — Have Christian Scientists any religious creed? #24

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

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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.

501

21

EXEGESIS

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

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24 The infinite has no beginning. This word *beginning* is employed to signify *the only*, — that is, the eternal ver-

ity and unity of God and man, including 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-

tion consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

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Genesis i. 3. And God said, Let there be light: and there was light.

Immortal and divine Mind presents the idea of God: first, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness. But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love.

Mind's idea faultless

504

Did infinite Mind create matter, and call it light? Spirit is light, and the contradiction of Spirit is matter, darkness, and darkness obscures light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays nor planetary revolutions

Spirit versus darkness

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form the day of Spirit. Immortal Mind makes its own record, but mortal mind, sleep, dreams, sin, disease, and death have no record in the first chapter of Genesis.

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

Spiritual understanding, by which human conception, material sense, is separated from Truth, is the 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 nor the so-called material senses.

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.

506

506 Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet appeared in the narrative. In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes the elements of Mind. Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring, — wanderers from the parent Mind, strangers in a tangled wilderness.

507

Genesis i. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The



tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind, which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His <sup>Ever-appearing</sup> 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

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508<sup>1</sup> 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.

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9 *Genesis* i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw 12 that it was good.

God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is 15 <sup>Mind's pure thought</sup> the pure thought emanating from divine Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind* or *sort*, 18 and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognize a neuter gender, neither 21 male nor female. The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male 24 or female, rising from the lesser to the greater, unfolds the infinitude of Love.

*Genesis* i. 13. And the evening and the morning were 27 the third day.

508 The third stage in the order of Christian Science is an important one to the human thought, letting in the light

## Genesis

509

509 of spiritual understanding. This period corresponds to  
 the resurrection, when Spirit is discerned to be the Life of  
 all, and the deathless Life, or Mind, dependent upon no material organization. <sup>Rising to</sup> Our Master <sup>the light</sup>  
 reappeared to his students, — to their apprehension he  
 rose from the grave, — on the third day of his ascending  
 thought, and so presented to them the certain sense of  
 eternal Life.

*Genesis* i. 14. And God said, Let there be lights in the  
 firmament of the heaven, to divide the day from the night;  
 and let them be for signs, and for seasons, and for days,  
 and years.

So-called mineral, vegetable, and animal substances  
 are no more contingent now on time or material struc-  
 ture than they were when "the morning stars <sup>Divine nature</sup>  
 sang together." Mind made the "plant of <sup>appearing</sup>  
 the field before it was in the earth." The periods of  
 spiritual ascension are the days and seasons of Mind's  
 creation, in which beauty, sublimity, purity, and holiness  
 — yea, the divine nature — appear in man and the uni-  
 verse never to disappear.

Knowing the Science of creation, in which all is Mind  
 and its ideas, Jesus rebuked the material thought of his  
 fellow-countrymen: "Ye can discern the face of the  
 510 sky; but can ye not discern the signs of the times?"  
 How much more should we seek to apprehend the spirit-  
 ual ideas of God, than to dwell on the objects  
 3 <sup>Spiritual ideas</sup> of sense! To discern the rhythm of Spirit  
<sup>apprehended</sup> and to be holy, thought must be purely spiritual.

The sun is a metaphorical representation of Soul out-  
 side the body, giving existence and intelligence to the  
 18 <sup>Geology</sup> universe. Love alone can impart the limit-  
<sup>a failure</sup> less idea of infinite Mind. Geology has never  
 explained the earth's formations; it cannot explain them.  
 21 There is no Scriptural allusion to solar light until time has  
 been already divided into evening and morning; and the  
 allusion to fluids (*Genesis* i. 2) indicates a supposed for-  
 24 mation of matter by the resolving of fluids into solids,  
 analogous to the suppositional resolving of thoughts into  
 material things.

Genesis

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27 Light is a symbol of Mind, of Life, Truth, and Love,  
 and not a vitalizing property of matter. Sci-  
 28 <sup>Spiritual</sup> <sub>subdivision</sub> ence reveals only one Mind, and this one shin-  
 30 ing by its own light and governing the universe, including

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man, in perfect harmony. This Mind forms ideas, its  
 own images, subdivides and radiates their borrowed light,  
 intelligence, and so explains the Scripture phrase, "whose  
 seed is in itself." Thus God's ideas "multiply and re-  
 plenish the earth." The divine Mind supports the sub-  
 limity, magnitude, and infinitude of spiritual creation. 6

*Genesis* i. 17, 18. And God set them in the firmament of  
 the heaven, to give light upon the earth, and to rule over  
 the day and over the night, and to divide the light from the  
 9 darkness: and God saw that it was good.

In divine Science, which is the seal of Deity and has  
 the impress of heaven, God is revealed as in-  
 finite light. In the eternal Mind, no night is  
 there. <sup>Darkness</sup> <sub>scattered</sub> 12

512

*Genesis* i. 21. And God created great whales, and every  
 living creature that moveth, which the waters brought forth  
 6 abundantly, after their kind, and every winged fowl after  
 his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,  
 9 and also by holy thoughts, winged with Love. These an-  
 gels of His presence, which have the holiest  
 charge, abound in the spiritual atmosphere of  
 12 <sup>Seraphic</sup> <sub>symbols</sub> Mind, and consequently reproduce their own character-  
 istics. Their individual forms we know not, but we do  
 know that their natures are allied to God's nature; and  
 15 spiritual blessings, thus typified, are the externalized, yet  
 subjective, states of faith and spiritual understanding.

*Genesis* i. 22. And God blessed them, saying, Be fruit-  
 18 ful, and multiply, and fill the waters in the seas; and let  
 fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and  
 21 perfect ideas. From the infinite elements of the one  
<sup>Multiplication</sup> <sub>of pure ideas</sub> Mind emanate all form, color, quality, and  
 quantity, and these are mental, both primarily  
 24 and secondarily. Their spiritual nature is discerned only  
 through the spiritual senses. Mortal mind inverts the true  
 likeness, and confers animal names and natures upon its  
 27 own misconceptions. Ignorant of the origin and opera-  
 tions of mortal mind, — that is, ignorant of itself, — this  
 so-called mind puts forth its own qualities, and claims  
 30 God as their author; albeit God is ignorant of the ex-

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istence of both this mortal mentality, so-called, and its 1  
claim, for the claim usurps the deific prerogatives and is 2  
an attempted infringement on infinity. 3

112

*Genesis i. 23.* And the evening and the morning were  
the fifth day.

Advancing spiritual steps in the teeming universe of 6  
Mind lead on to spiritual spheres and exalted beings. To  
material sense, this divine universe is dim and Spiritual  
distant, gray in the sombre hues of twilight; spheres 9  
but anon the veil is lifted, and the scene shifts into light.  
In the record, time is not yet measured by solar revolutions,  
and the motions and reflections of deific power cannot be 12  
apprehended until divine Science becomes the interpreter.

*Genesis i. 24.* And God said, Let the earth bring forth  
the living creature after his kind, cattle, and creeping thing, 15  
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all  
thoughts, which are as eternal as the Mind Continuity 18  
conceiving them; but the intelligence, exist- of thoughts  
ence, and continuity of all individuality remain in God,  
who is the divinely creative Principle thereof. 21

*Genesis i. 25.* And God made the beast of the earth after  
his kind, and cattle after their kind, and everything that  
creepeth upon the earth after his kind: and God saw that 24  
it was good.

God creates all forms of reality. His thoughts are  
spiritual realities. So-called mortal mind — being non- 27  
existent and consequently not within the range of im-  
1 mortal existence — could not by simulating deific power  
invert the divine creation, and afterwards recreate per-  
3 God's thoughts are spiritual realities ing exists beyond the range of all-inclusive  
infinity, in which and of which God is the  
6 sole creator. Mind, joyous in strength, dwells in the  
realm of Mind. Mind's infinite ideas run and dis-  
port themselves. In humility they climb the heights of  
9 holiness.

514

515 Patience is symbolized by the tireless worm, creeping  
over lofty summits, persevering in its intent. The ser-  
pent of God's creating is neither subtle nor The serpent 6  
poisonous, but is a wise idea, charming in its harmless  
adroitness, for Love's ideas are subject to the Mind which  
forms them, — the power which changeth the serpent 9  
into a staff.

515

Genesis

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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 divine Spirit. It follows that *man* is a generic

30 <sup>Ideal man and woman</sup> 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.

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The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections.

518

24 Genesis i. 31. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

27 The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit.

519

Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

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Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. 24

God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work. 27

520

Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus. 15

Genesis ii. 4, 5. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [Jehovah] made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground. 18

Here is the emphatic declaration that God creates all through Mind, not through matter, — that the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being. 3

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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. 115

Did the divine and infinite Principle become a finite  
deity, that He should now be called Jehovah? With  
18 <sup>Creation</sup> <sub>reversed</sub> 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 un-  
real? Is it the truth, or is it a lie concerning man and  
God?

27 It must be a lie, for God presently curses the ground.  
Could Spirit evolve its opposite, matter, and give matter  
ability to sin and suffer? Is Spirit, God, injected into  
30 dust, and eventually ejected at the demand of matter?  
Does Spirit enter dust, and lose therein the divine nature

525 525 and omnipotence? Does Mind, God, enter matter to be- 1  
come there a mortal sinner, animated by the breath of  
God? In this narrative, the validity of matter is opposed, 3  
not the validity of Spirit or Spirit's creations. Man re-  
flects God; *mankind* represents the Adamic race, and is  
a human, not a divine, creation. 6

526 *Genesis* ii. 15. And the Lord God [Jehovah] took the  
27 man, and put him into the garden of Eden, to dress it and  
to keep it.

527 The name Eden, according to Cruden, means *pleasure*,  
30 *delight*. In this text Eden stands for the mortal, mate-  
rial body. God could not put Mind into matter nor in- 1  
finite Spirit into finite form to dress it and <sup>Garden of</sup>  
keep it, — to make it beautiful or to cause it <sup>Eden</sup> 3  
to live and grow. Man is God's reflection, needing no  
cultivation, but ever beautiful and complete.

*Genesis* ii. 19. And out of the ground the Lord God 21  
[Jehovah] formed every beast of the field, and every fowl  
of the air; and brought them unto Adam to see what he  
would call them: and whatsoever Adam called every living 24  
creature, that was the name thereof.

Here the lie represents God as repeating creation, but  
doing so materially, not spiritually, and ask- <sup>Creation's</sup> 27  
ing a prospective sinner to help Him. Is the <sup>counterfeit</sup>  
Supreme Being retrograding, and is man giving up his  
dignity? Was it requisite for the formation of man 30

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## Genesis

1 that dust should become sentient, when all being is the  
 reflection of the eternal Mind, and the record declares  
 3 that God has already created man, both male and  
 female? That Adam gave the name and nature of  
 animals, is solely mythological and material. It can-  
 6 not be true that man was ordered to create man anew  
 in partnership with God; this supposition was a dream,  
 a myth.

531

Which institutes Life, — matter or Mind? Does Life  
 begin with Mind or with matter? Is Life sustained by  
 matter or by Spirit? Certainly not by both, since flesh 27  
 wars against Spirit and the corporeal senses can take no  
 cognizance of Spirit. The mythologic theory of mate-  
 rial life at no point resembles the scientifically Christian 30  
 record of man as created by Mind in the image and like-  
 ness of God and having dominion over all the earth. Did

532

1 God at first create one man unaided, — that is, Adam, —  
 but afterwards require the union of the two sexes in order  
 3 to create the rest of the human family? No! God makes  
 and governs all.

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 poreal 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?"

539

539 The divine origin of Jesus gave him more than human 27  
 power to expound the facts of creation, and demonstrate  
 the one Mind which makes and governs man Scientific  
offspring 30  
 and the universe. The Science of creation,  
 so conspicuous in the birth of Jesus, inspired his wisest  
 and least-understood sayings, and was the basis of his

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1 marvellous demonstrations. Christ is the offspring of 540  
 Spirit, and spiritual existence shows that Spirit creates  
 3 neither a wicked nor a mortal man, lapsing into sin, sick-  
 ness, and death.



## Genesis

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All error proceeds from the evidence before the material senses. If man is material and originates in an egg, who shall say that he is not primarily dust? May not Darwin be right in thinking that apchhood preceded mortal manhood? Minerals and vegetables are found, according to divine Science, to be the creations of erroneous thought, not of matter. 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 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, mortal. 117

544

The text, "In the day that the Lord God [Jehovah God] made the earth and the heavens," introduces the record of a material creation which followed the spiritual, — a creation so wholly apart from God's, that Spirit had no participation in it. In God's creation ideas became productive, obedient to Mind. There was no rain and "not a man to till the ground." Mind, instead of matter, being the producer, Life was self-sustained. Birth, decay, and death arise from the material sense of things, not from the spiritual, for in the latter Life consisteth not of the things which a man eateth. Matter cannot change the eternal fact that man exists because God exists. Nothing is new to the infinite Mind.

In Science, Mind neither produces matter nor does matter produce mind. No mortal mind has the might or right or wisdom to create or to destroy. All is under the control of the one Mind, even God. The first statement about evil, — the first suggestion of more than the one Mind, — is in the fable of the serpent. The facts of creation, as previously recorded, include nothing of the kind.

545

The condemnation of mortals to till the ground means this, — that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality. Man, created by God, was given dominion over the whole earth. The notion 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, 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. Outside 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.

Genesis

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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

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1 myth, for man is immortal. The false belief that spirit is  
 2 now submerged in matter, at some future time to be eman-  
 3 cipated from it, — this belief alone is mortal. 118  
 4 <sup>Mortality</sup> <sup>mythical</sup> Spirit, God, never germinates, but is “the same  
 5 yesterday, and to-day, and forever.” If Mind, God, cre-  
 6 ates error, that error must exist in the divine Mind, and  
 7 this assumption of error would dethrone the perfection  
 8 of Deity.  
 9 Is Christian Science contradictory? Is the divine  
 10 Principle of creation misstated? Has God no Science to  
 11 declare Mind, while matter is governed by un-  
 12 <sup>No truth</sup> <sup>from a</sup> <sup>material basis</sup> erring intelligence? “There went up a mist  
 13 from the earth.” This represents error as  
 14 starting from an idea of good on a material basis. It  
 15 supposes God and man to be manifested only through  
 16 the corporeal senses, although the material senses can  
 17 take no cognizance of Spirit or the spiritual idea.  
 18 Genesis and the Apocalypse seem more obscure than  
 19 other portions of the Scripture, because they cannot  
 20 possibly be interpreted from a material standpoint. To  
 21 the author, they are transparent, for they contain the deep  
 divinity of the Bible.

547

The late Louis Agassiz, by his microscopic examination 9  
 of a vulture’s ovum, strengthens the thinker’s conclusions  
 as to the scientific theory of creation. Agassiz <sup>Embryonic</sup>  
 was able to see in the egg the earth’s atmos- <sup>evolution</sup> 12  
 phere, the gathering clouds, the moon and stars, while the  
 germinating speck of so-called embryonic life seemed a  
 small sun. In its history of mortality, Darwin’s theory 15  
 of evolution from a material basis is more consistent than  
 most theories. Briefly, this is Darwin’s theory, — that  
Mind produces its opposite, matter, and endues matter 18  
 with power to recreate the universe, including man. Ma-  
 terial evolution implies that the great First Cause must  
 become material, and afterwards must either return to 21  
Mind or go down into dust and nothingness.

548

Natural history is richly endowed by the labors and  
 27 genius of great men. Modern discoveries have brought  
 28 <sup>Methods of</sup> <sup>reproduction</sup> to light important facts in regard to so-called  
 29 embryonic life. Agassiz declares (“Methods  
 30 of Study in Natural History,” page 275): “Certain ani-  
 mals, besides the ordinary process of generation, also  
 increase their numbers naturally and constantly by self-

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division." This discovery is corroborative of the Science 1  
of Mind, for this discovery shows that the multiplication 3  
of certain animals takes place apart from sexual condi-  
tions. The supposition that life germinates in eggs and  
must decay after it has grown to maturity, if not before,  
is shown by divine metaphysics to be a mistake, — a 6  
blunder which will finally give place to higher theories  
and demonstrations.

In one instance a celebrated naturalist, Agassiz, dis- 24  
covers the pathway leading to divine Science, and beards  
the lion of materialism in its den. At that <sup>Dedference to</sup> point, however, even this great observer mis- <sup>material law</sup> 27  
takes nature, forsakes Spirit as the divine origin of  
creative Truth, and allows matter and material law to  
usurp the prerogatives of omnipotence. He absolutely 30  
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. >

550

3 If this be so, whence cometh Life, or Mind, to the  
human race? Matter surely does not possess Mind,  
God is the Life, or intelligence, which forms  
6 <sup>Deep-reaching</sup> and preserves the individuality and identity <sup>interrogations</sup>  
of animals as well as of men. God cannot  
become finite, and be limited within material bounds.  
9 Spirit cannot become matter, nor can Spirit be developed  
through its opposite. Of what avail is it to investigate  
what is miscalled material life, which ends, even as it be-  
12 gins, in nameless nothingness? The true sense of being  
and its eternal perfection should appear now, even as it  
will hereafter.

551

Either Mind produces, or it is produced. If Mind is 3  
first, it cannot produce its opposite in quality and quantity,  
called matter. If matter is first, it cannot pro- <sup>The real</sup>  
duce Mind. Like produces like. In natural <sup>producer</sup> 6  
history, the bird is not the product of a beast. In spiritual  
history, matter is not the progenitor of Mind.

One distinguished naturalist argues that mortals spring 9  
from eggs and in races. Mr. Darwin admits this, but he  
adds that mankind has ascended through all <sup>The ascent</sup>  
the lower grades of existence. Evolution de- <sup>of species</sup> 12  
scribes the gradations of human belief, but it does not  
acknowledge the method of divine Mind, nor see that ma-  
terial methods are impossible in divine Science and that 15  
all Science is of God, not of man.

Genesis

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Naturalists ask: "What can there be, of a material nature, transmitted through these bodies called eggs, — 18 themselves composed of the simplest material elements, — by which all peculiarities of an- <sup>Transmitted peculiarities</sup> cestry, belonging to either sex, are brought down from 21 generation to generation?" The question of the naturalist amounts to this: How can matter originate or transmit mind? We answer that it cannot. Darkness and 24 doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Canst thou by searching find out God?" All must be Mind, or 27 else all must be matter. Neither can produce the other. Mind is immortal; but error declares that the material seed must decay in order to propagate its species, and 30 the resulting germ is doomed to the same routine.

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From a material source flows no remedy for sorrow, sin, and death, for the redeeming power, from the ill 24 <sup>Persistence of species</sup> they occasion, is not in egg nor in dust. The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The 27 intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal 30 mind, and that matter always surrenders its claims when the perfect and eternal Mind is understood.

554

Error is always error. It is *no thing*. Any statement 9 of life, following from a misconception of life, is erroneous, because it is destitute of any knowledge <sup>Our conscious development</sup> of the so-called selfhood of life, destitute of 12 any knowledge of its origin or existence. The mortal is unconscious of his foetal and infantile existence; but as he grows up into another false claim, that of self-con- 15 scious matter, he learns to say, "I am somebody; but who made me?" Error replies, "God made you." The first effort of error has been and is to impute to God the 18 creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief.

555

An inquirer once said to the discoverer of Christian 6 Science: "I like your explanations of truth, but I do not comprehend what you say about error." <sup>Ignorance the sign of error</sup> This is the nature of error. The mark of ignorance is on its forehead, for it neither understands nor can be understood. Error would have itself received as mind, as if it were as real and God-created as truth; but 12 Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind.

## Genesis

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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 would seek to unite Spirit with matter, good with evil, immortality with mortality, and call this sham unity *man*, as if man were the offspring of both Mind and matter, of both Deity and humanity. Creation rests on a spiritual basis. We lose our standard of 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 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 death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not the belief in illusion or error. That which is real, is sustained by Spirit.

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Mind controls the birth-throes in the lower realms of nature, where parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its suffering because it is a false belief. Christian Science reveals harmony as proportionately increasing as the 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, disease, and mortality, the better for him, — the less pain and sorrow are his. When the mist of mortal mind evaporates, the curse will be removed which says to woman, "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 never dying, but as coexistent with his creator.

Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done.

The origin  
of divinity 18The curse  
removed 9

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CHAPTER XVI  
THE APOCALYPSE

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*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.*

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The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated 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 must have been tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no source except the highest degree of human depravity. Jesus "opened not his mouth." Until the majesty of Truth should be demonstrated in divine Science, the spiritual idea was arraigned 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.

When God heals the sick or the sinning, they should know the great benefit which Mind has wrought. They should also know the great delusion of mortal mind, when it makes them sick or sinful.

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Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity.

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This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, 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 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 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 maketh a lie."

## CHAPTER XVII

## GLOSSARY

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*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.*

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ADAM. Error; a falsity; the belief in "original sin,"<sup>15</sup> sickness, and death; evil; the opposite of good, — of God and His creation; a curse; a belief in intelligent matter,<sup>1</sup> finiteness, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not<sup>3</sup> 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,<sup>6</sup> 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);<sup>9</sup> 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,<sup>12</sup> 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, matter,<sup>15</sup> 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<sup>18</sup> of Spirit's creation, called self-creative matter; immortality's opposite, mortality; that of which wisdom saith, "Thou shalt surely die."

<sup>21</sup> 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-<sup>24</sup> 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 created,<sup>27</sup> and then disappeared in the atheism of matter.

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

## Glossary

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## Science and Health

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."

9 DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind 12 is immortal. The flesh, warring against Spirit; that which frets itself free from one belief only to be fettered by another, until every belief of life where Life is not 15 yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

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

GODS. Mythology; a belief that life, substance, and 9 intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a 12 material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; the serpents of error, which say, "Ye shall 15 be as gods."

God is one God, infinite and perfect, and cannot become finite and imperfect. 18

9 I, or EGO. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or 12 Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they 15 are governed by one Principle. All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that 18 life, substance, and intelligence are both mental and material.

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## Glossary

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I AM. God; incorporeal and eternal Mind; divine  
21 Principle; the only Ego.

24 INTELLIGENCE. Substance; self-existent and eternal  
Mind; that which is never unconscious nor limited.  
See chapter on Recapitulation, page 469.

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1 KINGDOM OF HEAVEN. The reign of harmony in divine  
Science; the realm of unerring, eternal, and omnipotent  
3 Mind; the atmosphere of Spirit, where Soul is supreme.

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MAN. The compound idea of infinite Spirit; the spiri-  
tual image and likeness of God; the full representation of 6  
Mind.

MATTER. Mythology; mortality; another name for  
mortal mind; illusion; intelligence, substance, and life 9  
in non-intelligence and mortality; life resulting in death,  
and death in life; sensation in the sensationless; mind  
originating in matter; the opposite of Truth; the oppo- 12  
site of Spirit; the opposite of God; that of which immortal  
Mind takes no cognizance; that which mortal mind sees,  
feels, hears, tastes, and smells only in belief. 15

MIND. The only I, or Us; the only Spirit, Soul, divine  
Principle, substance, Life, Truth, Love; the one God;  
not that which is *in* man, but the divine Principle, or God, 18  
of whom man is the full and perfect expression; Deity,  
which outlines but is not outlined.

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MORTAL MIND. Nothing claiming to be something,  
for Mind is immortal; mythology; error creating other  
errors; a suppositional material sense, *alias* the belief 27  
1 that sensation is in matter, which is sensationless; a be- 592  
2 lief that life, substance, and intelligence are in and of  
3 matter; the opposite of Spirit, and therefore the opposite  
of God, or good; the belief that life has a beginning  
and therefore an end; the belief that man is the off-  
6 spring of mortals; the belief that there can be more than  
one creator; idolatry; the subjective states of error;  
material senses; that which neither exists in Science nor  
9 can be recognized by the spiritual sense; sin; sickness;  
death.

## Glossary

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SPIRIT. Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, ever-  
21 lasting, omnipresent, omnipotent, infinite.

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WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God. 21

"For this is the will of God." (I Thessalonians  
iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong- 21  
doer; hence it should not be confounded with the term  
as applied to Mind or to one of God's qualities.

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