

Mary Baker Eddy's

References to

LOVE

Contained in

Science and Health  
With Key to the Scriptures

i

# SCIENCE AND HEALTH

WITH

KEY TO THE SCRIPTURES

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KEY to combinations:

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

# SCIENCE AND HEALTH

## CHAPTER I

### PRAYER

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

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

God is not moved by the breath of praise to do more  
9 than He has already done, nor can the infinite do less  
than bestow all good, since He is unchang-  
Deity un-      ing wisdom and Love. We can do more for  
changeable  
12 ourselves by humble fervent petitions, but the All-lov-  
ing does not grant them simply on the ground of lip-  
service, for He already knows all.

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      Do we expect to change perfection? Shall  
standard  
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.

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

12 The habitual struggle to be always good is unceas-  
ing prayer. Its motives are made manifest in the  
blessings they bring, — blessings which, even if not  
15 acknowledged in audible words, attest our worthiness  
to be partakers of Love.

3 Divine Love corrects and governs man. Men may  
 4 pardon, but this divine Principle alone reforms the  
 5 sinner. God is not separate from the wis-  
 6 Pardon and  
 amendment dom He bestows. The talents He gives we  
 must improve. Calling on Him to forgive our work  
 7 badly done or left undone, implies the vain supposition  
 8 that we have nothing to do but to ask pardon, and  
 9 that afterwards we shall be free to repeat the offence.

6 "God is Love." More than this we cannot ask,  
 18 higher we cannot look, farther we cannot go. To  
 suppose that God forgives or punishes sin  
 19 Mercy with-  
 out partiality according as His mercy is sought or un-  
 21 sought, is to misunderstand Love and to make prayer  
 the safety-valve for wrong-doing.

11 Experience teaches us that we do not always receive  
 the blessings we ask for in prayer. There is some mis-  
 24 Asking  
 amiss apprehension of the source and means of  
 all goodness and blessedness, or we should  
 certainly receive that for which we ask. The Scrip-  
 27 tures say: "Ye ask, and receive not, because ye ask  
 amiss, that ye may consume it upon your lusts." That  
 which we desire and for which we ask, it is not always  
 30 best for us to receive. In this case infinite Love will  
 not grant the request. Do you ask wisdom to be mer-  
 ciful and not to punish sin? Then "ye ask amiss."  
 1 Without punishment, sin would multiply. Jesus' prayer,  
 "Forgive us our debts," specified also the terms of  
 3 forgiveness. When forgiving the adulterous woman he  
 said, "Go, and sin no more."

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

Prayer to a corporal God affects the sick like a  
 drug, which has no efficacy of its own but borrows its  
 18 power from human faith and belief. The drug does  
 nothing, because it has no intelligence. It is a mortal  
 belief, not divine Principle or Love which causes a  
 21 drug to be apparently either poisonous or sanative.

27 Does Deity interpose in behalf of one worshipper,  
and not help another who offers the same measure of  
Love impartial prayer? If the sick recover because they  
30 and universal pray or are prayed for audibly, only peti-  
tioners (*per se* or by proxy) should get well. In divine  
Science, where prayers are mental, *all* may avail them-  
selves of God as "a very present help in trouble."  
Love is impartial and universal in its adaptation and  
3 bestowals. It is the open fount which cries, "Ho,  
every one that thirsteth, come ye to the waters."

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

1 If we are sensibly with the body and regard omnipo-  
tence as a corporeal, material person, whose ear we  
3 Bodily would gain, we are not "absent from the  
presence body" and "present with the Lord" in the  
demonstration of Spirit. We cannot "serve two mas-  
6 ters." To be "present with the Lord" is to have, not  
mere emotional ecstasy or faith, but the actual demon-  
stration and understanding of Life as revealed in  
9 Christian Science. To be "with the Lord" is to be in  
obedience to the law of God, to be absolutely governed  
by divine Love, — by Spirit, not by matter.  
12 Become conscious for a single moment that Life and  
intelligence are purely spiritual, — neither in nor of  
15 Spiritualized matter, — and the body will then utter no  
consciousness complaints. If suffering from a belief in  
sickness, you will find yourself suddenly well. Sorrow  
is turned into joy when the body is controlled by spir-  
18 itual Life, Truth, and Love. Hence the hope of the  
promise Jesus bestows: "He that believeth on me,  
the works that I do shall he do also; . . . because I  
21 go unto my Father," — [because the Ego is absent from  
the body, and present with Truth and Love.] The  
Lord's Prayer is the prayer of Soul, not of material  
24 sense.

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

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

17 6 And forgive us our debts, as we forgive our debtors.  
*And Love is reflected in love;*

17 12 For Thine is the kingdom, and the power, and the glory, forever.  
*For God is infinite, all-power, all Life, Truth, Love, over all, and All.*

## 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.*

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

The atonement of Christ reconciles man to God, not  
God to man; for the divine Principle of Christ is God,  
15 <sup>Human rec-</sup> <sup>onciliation</sup>and how can God propitiate Himself? Christ  
is Truth, which reaches no higher than itself.

The fountain can rise no higher than its source. Christ,  
18 Truth, could conciliate no nature above his own, derived

1 from the eternal Love. It was therefore Christ's purpose  
to reconcile man to God, not God to man. Love and  
\* 3 Truth are not at war with God's image and likeness.  
Man cannot exceed divine Love, and so atone for him-  
self. Even Christ cannot reconcile Truth to error, for  
6 Truth and error are irreconcilable. Jesus aided in recon-  
ciling man to God by giving man a truer sense of Love,  
the divine Principle of Jesus' teachings, and this truer  
9 sense of Love redeems man from the law of matter,  
sin, and death by the law of Spirit, — the law of divine  
Love.

24 Material belief is slow to acknowledge what the  
spiritual fact implies. The truth is the centre of all  
religion. It commands sure entrance into  
27 <sup>Behest of</sup> <sup>the cross</sup>the realm of Love. St. Paul wrote, "Let us  
lay aside every weight, and the sin which doth so  
easily beset us, and let us run with patience the race that  
30 is set before us;" that is, let us put aside material self  
and sense, and seek the divine Principle and Science of  
all healing.



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ATONEMENT AND EUCHARIST

21



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

22



"Work out your own salvation," is the demand of  
12 Life and Love, for to this end God worketh with you.  
Wait for reward "Occupy till I come!" Wait for your reward, and "be not weary in well doing." If  
15 your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.  
18 When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from  
21 temptation, for Love means that we shall be tried and purified.

22

23

30 Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not  
1 destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self to save us from sin.  
3 Justice and substitution One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That  
6 God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

23

24

21 In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One  
24 Self-reliance and confidence kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!"  
27 expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!"  
30 demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or

1 *to be constant.* This certainly applies to Truth and Love  
 understood and practised. Firmness in error will never  
 3 save from sin, disease, and death.

27 The efficacy of the crucifixion lay in the practical af-  
 fection and goodness it demonstrated for mankind. The  
 truth had been lived among men; but until they saw that  
 30 it enabled their Master to triumph over the grave, his own  
 disciples could not admit such an event to be possible.  
 After the resurrection, even the unbelieving Thomas was  
 1 forced to acknowledge how complete was the great proof of  
Truth and Love.

1 While we adore Jesus, and the heart overflows with  
 gratitude for what he did for mortals, — treading alone  
 3 Individual his loving pathway up to the throne of  
experience glory, in speechless agony exploring the way  
 for us, — yet Jesus spares us not one individual expe-  
 6 rience, if we follow his commands faithfully; and all  
 have the cup of sorrowful effort to drink in proportion  
 to their demonstration of his love, till all are redeemed  
 9 through divine Love.

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

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

Our Master taught no mere theory, doctrine, or belief.  
 It was the divine Principle of all real being which he  
 30 taught and practised. His proof of Christianity was no  
 form or system of religion and worship, but Christian  
 Science, working out the harmony of Life and Love.  
 1 Jesus sent a message to John the Baptist, which was in-  
 tended to prove beyond a question that the Christ had  
 3 come: "Go your way, and tell John what things ye have  
 seen and heard; how that the blind see, the lame walk,  
 the lepers are cleansed, the deaf hear, the dead are raised,  
 6 to the poor the gospel is preached." In other words:  
 Tell John what the demonstration of divine power is,  
 and he will at once perceive that God is the power in  
 9 the Messianic work.

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

30 Man as the offspring of God, as the idea of Spirit,  
 is the immortal evidence that Spirit is harmonious and  
 man eternal. Jesus was the offspring of Mary's self-  
 1 conscious communion with God. Hence he could give  
 a more spiritual idea of life than other men, and could  
 3 demonstrate the Science of Love — his Father or divine  
Principle.

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

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

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

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

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

30 The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to 1 the sinner. They, who know not purity and affection by experience, can never find bliss in the blessed company of 3 <sup>Final purpose</sup> Truth and Love simply through translation into another sphere. Divine Science reveals the necessity of sufficient suffering, either before or after 6 death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God's govern- 9 ment, since justice is the handmaid of mercy.

A selfish and limited mind may be unjust, but the unlimited and divine Mind is the immortal law of justice as 21 <sup>Righteous retribution</sup> well as of mercy. It is quite as impossible for sinners to receive their full punishment this side of the grave as for this world to bestow on the right- 24 eous 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, 27 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. 30 <sup>Vicarious suffering</sup> Religious history repeats itself in the suffering of the just for the unjust. Can God therefore overlook the law of righteousness which de-

1 stroy the belief called sin? Does not Science show that  
sin brings suffering as much to-day as yesterday? They  
8 who sin must suffer. "With what measure ye mete, it  
shall be measured to you again."

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

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

Our heavenly Father, divine Love, demands that all  
men should follow the example of our Master and his  
27 <sup>Service and worship</sup> apostles and not merely worship his personal-  
ity. It is sad that the phrase *divine service*  
has come so generally to mean public worship instead of  
30 daily deeds.

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

1 Jesus' life proved, divinely and scientifically, that God  
is Love, whereas priest and rabbi affirmed God to be a  
3 mighty potentate, who loves and hates. The Jewish the-  
ology gave no hint of the unchanging love of God.

Jesus' last proof was the highest, the most convincing,  
12 the most profitable to his students. The malignity of  
brutal persecutors, the treason and suicide of  
<sup>Convincing evidence</sup> his betrayer, were overruled by divine Love to  
15 the glorification of the man and of the true idea of God,  
which Jesus' persecutors had mocked and tried to slay.  
The final demonstration of the truth which Jesus taught,  
18 and for which he was crucified, opened a new era for the  
world. Those who slew him to stay his influence perpetu-  
ated and extended it.

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

The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. 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 of medicine, surgery, and hygiene.

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

Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

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

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

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

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

50

The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from Jesus' lips the awful cry, "My God, why hast Thou forsaken me?" This despairing appeal, if made to a human parent, would impugn the justice and love of a father who could withhold a clear token of his presence to sustain and bless so faithful a son. The appeal of Jesus was made both to his divine Principle, the God who is Love, and to himself, Love's pure idea. Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race.

50

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

51

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

H  
No.  
2

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: 27 "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."

9 character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, 15 infinite Love.

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

Who is ready to follow his teaching and example? All 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.

7  
5

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



## CHAPTER III

## MARRIAGE

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

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

Human affection is not poured forth vainly, even  
though it meet no return. Love enriches the nature, en-  
24 Help and  
discipline larging, purifying, and elevating it. The wintry  
blasts of earth may uproot the flowers of affec-  
tion, and scatter them to the winds; but this severance  
27 of fleshly ties serves to unite thought more closely to  
God, for Love supports the struggling heart until it ceases  
to sigh over the world and begins to unfold its wings for  
30 heaven.

6 Trials teach mortals not to lean on a material staff, —  
a broken reed, which pierces the heart. We do not  
9 Salutary  
sorrow half remember this in the sunshine of joy  
and prosperity. Sorrow is salutary. Through  
great tribulation we enter the kingdom. Trials are  
proofs of God's care. Spiritual development germi-  
12 nates not from seed sown in the soil of material hopes,  
but when these decay, Love propagates anew the higher  
joys of Spirit, which have no taint of earth. Each suc-  
15 cessive stage of experience unfolds new views of divine  
goodness and love.

## CHAPTER IV

## CHRISTIAN SCIENCE VERSUS SPIRITUALISM

*And when they shall say unto you,  
Seek unto them that have familiar spirits,  
And unto wizards that pcep 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.*

1 There is not so much evidence to prove intercommuni-  
cation between the so-called dead and the living, as there  
3 is to show the sick that matter suffers and has  
Poor post-  
mortem  
evidence sensation; yet this latter evidence is destroyed by  
Mind-science. If Spiritualists understood the  
6 Science of being, their belief in mediumship would vanish.  
At the very best and on its own theories, spiritualism  
can only prove that certain individuals have a continued  
9 No proof of  
immortality existence after death and maintain their affili-  
ation with mortal flesh; but this fact affords  
no certainty of everlasting life. A man's assertion that  
12 he is immortal no more proves him to be so, than the op-  
posite assertion, that he is mortal, would prove immor-  
tality a lie. Nor is the case improved when alleged spirits  
15 teach immortality. Life, Love, Truth. is the only proof  
of immortality.

Eloquence re-echoes the strains of Truth and Love.  
27 It is due to inspiration rather than to erudition. It shows  
the possibilities derived from divine Mind,  
Trance  
speaking  
illusion though it is said to be a gift whose endowment  
30 is obtained from books or received from the  
impulsion of departed spirits. When eloquence proceeds  
from the belief that a departed spirit is speaking, who  
Let us rid ourselves of the belief that man is separated  
6 from God, and obey only the divine Principle, Life and  
Love. Here is the great point of departure for all true  
spiritual growth.

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

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

Love will finally mark the hour of harmony, and spir-  
 itualization will follow, for Love is Spirit. Before error  
 6 <sup>The darkest</sup> is wholly destroyed, there will be interrup-  
<sup>hours of all</sup> tions of the general material routine. Earth  
 will become dreary and desolate, but summer and winter,  
 9 seedtime and harvest (though in changed forms), will  
 continue unto the end, — until the final spiritualization of  
 all things. "The darkest hour preccdes the dawn."

In reality, the more closely error simulates truth and  
 6 so-called matter resembles its essence, mortal mind, the  
<sup>Dangerous</sup> more impotent error becomes as a belief. Ac-  
<sup>resemblances</sup> cording to human belief, the lightning is fierce  
 9 and the electric current swift, yet in Christian Science  
 the flight of one and the blow of the other will become  
 harmless. The more destructive matter becomes, the  
 12 more its nothingness will appear, until matter reaches  
 its mortal zenith in illusion and forever disappears. The  
 nearer a false belief approaches truth without passing  
 15 the boundary where, having been destroyed by divine  
Love, it ceases to be even an illusion, the riper it becomes  
 for destruction. The more material the belief, the more  
 18 obvious its error, until divine Spirit, supreme in its do-  
 main, dominates all matter, and man is found in the like-  
 ness of Spirit, his original being.

Christianity is again demonstrating the Life that is  
 30 <sup>Christianity</sup> Truth, and the Truth that is Life, by the apos-  
<sup>still rejected</sup> tolic work of casting out error and healing the  
 sick. Earth has no repayment for the persecutions which

## 98 SCIENCE AND HEALTH

## CHRISTIAN SCIENCE VERSUS SPIRITUALISM

1 attend a new step in Christianity; but the spiritual recom-  
 3 pense of the persecuted is assured in the elevation of ex-  
 3 istence above mortal discord and in the gift of divine Love.

15 Beyond the frail premises of human beliefs, above the  
 loosening grasp of creeds, the demonstration of Christian  
 Mind-healing stands a revealed and practical  
 18 <sup>Revelation</sup> Science. It is imperious throughout all ages  
 of Science 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.*

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

## CHAPTER VI

## SCIENCE, THEOLOGY, MEDICINE

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

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

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

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

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  
 22 all real being is in God, the divine Mind, and  
 23 that Life, Truth, and Love are all-powerful and ever-  
 24 present; that the opposite of Truth, — called error, sin,  
 25 sickness, disease, death, — is the false testimony of false  
 26 material sense, of mind in matter; that this false sense  
 27 evolves, in belief, a subjective state of mortal mind which  
 28 this same so-called mind names *matter*, thereby shutting  
 29 out the true sense of Spirit.

1 God is the Principle of divine metaphysics. As there  
 2 is but one God, there can be but one divine Principle of  
 3 all Science; and there must be fixed rules for the demon-  
 4 Principle and practice stration of this divine Principle. The letter  
 5 of Science plentifully reaches humanity to-day,  
 6 but its spirit comes only in small degrees. The vital part,  
 7 the heart and soul of Christian Science, is Love. With-  
 8 out this, the letter is but the dead body of Science, —  
 9 pulseless, cold, inanimate.

S&H  
Page No.

12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

Divine synonyms GOD: Divine Principle, Life, Truth, Love,  
Soul, Spirit, Mind.

15 Divine image MAN: God's spiritual idea, individual, perfect, eternal.

Divine reflection 18 IDEA: An image in Mind; the immediate object of understanding. — Webster.

115

SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree: Depravity.*

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

Unreality

*Second Degree: Evil beliefs disappearing.*

27 Transitional qualities MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

115

116

1 *Third Degree: Understanding.*

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

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

116

27 The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

Certain contradictions

118

18 In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. The law-giver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

God and nature

119

12

## THEOLOGY

- 21 It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed; nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

24 The unity of Science and Christianity

18 A divine response

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

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

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

6 God invisible to the senses

9

12

15



## SCIENCE AND HEALTH

## SCIENCE, THEOLOGY, MEDICINE

140  
 The Jewish tribal Jehovah was a man-projected God,  
 24 liable to wrath, repentance, and human changeableness.

Anthropo-  
 morphism  
 The Christian Science God is universal, eter-  
 27 eth no evil, disease, nor death. It is indeed mournfully  
 true that the older Scripture is reversed. In the begin-  
 ning God created man in His, God's, image; but mor-  
 30 tals would procreate man, and make God in their own  
 human image. What is the god of a mortal, but a mortal  
 magnified?

## MEDICINE

164  
 If you or I should appear to die, we should not be  
 18 dead. The seeming decease, caused by a majority of  
 human beliefs that man must die, or produced by mental  
 assassins, does not in the least disprove Christian Science;  
 21 rather does it evidence the truth of its basic proposition  
 that mortal thoughts in belief rule the materiality mis-  
 called life in the body or in matter. But the forever fact  
 24 remains paramount that Life, Truth, and Love save from  
 sin, disease, and death. "When this corruptible shall have  
 put on incorruption, and this mortal shall have put on  
 27 immortality [divine Science], then shall be brought to pass  
 the saying that is written, Death is swallowed up in  
 victory" (St. Paul).

## 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.*

- 4  
No.
- 18 Science not only reveals the origin of all disease as  
mental, but it also declares that all disease is cured by  
Mind the divine Mind. There can be no healing ex-  
21 <sup>only healer</sup> cept by this Mind, however much we trust  
a drug or any other means towards which human faith  
or endeavor is directed. It is mortal mind, not mat-  
24 ter, which brings to the sick whatever good they may  
seem to receive from materiality. But the sick are never  
really healed except by means of the divine power.  
27 Only the action of Truth, Life, and Love can give  
harmony.

- Doctors should not implant disease in the thoughts of  
18 their patients, as they so frequently do, by declaring dis-  
ease to be a fixed fact, even before they go to  
Wrong and right way work to eradicate the disease through the ma-  
21 terial faith which they inspire. Instead of furnishing  
thought with fear, they should try to correct this turbulent  
element of mortal mind by the influence of divine Love  
24 which casteth out fear.

- 4  
△
- 6 Belief produces the results of belief, and the penal-  
ties it affixes last so long as the belief and are insepara-  
ble from it. The remedy consists in probing the trouble  
9 to the bottom, in finding and casting out by denial the  
error of belief which produces a mortal disorder, never  
honoring erroneous belief with the title of law nor yield-  
12 ing obedience to it. Truth, Life, and Love are the only  
legitimate and eternal demands on man, and they are  
spiritual lawgivers, enforcing obedience through divine  
15 statutes.

- 
- 2
- 27 We walk in the footsteps of Truth and Love by follow-  
ing the example of our Master in the understanding of  
divine metaphysics. Christianity is the basis of true heal-  
30 ing. Whatever holds human thought in line with unselfed  
love, receives directly the divine power.

## 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.*

The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce fatal pulmonary disease; as though evil could overbear the law of Love, and check the reward for doing good. In the Science of Christianity, Mind — omnipotence — has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy.

When we fully understand our relation to the Divine, we can have no other Mind but His, — no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error.

207 There is but one primal cause. Therefore there can  
 21 be no effect from any other cause, and there can be no  
 One primal reality in aught which does not proceed from  
 cause this great and only cause. Sin, sickness, dis-  
 24 ease, and death belong not to the Science of being. They  
 are the errors, which presuppose the absence of Truth,  
Life, or Love.

216 The understanding that the Ego is Mind, and that  
 12 there is but one Mind or intelligence, begins at once to  
 Servants destroy the errors of mortal sense and to supply  
 and masters 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.

218 Why pray for the recovery of the sick, if you are with-  
 18 out faith in God's willingness and ability to heal them?  
 Sickness If you do believe in God, why do you sub-  
 akin to sin stitute drugs for the Almighty's power, and  
 21 employ means which lead only into material ways of  
 obtaining help, instead of turning in time of need to  
 God, divine Love, who is an ever-present help?

224 Truth brings the elements of liberty. On its banner  
 is the Soul-inspired motto, "Slavery is abolished." The  
 30 Mental man- power of God brings deliverance to the cap-  
 cipation tive. No power can withstand divine Love.  
 What is this supposed power, which opposes itself to God?  
 1 Whence cometh it? What is it that binds man with iron  
 shackles to sin, sickness, and death? Whatever enslaves  
 3 man is opposed to the divine government. Truth makes  
 man free.

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

H.  
No.

Discerning the rights of man, we cannot fail to fore-  
 15 see the doom of all oppression. Slavery is not the legiti-  
 mate state of man. God made man free.  
 Native freedom Paul said, "I was free born." All men should  
 18 be free. "Where the Spirit of the Lord is, there is lib-  
 \*erty." Love and Truth make free, but evil and error  
 lead into captivity.

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

3 Unless an ill is rightly met and fairly overcome by  
 Truth, the ill is never conquered. If God destroys not  
 Destruction of all evil sin, sickness, and death, they are not des-  
 6 troyed in the mind of mortals, but seem to  
 this so-called mind to be immortal. What God cannot  
 do, man need not attempt. If God heals not the sick,  
 9 they are not healed, for no lesser power equals the infinite  
 All-power; but God, Truth, Life, Love, does heal the  
 sick through the prayer of the righteous.

12 If God makes sin, if good produces evil, if truth results  
 in error, then Science and Christianity are helpless; but  
 there are no antagonistic powers nor laws, spiritual or  
 15 material, creating and governing man through perpetual  
 warfare. God is not the author of mortal discords.  
 Therefore we accept the conclusion that discords have  
 18 only a fabulous existence, are mortal beliefs which divine  
Truth and Love destroy.

To hold yourself superior to sin, because God made  
 21 you superior to it and governs man, is true wisdom. To  
 Superiority to sickness and sin fear sin is to misunderstand the power of Love  
 24 and the divine Science of being in man's rela-  
 tion to God, — to doubt His government and  
 distrust His omnipotent care. To hold yourself superior  
 to sickness and death is equally wise, and is in accordance  
 27 with divine Science. To fear them is impossible, when  
 you fully apprehend God and know that they are no part  
 of His creation.

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

1 Nature voices natural, spiritual law and divine Love,  
 but human belief misinterprets nature. Arctic regions,  
 8 Some lessons from nature 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 hiero-  
 glyphs of Deity. Suns and planets teach grand lessons.  
 The stars make night beautiful, and the leaflet turns nat-  
 9 urally towards the light.

1 "Whom the Lord loveth He chasteneth." He, who  
 knows God's will or the demands of divine Science and  
 3 obeys them, incurs the hostility of envy; and he who  
 refuses obedience to God, is chastened by Love.

The substance of all devotion is the reflection and  
 demonstration of divine Love, healing sickness and  
 21 destroying sin. Our Master said, "If ye love me, keep  
 my commandments."

15 Self-love is more opaque than a solid body. In pa-  
 tient obedience to a patient God, let us labor to dis-  
 solve with the universal solvent of Love the adamant  
 18 of error, — self-will, self-justification, and self-love, —  
 which wars against spirituality and is the law of sin  
 and death.

The divine Love, which made harmless the poisonous  
 viper, which delivered men from the boiling oil, from  
 6 Ancient and modern miracles the fiery furnace, from the jaws of the lion,  
 can heal the sick in every age and triumph  
 over sin and death. It crowned the demon-  
 9 strations of Jesus with unsurpassed power and love. But  
 the same "Mind . . . which was also in Christ Jesus"  
 must always accompany the letter of Science in order to  
 12 confirm and repeat the ancient demonstrations of prophets  
 and apostles. That those wonders are not more com-  
 monly repeated to-day, arises not so much from lack of  
 15 desire as from lack of spiritual growth.

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

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

## SCIENCE AND HEALTH

## FOOTSTEPS OF TRUTH

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  
 6 <sup>Love's en-</sup><sub>dowment</sub> 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.

Spirit, bearing opposite testimony, saith:

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

## CHAPTER IX

## CREATION

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

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

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

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  
6 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  
15 He be understood aright through mortal con-  
cepts. The precise form of God must be of  
small importance in comparison with the sublime ques-  
18 tion, What is infinite Mind or divine Love?

24 No form nor physical combination is adequate to rep-  
resent infinite Love. A finite and material sense of God  
leads to formalism and narrowness; it chills the spirit of  
27 Christianity.

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



drops of dew," who bringeth "forth Mazzaroth in his season," and guideth "Arcturus with his sons."

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 or love sufficient to meet the demands of human want and woe, — to still the desires, to satisfy the aspirations? Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain infinite Mind. Indeed, the phrase *infinite form* involves a contradiction of terms. Finite man cannot be the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man. The insufficiency of this belief to supply the true idea proves the falsity of material belief.

If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

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.

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual.

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## 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.

Matter and Mind are opposites. One is contrary to  
6 the other in its very nature and essence; hence both cannot 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 intelligence, 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.

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.

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

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

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1 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  
 3 <sup>Spirit the</sup> <sup>starting-point</sup> matter did not originate in God, Spirit, and is  
 not eternal. Therefore matter is neither substantial, living,  
 6 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  
 9 is divine Principle.

To grasp the reality and order of being in its Science,  
 you must begin by reckoning God as the divine Principle

12 <sup>Divine</sup> <sup>synonyms</sup> of all that really is. Spirit, Life, Truth, Love,  
 combine as one, — and are the Scriptural names  
 for God. All substance, intelligence, wisdom, being, im-  
 15 mortality, cause, and effect belong to God. These are  
 His attributes, the eternal manifestations of the infinite  
 divine Principle, Love. No wisdom is wise but His  
 18 wisdom; no truth is true, no love is lovely, no life is Life  
 but the divine; no good is, but the good God bestows.

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

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 <sup>The things</sup> <sup>of God are</sup> <sup>beautiful</sup> 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.

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## SCIENCE OF BEING

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 wisdom "yesterday, and to-day, and forever." Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and 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.

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

The Master said, "No man cometh unto the Father [the divine Principle of being] but by me," Christ, Life, Truth, Love; for Christ says, "I am the way." Physical causation was put aside from first to last by this original man, Jesus. He knew that the divine Principle, Love, creates and governs all that is real.

The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.

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

A mortal belief fulfils its own conditions. Sickness,

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

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

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.  
 27 <sup>The divine</sup> <sub>reflection</sub> The theory that soul, spirit, intelligence, in-  
 habits matter is taught by the schools. This theory is  
 unscientific. The universe reflects and expresses the di-  
 vine substance or Mind; therefore God is seen only in the  
 30 spiritual universe and spiritual man, as the sun is seen in  
 the ray of light which goes out from it. God is re-  
 vealed only in that which reflects Life, Truth, Love, —  
 1 yea, which manifests God's attributes and power, even  
 as the human likeness thrown upon the mirror, repeats  
 3 the color, form, and action of the person in front of the  
 mirror.

God is Love. He is therefore the divine, infinite Prin-  
 ciple, called Person or God. Man's true consciousness  
 27 is in the mental, not in any bodily or personal likeness  
 to Spirit. Indeed, the body presents no proper likeness  
 of divinity, though mortal sense would fain have us so  
 30 believe.

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

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## SCIENCE AND HEALTH

## SCIENCE OF BEING

16 vanity of the ages can never make both these contraries  
true. Divine Science lays the axe at the root of the illu-  
sion that life, or mind, is formed by or is in the material  
18 body, and Science will eventually destroy this illusion  
through the self-destruction of all error and the beatified  
understanding of the Science of Life.

3 It is ignorance and false belief, based on a material  
sense of things, which hide spiritual beauty and good-  
ness. Understanding this, Paul said: "Nei-  
6 <sup>Man insepa-  
rable from  
Love</sup> 6 neither death, nor life, . . . nor things present,  
nor things to come, nor height, nor depth, nor  
any other creature, shall be able to separate us from  
9 the love of God." This is the doctrine of Christian  
Science: that divine Love cannot be deprived of its  
manifestation, or object; that joy cannot be turned into  
12 sorrow, for sorrow is not the master of joy; that good can  
never produce evil; that matter can never produce mind  
nor life result in death. The perfect man — governed  
15 by God, his perfect Principle — is sinless and eternal.

The inverted images presented by the senses, the de-  
21 flections of matter as opposed to the Science of spirit-  
ual reflection, are all unlike Spirit, God. In  
16 <sup>Inverted  
images</sup> the illusion of life that is here to-day and  
24 gone to-morrow, man would be wholly mortal, were  
it not that Love, the divine Principle that obtains in  
divine Science, destroys all error and brings immor-  
27 tality to light. Because man is the reflection of his  
Maker, he is not subject to birth, growth, maturity, de-  
cay. These mortal dreams are of human origin, not  
30 divine.

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

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1 I pray thee, *thy* name;" but this appellation was withheld,  
for the messenger was not a corporeal being, but a name-  
3 less, incorporeal impartation of divine Love to man, which,  
to use the word of the Psalmist, *restored* his Soul, — gave  
him the spiritual sense of being and rebuked his material  
6 sense.

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

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

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

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



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

6 Through the wholesome chastisements of Love, we  
are helped onward in the march towards righteousness,  
A bright outlook  
9 peace, and purity, which are the landmarks  
of Science. Beholding the infinite tasks of  
truth, we pause, — wait on God. Then we push onward,  
until boundless thought walks enraptured, and concep-  
12 tion unconfined is winged to reach the divine glory.

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

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

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

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

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

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

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

X. Jesus demonstrated Christ; he proved that Christ  
 21 is the divine idea of God — the Holy Ghost,  
 or Comforter, revealing the divine Principle,  
Love, and leading into all truth.

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

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

## SCIENCE AND HEALTH

## SCIENCE OF BEING

XX. Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God.

27 The one  
divine Mind Reality is spiritual, harmonious, immutable,  
immortal, divine, eternal. Nothing unspiritual  
can be real, harmonious, or eternal. Sin, sickness,  
30 and mortality are the suppositional antipodes of Spirit,  
and must be contradictions of reality.

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

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

1 XXX. The destruction of sin is the divine method of  
pardon. Divine Life destroys death, Truth destroys  
3 Divine  
pardon error, and Love destroys hate. Being de-  
stroyed, sin needs no other form of forgiveness.

Does not God's pardon, destroying any one sin, prophesy  
6 and involve the final destruction of all sin?

This text in the book of Ecclesiastes conveys the  
Christian Science thought, especially when the word  
6 *duty*, which is not in the original, is omitted: "Let  
us hear the conclusion of the whole matter: Fear God,  
and keep His commandments: for this is the whole  
9 duty of man." In other words: Let us hear the con-  
clusion of the whole matter: love God and keep His  
commandments: for this is the whole of man in His  
12 image and likeness. Divine Love is infinite. Therefore  
all that really exists is in and of God, and manifests His  
love.

## CHAPTER XI

## SOME OBJECTIONS ANSWERED

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

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

Are we irreverent towards sin, or imputing too much  
 15 power to God, when we ascribe to Him almighty Life  
 and Love? I deny His cooperation with evil,  
 Elimination of sickness because I desire to have no faith in evil or in  
 18 any power but God, good. Is it not well to eliminate from  
 so-called mortal mind that which, so long as it remains in  
 mortal mind, will show itself in forms of sin, sickness, and  
 21 death? Instead of tenaciously defending the supposed  
 rights of disease, while complaining of the suffering dis-  
 ease brings, would it not be well to abandon the defence,  
 24 especially when by so doing our own condition can be im-  
 proved and that of other persons as well?

24 Does God create a material man out of Himself, Spirit?  
 Does evil proceed from good? Does divine Love com-  
 mit a fraud on humanity by making man inclined to sin,  
 27 and then punishing him for it? Would any one call it  
 wise and good to create the primitive, and then punish its  
 derivative?

## 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.*

- 24 Why did he thus summarize her debt to divine Love?  
Had she repented and reformed, and did his insight  
detect this unspoken moral uprising? She
- 27 <sup>Divine insight</sup> bathed his feet with her tears before she  
anointed them with the oil. In the absence of other  
proofs, was her grief sufficient evidence to warrant the  
30 expectation of her repentance, reformation, and growth  
in wisdom? Certainly there was encouragement in the  
mere fact that she was showing her affection for a man  
1 of undoubted goodness and purity, who has since been  
rightfully regarded as the best man that ever trod this  
3 planet. Her reverence was unfeigned, and it was mani-  
fested towards one who was soon, though they knew it  
not, to lay down his mortal existence in behalf of all  
6 sinners, that through his word and works they might be  
redeemed from sensuality and sin.
- 15 If the Scientist reaches his patient through divine  
Love, the healing work will be accomplished at one  
<sup>Speedy healing</sup> visit, and the disease will vanish into its native  
18 nothingness like dew before the morning sun-  
shine. If the Scientist has enough Christly affection to  
win his own pardon, and such commendation as the Mag-  
21 dalen gained from Jesus, then he is Christian enough to  
practise scientifically and deal with his patients compas-  
sionately; and the result will correspond with the spiritual  
24 intent.
- 12 The physician who lacks sympathy for his fellow-  
being is deficient in human affection, and we have the  
apostolic warrant for asking: "He that loveth  
15 <sup>The true physician</sup> 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 Scien-  
tists will strain out gnats, while they swallow the camels  
21 of bigoted pedantry.

## SCIENCE AND HEALTH

## CHRISTIAN SCIENCE PRACTICE

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30 If we would open their prison doors for the sick, we  
 must first learn to bind up the broken-hearted. If we  
 would heal by the Spirit, we must not hide the talent  
 1 of spiritual healing under the napkin of its form, nor  
 bury the *moral* of Christian Science in the grave-clothes  
 3 <sup>Genuine</sup> of its letter. The tender word and Christian  
<sup>healing</sup> encouragement of an invalid, pitiful patience  
 with his fears and the removal of them, are better than  
 6 hecatombs of gushing theories, stereotyped borrowed  
 speeches, and the doling of arguments, which are but so  
 many parodies on legitimate Christian Science, aflame  
 9 with divine Love.

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The fear of disease and the love of sin are the sources  
 15 <sup>Love frees</sup> of man's enslavement. "The fear of the Lord  
<sup>from fear</sup> is the beginning of wisdom," but the Scriptures  
 also declare, through the exalted thought of John, that  
 18 "perfect Love casteth out fear."

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

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

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1 If your patient believes in taking cold, mentally con-  
 vince him that matter cannot take cold, and that thought  
 3 governs this liability. If grief causes suffering, convince  
 the sufferer that affliction is often the source of joy, and  
 that he should rejoice always in ever-present Love.

When infringing some supposed law, you say that  
 9 there is danger. This fear is the danger and induces the  
 physical effects. We cannot in reality suffer  
 12 from breaking anything except a moral or  
 spiritual law. The so-called laws of mortal belief are  
 destroyed by the understanding that Soul is immortal,  
 and that mortal mind cannot legislate the times, periods,  
 15 and types of disease, with which mortals die. God is the  
 lawmaker, but He is not the author of barbarous codes.  
 In infinite Life and Love there is no sickness, sin, nor  
 18 death, and the Scriptures declare that we live, move, and  
 have our being in the infinite God.

3 We should relieve our minds from the depressing thought  
 that we have transgressed a material law and must of  
 necessity pay the penalty. Let us reassure  
 6 ourselves with the law of Love. God never  
 punishes man for doing right, for honest labor, or for  
 deeds of kindness, though they expose him to fatigue,  
 9 cold, heat, contagion. If man seems to incur the penalty  
 through matter, this is but a belief of mortal mind, not  
 an enactment of wisdom, and man has only to enter his  
 12 protest against this belief in order to annul it. Through  
 this action of thought and its results upon the body, the  
 student will prove to himself, by small beginnings, the  
 15 grand verities of Christian Science.

Mentally contradict every complaint from the body,  
 30 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,  
 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.

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

15 Prayers, in which God is not asked to heal but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith, — receptive to Truth and Love.

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

411 3 My first discovery in the student's practice was this: If the student silently called the disease by name, when he argued against it, as a general rule the body would respond more quickly, — just as a person replies more readily when his name is spoken; but this was because the student was not perfectly attuned to divine Science, and needed the arguments of truth for reminders. If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.

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

414 15 To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon, — not until your patients are prepared for the explanation, — lest you array the sick against their own interests by troubling and perplexing their thought. The Christian Scientist's argument rests on the Christianly scientific basis of being. The Scripture declares, "The Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.



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24 The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be  
 27 <sup>Evil thought depletes</sup> healed. If they ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and  
 30 have already heard too much on that subject. Turn their thoughts away from their bodies to higher objects. Teach them that their being is sustained by  
 1 Spirit, not by matter, and that they find health, peace, and harmony in God, divine Love.

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

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

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

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

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

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12 In medical practice objections would be raised if one  
 doctor should administer a drug to counteract the work-  
 ing of a remedy prescribed by another doctor.  
 15 <sup>Opposing</sup> It is equally important in metaphysical prac-  
 mentality tice that the *minds* which surround your patient should  
 not act against your influence by continually expressing  
 18 such opinions as may alarm or discourage, — either by  
 giving antagonistic advice or through unspoken thoughts  
 resting on your patient. While it is certain that the  
 21 divine Mind can remove any obstacle, still you need the  
 ear of your auditor. It is not more difficult to make your-  
 self heard mentally while others are thinking about your  
 24 patients or conversing with them, if you understand  
 Christian Science — the oneness and the allness of divine  
Love; but it is well to be alone with God and the sick  
 27 when treating disease.

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

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Jesus said (John viii. 51), "If a man keep my saying, he shall never see death." That statement is not confined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear. Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter. When man gives up his belief in death, he will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as belief in sin, tends to shut out the true sense of Life and health. When will mankind wake to this great fact in Science?

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

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

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint, and thus save him from arrest. But they brought with them Fear, the sheriff, to precipitate the result which they were called to prevent. It was Fear who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished for his fear. His friends struggled hard to rescue the prisoner from the penalty they considered justly due, but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner guilty. His Honor sentenced Mortal Man to die for the very deeds which the divine law compels man to commit. Thus the Court of Error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect Mortal Man in right-doing, that court pronounced a sentence of death for doing right.

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15 Christian Science turned from the abashed witnesses,  
 his words flashing as lightning in the perturbed faces  
 of these worthies, Scholastic Theology, Materia Medica,  
 18 Physiology, the blind Hypnotism, and the masked Per-  
 sonal Sense, and said: —

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God will smite you, O whited walls, for injuring in your  
 21 ignorance the unfortunate Mortal Man who sought your  
 aid in his struggles against liver-complaint and Death.  
 You came to his rescue, only to fasten upon him an offence  
 24 of which he was innocent. You aided and abetted Fear  
 and Health-laws. You betrayed Mortal Man, meanwhile  
 declaring Disease to be God's servant and the righteous  
 27 executor of His laws. Our higher statutes declare you all,  
 witnesses, jurors, and judges, to be offenders, awaiting the  
 sentence which General Progress and Divine Love will  
 30 pronounce.

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The Jury of Spiritual Senses agreed at once upon a  
 6 verdict, and there resounded throughout the vast audience-  
 chamber of Spirit the cry, Not guilty. Then  
<sup>Divine</sup>  
<sup>verdict</sup> the prisoner rose up regenerated, strong, free.  
 9 We noticed, as he shook hands with his counsel, Chris-  
 tian Science, that all sallowness and debility had dis-  
 appeared. His form was erect and commanding, his  
 12 countenance beaming with health and happiness. Divine  
Love had cast out fear. Mortal Man, no longer sick  
 and in prison, walked forth, his feet "beautiful upon the  
 15 mountains," as of one "that bringeth good tidings."

## 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.*

- Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion
- 21 Divine energy of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals
- 24 disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.
- 30 A sinner is afraid to cast the first stone. He may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that
- 1 there are no claims of evil and yet to indulge them, is a moral offence. Blindness and self-righteousness cling
- 3 Wicked evasions fast to iniquity. When the Publican's wail went out to the great heart of Love, it won his
- humble desire. Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if
- 6 evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil
- 9 in itself. When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle.
- 12 Christian Science rises above the evidence of the corporeal senses; but if you have not risen above sin your-
- 15 Truth's grand results self, do not congratulate yourself upon your blindness to evil or upon the good you know and do not. A dishonest position is far from Christianly scientific. "He that covereth his sins shall not prosper:
- 18 but whoso confesseth and forsaketh them shall have mercy." Try to leave on every student's mind the strong impress of divine Science, a high sense of the moral and
- 21 spiritual qualifications requisite for healing, well knowing it to be impossible for error, evil, and hate to accomplish the grand results of Truth and Love. The reception or
- 24 pursuit of instructions opposite to absolute Christian Science must always hinder scientific demonstration.

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27 Who, that has felt the perilous beliefs in life, substance,  
and intelligence separated from God, can say that there  
is no error of belief? Knowing the claim of  
30 <sup>False claims annihilated</sup> animal magnetism, that all evil combines in  
the belief of life, substance, and intelligence in matter,  
electricity, animal nature, and organic life, who will deny  
1 that these are the errors which Truth must and will anni-  
hilate? Christian Scientists must live under the con-  
3 stant pressure of the apostolic command to come out from  
the material world and be separate. They must re-  
nounce aggression, oppression and the pride of power.  
6 Christianity, with the crown of Love upon her brow,  
must be their queen of life.

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

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

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

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- 1 thought into accord with the spirit of Truth and Love,  
which heals the sick and the sinner.
- 3 Ontology is defined as "the science of the necessary  
constituents and relations of all beings," and it under-  
lies all metaphysical practice. Our system of  
6 <sup>Ontology</sup> <sub>defined</sub> 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.

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

## CHAPTER. XIV

## RECAPITULATION

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

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

## QUESTIONS AND ANSWERS

*Question.* — What is God?

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

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

3 *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  
 6 Two chief commands have no intelligence, no life, no substance, no  
 truth, no love, but that which is spiritual. The second  
 is like unto it, "Thou shalt love thy neighbor as thyself."  
 9 It should be thoroughly understood that all men have one  
 Mind, one God and Father, one Life, Truth, and Love.  
 Mankind will become perfect in proportion as this fact  
 12 becomes apparent, war will cease and the true brother-  
 hood of man will be established. Having no other gods,  
 turning to no other but the one perfect Mind to guide  
 15 him, man is the likeness of God, pure and eternal, hav-  
 ing that Mind which was also in Christ.

*Question.* — What is substance?

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



## SCIENCE AND HEALTH

## RECAPITULATION

*Question.* — What is intelligence?

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

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and

27 The sole governor 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

30 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,

\* 3 the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science. The supposed existence of

6 more than one mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an

9 unlikeness, and the loss of Love as ever present and universal.

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

*Answer.* — The author subscribed to an orthodox

24 creed in early youth, and tried to adhere to it until she

The test of experience caught the first gleam of that which interprets God as above mortal sense. This

27 view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has

30 been divine Science, which, reduced to human apprehension, she has named Christian Science. This Science

1 teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored,

3 and demonstrated; that divine Truth casts out suppositional error and heals the sick.

18 In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the

21 Jesus not God proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is

24 required.

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## SCIENCE AND HEALTH

## RECAPITULATION

Jesus established what he said by demonstration,  
 27 thus making his acts of higher importance than his  
 words. He proved what he taught. This  
 Jesus not understood is the Science of Christianity. Jesus proved  
 30 the Principle, which heals the sick and casts out error,  
 to be divine. Few, however, except his students un-  
 derstood in the least his teachings and their glorious  
 1 proofs, — namely, that Life, Truth, and Love (the Prin-  
 ciple of this unacknowledged Science) destroy all error,  
 3 evil, disease, and death.

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

Question. — What is man?

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

When speaking of God's children, not the children of  
 men, Jesus said, "The kingdom of God is within you;"  
 30 <sup>The kingdom within</sup> that is, Truth and Love reign in the real  
 man, showing that man in God's image is  
 unfallen and eternal. Jesus beheld in Science the per-

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

*Question.* — What are body and Soul?

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

- 3 Will-power is but a product of belief, and this belief  
commits depredations on harmony. Human will is an  
animal propensity, not a faculty of Soul.  
6 <sup>Will-power  
an animal  
propensity</sup> Hence it cannot govern man aright. Christian  
Science reveals Truth and Love as the  
motive-powers of man. Will — blind, stubborn, and head-  
9 long — cooperates with appetite and passion. From this  
cooperation arises its evil. From this also comes its pow-  
erlessness, since all power belongs to God, good.

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

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

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

## SCIENCE AND HEALTH

## RECAPITULATION

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

- 27 *Answer.* — Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and
- 30 <sup>Rudiments and growth</sup> Love. In the Science of Mind, you will soon ascertain
- 1 that error cannot destroy error. You will also learn that in Science there is no transfer of evil suggestions
- 3 from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe. You will learn
- 6 that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.
- 9 We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good?
- 12 <sup>Condition of progress</sup> Am I demonstrating the healing power of Truth and Love? If so, then the way will
- grow brighter "unto the perfect day." Your fruits will prove what the understanding of God brings to man.
- 15 Hold perpetually this thought, — that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing,
- 18 based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity

15 with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the

18 Galilean Prophet in healing the sick and overcoming sin and death.

## CHAPTER XV

## GENESIS

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

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

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

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## EXEGESIS

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

24 The infinite has no beginning. This word *beginning*  
 is employed to signify *the only*, — that is, the eternal ver-  
 27 <sup>ideas and</sup> <sup>identities</sup> 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-  
 1 tion consists of the unfolding of spiritual ideas and their  
 identities, which are embraced in the infinite Mind and  
 3 forever reflected. These ideas range from the infini-  
 tesimal to infinity, and the highest ideas are the sons  
 and daughters of God.

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

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

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

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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." <sup>Understanding imparted</sup> 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.

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*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.

15 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. <sup>Divine propagation</sup> The tree and herb do not yield fruit because of any propagat-

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## GENESIS

ing power of their own, but because they reflect the Mind  
 21 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.

24 Infinite Mind creates and governs all, from the men-  
 tal molecule to infinity. This divine Principle of all

27 <sup>Ever-appear-  
ing creation</sup> expresses Science and art throughout His  
 creation, and the immortality of man and the  
 universe. Creation is ever appearing, and must ever con-  
 tinue to appear from the nature of its inexhaustible source.

30 Mortal sense inverts this appearing and calls ideas mate-  
 rial. Thus misinterpreted, the divine idea seems to fall

1 to the level of a human or material belief, called mortal  
 man. But the seed is in itself, only as the divine Mind

3 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,

6 a seed, or a flower is God, the creator of it. Mind is the  
 Soul of all. Mind is Life, Truth, and Love which gov-  
 erns all.

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. Gen-  
 der 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 ex-  
 pressed 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 produc-  
 tion 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.

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

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

*Genesis i. 16.* And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe. Love alone can impart the limitless idea of infinite Mind. Geology has never explained the earth's formations; it cannot explain them. 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 formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things.

Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including 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 replenish the earth." The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation.

*Genesis i. 20.* And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

To mortal mind, the universe is liquid, solid, and æri-form. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love.

*Genesis i. 21.* And God created great whales, and every living creature that moveth, which the waters brought forth 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, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized, yet subjective, states of faith and spiritual understanding.

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## GENESIS

Understanding the control which Love held over all,  
 27 Daniel felt safe in the lions' den, and Paul proved the  
 Creatures of viper to be harmless. All of God's creatures,  
 God useful moving in the harmony of Science, are harm-  
 30 less, useful, indestructible. A realization of this grand  
 verity was a source of strength to the ancient worthies.  
 1 It supports Christian healing, and enables its possessor  
 to emulate the example of Jesus. "And God saw that  
 3 it was good."

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

*Genesis* i. 26. And God said, Let us make man in our  
 12 image, after our likeness; and let them have dominion over  
 the fish of the sea, and over the fowl of the air, and over  
 the cattle, and over all the earth, and over every creeping  
 15 thing that creepeth upon the earth.

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

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

## SCIENCE AND HEALTH

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Love imparts  
beauty

12 goodness, which impart their own peace and  
permanence. Love, redolent with unselfish-  
ness, bathes all in beauty and light. The grass beneath  
our feet silently exclaims, "The meek shall inherit the  
15 earth." The modest arbutus sends her sweet breath to  
heaven. The great rock gives shadow and shelter. The  
sunlight glints from the church-dome, glances into the  
18 prison-cell, glides into the sick-chamber, brightens the  
flower, beautifies the landscape, blesses the earth. Man,  
made in His likeness, possesses and reflects God's domin-  
21 ion over all the earth. Man and woman as coexistent  
and eternal with God forever reflect, in glorified quality,  
the infinite Father-Mother God.

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

27 To emphasize this momentous thought, it is repeated  
that God made man in His own image, to reflect the  
divine Spirit. It follows that *man* is a generic  
30 <sup>Ideal man  
and woman</sup> term. Masculine, feminine, and neuter gen-  
ders are human concepts. In one of the ancient lan-  
1 guages the word for *man* is used also as the synonym of  
*mind*. This definition has been weakened by anthropo-  
3 morphism, or a humanization of Deity. The word *an-*  
*thropomorphic*, in such a phrase as "an anthropomorphic  
God," is derived from two Greek words, signifying *man*  
6 and *form*, and may be defined as a mortally mental at-  
tempt to reduce Deity to corporeality. The life-giving  
quality of Mind is Spirit, not matter. The ideal man  
9 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 con-  
12 sidering God masculine, as we have for considering  
Him feminine, for Love imparts the clearest idea of  
Deity.

*Genesis i. 28.* And God blessed them, and God said unto  
them, Be fruitful, and multiply, and replenish the earth,  
27 and subdue it; and have dominion over the fish of the sea,  
and over the fowl of the air, and over every living thing  
that moveth upon the earth.

30 Divine Love blesses its own ideas, and causes them to  
multiply, — to manifest His power. Man is not made

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1 to till the soil. His birthright is dominion, not sub-  
 Birthright  
 3 of man jection. He is lord of the belief in earth  
 and heaven, — himself subordinate alone to  
 his Maker. This is the Science of being.

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

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

*Genesis* ii. 1. Thus the heavens and the earth were  
 finished, and all the host of them.

9 Thus the ideas of God in universal being are complete  
 and forever expressed, for Science reveals infinity and  
 the fatherhood and motherhood of Love. Hu-  
 12 Infinity man capacity is slow to discern and to grasp  
 measureless God's creation and the divine power and presence which  
 go with it, demonstrating its spiritual origin. Mortals  
 15 can never know the infinite, until they throw off the old  
 man and reach the spiritual image and likeness. What  
 can fathom infinity! How shall we declare Him, till,  
 18 in the language of the apostle, "we all come in the unity  
 of the faith, and of the knowledge of the Son of God, unto  
 a perfect man, unto the measure of the stature of the ful-  
 21 ness of Christ"?

3 Unfathomable Mind is expressed. The depth, breadth,  
 height, might, majesty, and glory of infinite Love fill all  
 Love and man  
 6 coexistent 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,  
 9 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.  
 12 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  
 15 infinite calculus.

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## GENESIS

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

- 1 The idolatry which followed this material mythology is seen in the Phœnician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.
- 3 Gods of the heathen gods of the heathen
- 6 It was also found among the Israelites, who constantly went after "strange gods." They called the Supreme Being by the national name of Jehovah. In that name of Jehovah, the true idea of God seems almost lost. God becomes "a man of war," a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved.
- 9 Jehovah a tribal deity Jehovah a tribal deity
- 12

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

- 6 *Genesis* ii. 16, 17. And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Here the metaphor represents God, Love, as tempting man, but the Apostle James says: "God cannot be tempted with evil, neither tempteth He any man." It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, consti-

15 No temptation from God No temptation from God

tutes evil and mortal knowledge. But is it true that God, good, made "the tree of life" to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie, — false in every statement.

9 *Genesis ii. 21, 22.* And the Lord God [Jehovah, Yawah] caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead 12 thereof; and the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.

15 Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create 18 <sup>Hypnotic surgery</sup> woman. This is the first record of magnetism. Beginning creation with darkness instead of light, — materially rather than spiritually, — error now simu- 21 lates the work of Truth, mocking Love and declaring what great things error has done. Beholding the creations of his own dream and calling them real and 24 God-given, Adam — *alias* error — gives them names. Afterwards he is supposed to become the basis of the creation of woman and of his own kind, calling them 27 *mankind*, — that is, a kind of man.

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

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

30 Adam, the synonym for error, stands for a belief of material mind. He begins his reign over man some- 1 what mildly, but he increases in falsehood and his days 3 <sup>Error or Adam</sup> become shorter. In this development, the immortal, spiritual law of Truth is made manifest as forever opposed to mortal, material sense.

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24 There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, — will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding

27 <sup>Bruising  
sin's head</sup> ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, — will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding

30 of lust. The spiritual idea has given the understanding

1 a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, — yea, 3 the seed of Spirit and the seed of matter, — are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.

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No one can reasonably doubt that the purpose of this allegory — this second account in Genesis — is to depict the falsity of error and the effects of error.

21 <sup>Inspired  
interpretation</sup> Subsequent Bible revelation is coordinate with the Science of creation recorded in the

24 first chapter of Genesis. Inspired writers interpret the Word spiritually, while the ordinary historian interprets it literally. Literally taken, the text is made to appear

27 contradictory in some places, and divine Love, which blessed the earth and gave it to man for a possession, is represented as changeable. The literal meaning would

30 imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always, —

1 Love infinitely wise and altogether lovely, who "seeketh not her own."

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The sun, giving light and heat to the earth, is a figure

12 of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of

15 <sup>Contrasted  
testimony</sup> eternal reality or being. The "tree of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and death have

18 no record in the Elohistic introduction of Genesis, in which God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena,

21 evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

## SCIENCE AND HEALTH

## GENESIS

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

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

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

*Genesis* iv. 4, 5. And the Lord [Jehovah] had respect unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

Had God more respect for the homage bestowed through a gentle animal than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be.

## CHAPTER XVI

## THE APOCALYPSE

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

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

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

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

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

1 This angel had in his hand "a little book," open for all to read and understand. Did this same book contain  
3 <sup>Truth's</sup> <sup>volume</sup> the revelation of divine Science, the "right foot" or dominant power of which was upon the sea, — upon elementary, latent error, the source of  
6 all error's visible forms? The angel's left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin. The "still, small voice"  
9 of scientific thought reaches over continent and ocean to the globe's remotest bound. The inaudible voice of Truth is, to the human mind, "as when a lion roareth."  
12 It is heard in the desert and in dark places of fear. It arouses the "seven thunders" of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is  
15 the power of Truth demonstrated, — made manifest in



the destruction of error. Then will a voice from harmony cry: "Go and take the little book. . . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, — thus partaking of the nature, or primal elements, of Truth and Love, — do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope.

6 *Revelation xii. 1.* And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species of a plant in order to classify it correctly. As it is with things, so is it with persons.

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

Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an "angel standing in the sun." The Revelator

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9 beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a 12 bride coming down from heaven, wedded to the Lamb of Love. To John, "the bride" and "the Lamb" represented the correlation of divine Principle and spiritual idea, 15 God and His Christ, bringing harmony to earth.

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

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

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

## SCIENCE AND HEALTH

## THE APOCALYPSE

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

18 That false claim — that ancient belief, that old serpent  
 whose name is devil (evil), claiming that there is intelli-  
 21 <sup>Dragon</sup> <sup>cast down</sup> <sup>to earth</sup> gence in matter either to benefit or to injure  
 men — is pure delusion, the red dragon; and  
 it is cast out by Christ, Truth, the spiritual  
 idea, and so proved to be powerless. The words “cast  
 24 unto the earth” show the dragon to be nothingness, dust  
 to dust; and therefore, in his pretence of being a talker,  
 he must be a lie from the beginning. His angels, or mes-  
 27 sages, are cast out with their author. The beast and the  
 false prophets are lust and hypocrisy. These wolves in  
 sheep’s clothing are detected and killed by innocence, the  
 30 Lamb of Love.

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 24 For victory over a single sin, we give thanks and mag-  
 nify the Lord of Hosts. What shall we say of the mighty  
 27 <sup>Pean of</sup> <sup>jubilee</sup> conquest over all sin? A louder song, sweeter  
 than has ever before reached high heaven,  
 now rises clearer and nearer to the great heart of Christ;  
 for the accuser is not there, and Love sends forth her  
 30 primal and everlasting strain. Self-abnegation, by which  
 we lay down all for Truth, or Christ, in our warfare against  
 error, is a rule in Christian Science. This rule clearly  
 1 interprets God as divine Principle, — as Life, represented  
 by the Father; as Truth, represented by the Son; as Love,  
 3 represented by the Mother. Every mortal at some period,  
 here or hereafter, must grapple with and overcome the  
 mortal belief in a power opposed to God.

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

15 At all times and under all circumstances, overcome  
 evil with good. Know thyself, and God will supply  
 18 <sup>The armor of divinity</sup> the wisdom and the occasion for a victory  
 over evil. Clad in the panoply of Love,  
 human hatred cannot reach you. The cement of a  
 21 higher humanity will unite all interests in the one  
 divinity.

3 Thus we see, in both the first and last books of the  
 Bible, — in Genesis and in the Apocalypse, — that sin  
 6 <sup>Native nothingness of sin</sup> is to be Christianly and scientifically reduced  
 to its native nothingness. "Love one another" (I John, iii. 23), is the most simple and profound  
 counsel of the inspired writer. In Science we are chil-  
 9 dren of God; but whatever is of material sense, or mortal,  
 belongs not to His children, for materiality is the  
 inverted image of spirituality.  
 12 Love fulfils the law of Christian Science, and nothing  
 short of this divine Principle, understood and demon-  
 15 <sup>Fulfillment of the Law</sup> strated, can ever furnish the vision of the  
 Apocalypse, open the seven seals of error with  
 Truth, or uncover the myriad illusions of sin, sickness,  
 and death. Under the supremacy of Spirit, it will be seen  
 18 and acknowledged that matter must disappear.

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

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

Think of this, dear reader, for it will lift the sack-  
 cloth from your eyes, and you will behold the soft-  
 27 <sup>Spiritual wedlock</sup> winged dove descending upon you. The very  
 circumstance, which your suffering sense  
 deems wrathful and afflictive, Love can make an angel  
 30 entertained unawares. Then thought gently whispers:

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1 "Come hither! Arise from your false consciousness  
into the true sense of Love, and behold the Lamb's  
3 wife, — Love wedded to its own spiritual idea." Then  
cometh the marriage feast, for this revelation will de-  
stroy forever the physical plagues imposed by material  
6 sense.

As the Psalmist saith, "Beautiful for situation, the  
joy of the whole earth, is mount Zion, on the sides of  
24 <sup>The royally</sup> the north, the city of the great King." It is  
<sup>divine gates</sup> indeed a city of the Spirit, fair, royal, and  
square. Northward, its gates open to the North Star,  
27 the Word, the polar magnet of Revelation; eastward,  
to the star seen by the Wisemen of the Orient, who fol-  
lowed it to the manger of Jesus; southward, to the  
30 genial tropics, with the Southern Cross in the skies,  
— the Cross of Calvary, which binds human society  
into solemn union; westward, to the grand realization  
1 of the Golden Shore of Love and the Peaceful Sea of  
Harmony.

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The term Lord, as used in our version of the Old  
27 Testament, is often synonymous with Jehovah, and ex-  
<sup>Divine sense</sup> presses the Jewish concept, not yet elevated  
<sup>of Deity</sup> to deific apprehension through spiritual trans-  
30 figuration. Yet the word gradually approaches a higher  
meaning. This human sense of Deity yields to the divine  
1 sense, even as the material sense of personality yields  
to the incorporeal sense of God and man as the infinite  
3 Principle and infinite idea, — as one Father with His uni-  
versal family, held in the gospel of Love. The Lamb's  
wife presents the unity of male and female as no longer  
6 two wedded individuals, but as two individual natures  
in one; and this compounded spiritual individuality re-  
flects God as Father-Mother, not as a corporeal being.  
9 In this divinely united spiritual consciousness, there is no  
impediment to eternal bliss, — to the perfectibility of  
God's creation.

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

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In the following Psalm one word shows, though faintly,  
 1 the light which Christian Science throws on the Scriptures  
 by substituting for the corporeal sense, the incorporeal  
 3 or spiritual sense of Deity:—

## PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

6 [LOVE] maketh me to lie down in green pastures:

[LOVE] leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] lead-  
 9 eth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of  
 death, I will fear no evil: for [LOVE] is with me; [LOVE'S]  
 12 rod and [LOVE'S] staff they comfort me.

[LOVE] prepareth a table before me in the presence of  
 mine enemies: [LOVE] anointeth my head with oil; my cup  
 15 runneth over.

Surely goodness and mercy shall follow me all the days of  
 my life; and I will dwell in the house [the consciousness]  
 18 of [LOVE] for ever.

## CHAPTER XVII

## GLOSSARY

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

1 **I**N Christian Science we learn that the substitution of  
 3 the spiritual for the material definition of a Scrip-  
 6 tural word often elucidates the meaning of the inspired  
 writer. On this account this chapter is added. It con-  
 tains the metaphysical interpretation of Bible terms,  
 giving their spiritual sense, which is also their original  
 meaning.

**ABRAHAM.** Fidelity; faith in the divine Life and in the  
 eternal Principle of being.

12 This patriarch illustrated the purpose of Love to create  
 trust in good, and showed the life-preserving power of  
 spiritual understanding.

15 **ADAM.** Error; a falsity; the belief in "original sin,"  
 sickness, and death; evil; the opposite of good, — of God  
 and His creation; a curse; a belief in intelligent matter,  
 1 finiteness, and mortality; "dust to dust;" red sand-  
 3 stone; nothingness; the first god of mythology; not  
 God's man, who represents the one God and is His own  
 image and likeness; the opposite of Spirit and His crea-  
 6 tions; that which is not the image and likeness of good,  
 but a material belief, opposed to the one Mind, or Spirit;  
 a so-called finite mind, producing other minds, thus mak-  
 9 ing "gods many and lords many" (I Corinthians viii. 5);  
 a product of nothing as the mimicry of something; an  
 unreality as opposed to the great reality of spiritual ex-  
 12 istence and creation; a so-called man, whose origin,  
 substance, and mind are found to be the antipode of  
 God, or Spirit; an inverted image of Spirit; the image  
 and likeness of what God has not created, namely, mat-  
 15 ter, sin, sickness, and death; the opposer of Truth,  
 termed error; Life's counterfeit, which ultimates in  
 death; the opposite of Love, called hate; the usurper  
 18 of Spirit's creation, called self-creative matter; immor-  
 tality's opposite, mortality; that of which wisdom saith,  
 "Thou shalt surely die."

21 The name Adam represents the false supposition that  
 Life is not eternal, but has beginning and end; that the  
 infinite enters the finite, that intelligence passes into non-  
 24 intelligence, and that Soul dwells in material sense; that  
 immortal Mind results in matter, and matter in mortal  
 mind; that the one God and creator entered what He cre-  
 27 ated, and then disappeared in the atheism of matter.

CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.

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

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

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

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

- 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 measures time according to the good that is unfolded. This unfolding is God's day, and "there shall be no night there."

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

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

- JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.



## SCIENCE AND HEALTH

## GLOSSARY

9 LAMB OF GOD. The spiritual idea of Love; self-im-  
molation; innocence and purity; sacrifice.

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

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

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

1 SUN. The symbol of Soul governing man, — of  
Truth, Life, and Love.

TEMPLE. Body; the idea of Life, substance, and in-  
telligence; the superstructure of Truth; the shrine of  
9 Love; a material superstructure, where mortals congre-  
gate for worship.

URIM. Light.

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

VALLEY. Depression; meekness; darkness.

21 "Though I walk through the valley of the shadow of  
death, I will fear no evil." (Psalm xxiii. 4.)

Though the way is dark in mortal sense, divine Life  
24 and Love illumine it, destroy the unrest of mortal thought,  
the fear of death, and the supposed reality of error. Chris-  
tian Science, contradicting sense, maketh the valley to bud  
27 and blossom as the rose.

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3 The Judaic religion consisted mostly of rites and cere-  
 monics. The motives and affections of a man were of  
 little value, if only he appeared unto men to fast. The  
 6 great Nazarene, as meek as he was mighty, rebuked the  
 hypocrisy, which offered long petitions for blessings upon  
 material methods, but cloaked the crime, latent in thought,  
 9 which was ready to spring into action and crucify God's  
 anointed. The martyrdom of Jesus was the culminating  
 sin of Pharisaism. It rent the veil of the temple. It re-  
 12 vealed the false foundations and superstructures of super-  
 ficial religion, tore from bigotry and superstition their  
 coverings, and opened the sepulchre with divine Science,  
 15 — immortality and Love.

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YEAR. A solar measurement of time; mortality;  
 space for repentance.

21 "One day is with the Lord as a thousand years."  
 (II Peter iii. 8.)

One moment of divine consciousness, or the spiritual  
 24 understanding of Life and Love, is a foretaste of eternity.  
 This exalted view, ~~obtained and retained~~ when the Sci-  
 ence of being is understood, would bridge over with life  
 27 discerned spiritually the interval of death, and man  
 would be in the full consciousness of his immortality and  
 eternal harmony, where sin, sickness, and death are un-  
 30 known. Time is a mortal thought, the divisor of which  
 1 is the solar year. Eternity is God's measurement of Soul-  
 filled years.

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