

Mary Baker Eddy's

References to

**SOUL**

Contained in

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

CHAPTER IV

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

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

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

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

The identity, or idea, of all reality continues forever;  
but Spirit, or the divine Principle of all, is not in Spirit's  
formations. Soul is synonymous with Spirit, God, the  
creative, governing, infinite Principle outside of finite form,  
which forms only reflect.

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

All we correctly know of Spirit comes from God, divine  
Principle, and is learned through Christ and Christian  
84 <sup>Scientific</sup>  
<sup>foreknowing</sup> Science. If this Science has been thoroughly  
learned and properly digested, we can know  
the truth more accurately than the astronomer can read  
the stars or calculate an eclipse. This Mind-reading 1  
is the opposite of clairvoyance. It is the illumination of 7  
the spiritual understanding which demonstrates the ca- 3  
capacity of Soul, not of material sense. This Soul-sense 3  
comes to the human mind when the latter yields to the  
divine Mind. 6

## Christian Science versus Spiritualism

89 Mind is not necessarily dependent upon educational 18  
 processes. It possesses of itself all beauty and poetry,  
 and the power of expressing them. Spirit, <sup>Scientific</sup>  
 God, is heard when the senses are silent. We <sup>improvisation</sup> 21  
 are all capable of more than we do. The influence or  
 action of Soul confers a freedom, which explains the phe-  
 nomena of improvisation and the fervor of untutored lips. 24

92 Do you say the time has not yet come in which to  
 93 recognize Soul as substantial and able to control the 1  
 body? Remember Jesus, who nearly nineteen centuries  
 ago demonstrated the power of Spirit and said, <sup>The age's</sup> 3  
 "He that believeth on me, the works that I <sup>privilege</sup>  
 do shall he do also," and who also said, "But the hour  
 cometh, and *now is*, when the true worshippers shall 6  
 worship the Father in spirit and in truth." "Behold,  
*now is* the accepted time; behold, *now is* the day of sal-  
 vation," said Paul. 9

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.

Christian Science explains all cause and effect as mental, not physical. It lifts the veil of mystery from Soul and body. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought. In divine Science, the universe, including man, is spiritual, harmonious, and eternal. Science shows that what is termed matter is but the subjective state of what is termed by the author mortal mind.

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SCIENTIFIC TRANSLATION OF IMMORTAL MIND 12

- GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind. Divine synonym 12
- MAN: God's spiritual idea, individual, perfect, eternal. Divine image 15
- IDEA: An image in Mind; the immediate object of understanding. — Webster. Divine reflection 18

115

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

119

120

1 The evidence of the physical senses often reverses the  
 real Science of being, and so creates a reign of discord, —  
 3 <sup>Opposing</sup> assigning seeming power to sin, sickness, and  
<sup>testimony</sup> death; but the great facts of Life, rightly un-  
 derstood, defeat this triad of errors, contradict their false  
 6 witnesses, and reveal the kingdom of heaven, — the actual  
 reign of harmony on earth. The material senses' re-  
 versal of the Science of Soul was practically exposed nine-  
 9 teen hundred years ago by the demonstrations of Jesus;  
 yet these so-called senses still make mortal mind tributary  
 to mortal body, and ordain certain sections of matter, such  
 12 as brain and nerves, as the seats of pain and pleasure,  
 from which matter reports to this so-called mind its status  
 of happiness or misery.

122

Our theories make the same mistake regarding Soul  
 30 and body that Ptolemy made regarding the solar system.  
 They insist that soul is in body and mind therefore tribu-  
 tary to matter. Astronomical science has destroyed the  
 false theory as to the relations of the celestial bodies, and 1  
 Christian Science will surely destroy the greater error as  
 to our terrestrial bodies. The true idea and 3  
 Principle of man will then appear. The Ptole- <sup>Ptolemaic</sup>  
 maic blunder could not affect the harmony of <sup>and psychical</sup>  
 being as does the error relating to soul and body, which 6  
 reverses the order of Science and assigns to matter the  
 power and prerogative of Spirit, so that man becomes 9  
 the most absolutely weak and inharmonious creature in  
 the universe.

122

As human thought changes from one stage to an- 12  
 other of conscious pain and painlessness, sorrow and  
 joy, — from fear to hope and from faith to understand-  
 ing, — the visible manifestation will at last be man gov- 15  
 erned by Soul, not by material sense. Reflecting God's  
 government, man is self-governed. When subordinate  
 to the divine Spirit, man cannot be controlled by sin or 18  
 death, thus proving our material theories about laws of  
 health to be valueless.

125

When once destroyed by divine Science, the false evi- 6  
 dence before the corporeal senses disappears. Hence the  
 opposition of sensuous man to the Science of <sup>The error of</sup>  
 Soul and the significance of the Scripture, "The <sup>carnality</sup>  
 9 <sup>carnal</sup> mind is enmity against God." The central fact of  
 the Bible is the superiority of spiritual over physical power.

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## Science, Theology, Medicine

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

## 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.*

Should we implore a corporeal God to heal the sick 1  
out of His personal volition, or should we understand the  
infinite divine Principle which heals? If we rise no higher 3  
than blind faith, the Science of healing is not attained, and  
Soul-existence, in the place of sense-existence, is not com-  
prehended. We apprehend Life in divine Science only 6  
as we live above corporeal sense and correct it. Our pro-  
portionate admission of the claims of good or of evil de-  
termines the harmony of our existence, — our health, our 9  
longevity, and our Christianity.

15 If man was first a material being, he must have passed  
through all the forms of matter in order to become man.  
18 <sup>Degrees of</sup> If the material body is man, he is a portion of  
<sub>development</sub> matter, or dust. On the contrary, man is the  
image and likeness of Spirit; and the belief that there is  
Soul in sense or Life in matter obtains in mortals, *alias*  
21 ~~the~~ mortal mind, to which the apostle refers when he says  
that we must "put off the old man."

Whoever is incompetent to explain Soul would be wise  
9 not to undertake the explanation of ~~body~~. Life is, always  
has been, and ever will be independent of  
12 of God, not formed materially but spiritually, and not  
subject to decay and dust. The Psalmist said: "Thou  
madest him to have dominion over the works of Thy  
15 hands. Thou hast put all things under his feet."

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CHAPTER VIII  
FOOTSTEPS OF TRUTH

201

*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.*

203

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

204

The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with disease, — all because of their blindness, their false sense concerning God and man. 6

205

207

Body is not first and Soul last, nor is evil mightier than good. The Science of being repudiates self-evident impossibilities, such as the amalgamation of Truth and error in cause or effect. Science separates the tares and wheat in time of harvest. 18

210

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



### Footsteps of Truth

213

Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul — 18 through spiritual understanding.

214

How transient a sense is mortal sight, when a wound on 27 the retina may end the power of light and lens! But the real sight or sense is not lost. Neither age nor accident can interfere with the senses of Soul, 30 and there are no other real senses. It is evident that the body as matter has no sensation of its own, and there is no oblivion for Soul and its faculties. Spirit's senses are with-

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out pain, and they are forever at peace. Nothing can hide 1 from them the harmony of all things and the might and permanence of Truth. 3

215

If Spirit, Soul, could sin or be lost, then being and im- mortality would be lost, together with all the faculties of Mind; but being cannot be lost while God ex- 6 Real being never lost exists. Soul and matter are at variance from the very necessity of their opposite natures. Mortals are unacquainted with the reality of existence, because matter 9 and mortality do not reflect the facts of Spirit.

215

Because he understood the superiority and immor- 27 tality of good, Socrates feared not the hemlock poison. Even the faith of his philosophy spurned phys- Faith of Socrates 30 ical timidity. Having sought man's spiritual state, he recognized the immortality of man. The igno- rance and malice of the age would have killed the vener- 1 able philosopher because of his faith in Soul and his in- difference to the body.

216

222

In seeking a cure for dyspepsia consult matter not at 30 Life only in Spirit all, and eat what is set before you, "asking no question for conscience sake." We must destroy the false belief that life and intelligence are in matter, and plant ourselves upon what is pure and per- 1 fect. Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn 3 that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter 6 instead of in Spirit.

223

223

Matter does not express Spirit. God is infinite omni- present Spirit. If Spirit is *all* and is everywhere, what and where is matter? Remember that truth 9 is greater than error, and we cannot put the greater into the less. Soul is Spirit, and Spirit is greater than body. If Spirit were once within the body, Spirit 12 would be finite, and therefore could not be Spirit.

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.*

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

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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.

Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.

The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. Man is harmonious when governed by Soul. Hence the importance of understanding the truth of being, which reveals the laws of spiritual existence.

Science shows that material, conflicting mortal opinions 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 persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence. Unnecessary knowledge gained from the five senses is only temporal, — the conception of mortal mind, the offspring of sense, not 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 the evidence of the material senses. Ideas, on the contrary, are born of Spirit, and are not mere inferences drawn from material premises.

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

Science of Being

Through this error, human belief comes to have "gods many and lords many." Moses declared as Jehovah's first command of the Ten: "Thou shalt have no other gods before me!" But behold the zeal of belief to establish the opposite error of many minds. The argument of the serpent in the allegory, "Ye shall be as gods," urges through every avenue the belief that Soul is in body, and that infinite Spirit, and Life, is in finite forms.

280

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

281

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

281

282

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

282

The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death.

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## Science of Being

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

301 This falsity presupposes soul to be an unsubstantial 30  
 dweller in material forms, and man to be material instead  
 of spiritual. Immortality is not bounded by mortality.  
 1 Soul is not compassed by finiteness. Principle is not to  
 be found in fragmentary ideas.

302 3 The material body and mind are temporal, but the  
 real man is spiritual and eternal. The identity of the  
 Identity not lost real man is not lost, but found through this  
 6 explanation; for the conscious infinitude of  
 existence and of all identity is thereby discerned and re-  
 mains unchanged. It is impossible that man should lose  
 9 aught that is real, when God is all and eternally his. The  
 notion that mind is in matter, and that the so-called pleas-  
 ures and pains, the birth, sin, sickness, and death of  
 12 matter, are real, is a mortal belief; and this belief is all  
 that will ever be lost.

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

Life demonstrates Life. The immortality of Soul makes  
 man immortal. If God, who is Life, were parted for a  
 9 Divinity not childless moment from His reflection, man, during that  
 moment there would be no divinity reflected.

The Ego would be unexpressed, and the Father would be  
 12 childless, — no Father.

306 If Life or Soul and its representative, man, unite for  
 a period and then are separated as by a law of divorce to  
 15 be brought together again at some uncertain future time

Science of Being

and in a manner unknown, — and this is the general religious opinion of mankind, — we are left without a rational proof of immortality. But man cannot be separated for an instant from God, if man reflects God. Thus Science proves man's existence to be intact.

306

21 The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the material senses than are the Soul-created forms to spiritual sense, which cognizes Life as permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, — is unfolding Life and the universe, ever present and eternal.

307

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

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

308

Jacob was alone, wrestling with error, — struggling with a mortal sense of life, substance, and intelligence

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,

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

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 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;

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.

I pray thee, thy name;" but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, 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 sense.

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Science of Being

309

The Science of being shows it to be impossible for in- 24  
 finite Spirit or Soul to be in a finite body or for man to  
 have an intelligence separate from his Maker. Life never  
 It is a self-evident error to suppose that there structural 27  
 can be such a reality as organic animal or vegetable life,  
 when such so-called life always ends in death. Life is  
 never for a moment extinct. Therefore it is never struc- 30  
 tural nor organic, and is never absorbed nor limited by its  
 own formations.

310

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

310

18 Soul changeth not. We are commonly taught that there  
 is a human soul which sins and is spiritually lost, — that  
 soul may be lost, and yet be immortal. If  
 21 Soul could sin, Spirit, Soul, would be flesh in-  
 stead of Spirit. It is the belief of the flesh and of mate-  
 rial sense which sins. If Soul sinned, Soul would die.  
 24 Sin is the element of self-destruction, and spiritual death  
 is oblivion. If there was sin in Soul, the annihilation of  
 Spirit would be inevitable. The only Life is Spirit, and  
 27 if Spirit should lose Life as God, good, then Spirit, which  
 has no other existence, would be annihilated.

311

Mind is God, and God is not seen by material sense,  
 30 because Mind is Spirit, which material sense cannot dis-  
 cern. There is neither growth, maturity, nor decay in  
Soul. These changes are the mutations of material sense,  
 the varying clouds of mortal belief, which hide the truth 1  
 of being.

311

Soul is immortal because it is Spirit, which has no ele-  
 ment of self-destruction. Is man lost spiritually? No,  
 he can only lose a sense material. All sin is Sin only of 9  
 of the flesh. It cannot be spiritual. Sin exists the flesh  
 here or hereafter only so long as the illusion of mind in  
 matter remains. It is a sense of sin, and not a sinful soul, 12  
 which is lost. Evil is destroyed by the sense of good.

## Science of Being

311 Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spir-  
 itual truth. This state of error is the mortal <sup>Soul</sup> <sup>impeccable</sup> dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law of Soul, which prevails over material sense through harmony and immortality.

317 To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit and to the testimony of the material senses and the body, more than to Soul for an earnest of immor-  
 tality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth. Nothing but a display of matter could make existence real to Thomas. For him to believe in matter was no task, but for him to conceive of the substantiality of Spirit — to know that nothing can efface Mind and immortality, in which Spirit reigns — was more difficult.

322 3 When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over  
 6 <sup>Standpoints</sup> <sup>changed</sup> sense, and we shall perceive Christianity, or Truth, in its divine Principle. This must be the climax before harmonious and immortal man is obtained and his capabilities revealed. It is highly important — in view of the immense work to be accomplished before this recognition of divine Science can come — to turn our thoughts  
 12 towards divine Principle, that finite belief may be prepared to relinquish its error.



### Science of Being

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In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. Need and supply 15  
 If "faithful over a few things," we shall be made rulers over many; but the one unused talent decays and is lost. 18  
 When the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from 21 material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease or sin. The true idea of God 24 gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality. 27

330

I. God is infinite, the only Life, substance, Spirit, or 12 Soul, the only intelligence of the universe, including man. The deific supremacy  
 Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man 15 can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the 18 revelation of divine Science.

335

XIX. Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Soul and Spirit one 18  
 Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be 21 Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light. 24

CHAPTER XI  
SOME OBJECTIONS ANSWERED

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

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

1 It is objected to Christian Science that it claims God  
as the only absolute Life and Soul, and man to be His  
3 <sup>Strong</sup> idea, — that is, His image. It should be  
<sup>position</sup> added that this is claimed to represent the  
normal, healthful, and sinless condition of man in divine  
6 Science, and that this claim is made because the Scrip-  
tures say that God has created man in His own image  
and after His likeness. Is it sacrilegious to assume that  
9 God's likeness is not found in matter, sin, sickness, and  
death?

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

Even though you aver that the material senses are  
indispensable to man's existence or entity, you must 12  
change the human concept of life, and must at length  
know yourself spiritually and scientifically. The evi-  
dence of the existence of Spirit, Soul, is palpable only to 15  
spiritual sense, and is not apparent to the material senses,  
which cognize only that which is the opposite of Spirit.

The other artist replies: "You wrong my experience.  
I have no mind-ideals except those which are both mental  
6 and material. It is true that materiality renders these  
ideals imperfect and destructible; yet I would not ex-  
change mine for thine, for mine give me such personal  
9 pleasure, and they are not so shockingly transcendental.  
They require less self-abnegation, and keep Soul well out  
of sight. Moreover, I have no notion of losing my old  
12 doctrines or human opinions."

344

350

359

360

362

CHAPTER XII

CHRISTIAN SCIENCE PRACTICE

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

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

381

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

388

The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that 24 <sup>God sustains man</sup> God is our Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond 27 our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit. In that perfect day of understanding, we shall 30 neither eat to live nor live to eat.

390

We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord. It is our ignorance of God, the 6 <sup>Ultimate harmony</sup> divine Principle, which produces apparent discord, and 9 the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

Christian Science Practice

395

Like the great Exemplar, the healer should speak to 6  
disease as one having authority over it, leaving Soul to  
master the false evidences of the corporeal senses and to assert its claims over mortal- <sup>Divine</sup> <sub>authority</sub> 9  
ity and disease. The same Principle cures both sin and  
sickness. When divine Science overcomes faith in a car-  
nal mind, and faith in God destroys all faith in sin and in 12  
material methods of healing, then sin, disease, and death  
will disappear.

396

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

420

If it becomes necessary to startle mortal mind to break  
its dream of suffering, vehemently tell your patient that  
30 <sup>Awaken the</sup> <sub>patient</sub> he must awake. Turn his gaze from the false  
evidence of the senses to the harmonious facts  
of Soul and immortal being. Tell him that he suffers  
only as the insane suffer, from false beliefs. The only 1  
difference is, that insanity implies belief in a diseased  
brain, while physical ailments (so-called) arise from the 3  
belief that other portions of the body are deranged. De-  
rangement, or *disarrangement*, is a word which conveys  
the true definition of all human belief in ill-health, or 6  
disturbed harmony. Should you thus startle mortal mind  
in order to remove its beliefs, afterwards make known  
to the patient your motive for this shock, showing him 9  
that it was to facilitate recovery.

421

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

427

Christian Science Practice

428

3 Life is real, and death is the illusion. A demonstra-  
 tion of the facts of Soul in Jesus' way resolves the dark  
 6 <sup>Vision</sup> <sup>opening</sup> visions of material sense into harmony and  
 8 immortality. Man's privilege at this supreme  
 moment is to prove the words of our Master: "If a man  
 9 keep my saying, he shall never see death." To divest  
 thought of false trusts and material evidences in order  
 that the spiritual facts of being may appear, — this is  
 the great attainment by means of which we shall sweep  
 12 away the false and give place to the true. Thus we may  
 establish in truth the temple, or body, "whose builder  
 and maker is God."

430

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

Suppose a mental case to be on trial, as cases are tried  
 18 in court.

434

15 When the case for Mortal Man *versus* Personal Sense  
 is opened, Mortal Man's counsel regards the prisoner  
 with the utmost tenderness. The counsel's earnest,  
 18 solemn eyes, kindling with hope and triumph, look up-  
 ward. Then Christian Science turns suddenly to the  
 supreme tribunal, and opens the argument for the  
 21 defence: —

The prisoner at the bar has been unjustly sentenced.  
 His trial was a tragedy, and is morally illegal. Mortal  
 24 Man has had no proper counsel in the case.

• • • • •

437

Man self-destroyed; the testimony of matter respected;  
 Spirit not allowed a hearing; Soul a criminal though 15  
 recommended to mercy; the helpless innocent body tor-  
 18 tured, — these are the terrible records of your Court of  
 Error, and I ask that the Supreme Court of Spirit reverse 18  
 this decision.

18 Then Christian Science continued: —

438

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

Christian Science Practice

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23 Here the counsel for the defence closed, and the Chief Justice of the Supreme Court, with benign and imposing presence, comprehending and defining all law and evidence, explained from his statute-book, the Bible, that any so-called law, which under- takes to punish aught but sin, is null and void.

Charge of the Chief Justice

441

441

He also decided that the plaintiff, Personal Sense, be not permitted to enter any suits at the bar of Soul, but be enjoined to keep perpetual silence, and in case of temptation, to give heavy bonds for good behavior. He concluded his charge thus: —

441

The plea of False Belief we deem unworthy of a hearing. Let what False Belief utters, now and forever, fall into oblivion, "unknelled, unconfined, and unknown." According to our statute, Material Law is a liar who cannot bear witness against Mortal Man, neither can Fear arrest Mortal Man nor can Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker. Reversing the testimony of Personal Sense and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man and against Matter. We further recommend that Materia Medica adopt Christian Science and that Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress.

24

CHAPTER XIV  
RECAPITULATION

465

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

**T**HIS chapter is from the first edition of the author's 1  
class-book, copyrighted in 1870. After much labor 2  
and increased spiritual understanding, she revised that 3  
treatise for this volume in 1875. Absolute Christian  
Science pervades its statements, to elucidate scientific  
metaphysics. 6

QUESTIONS AND ANSWERS

*Question.* — What is God?

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

465

*Question.* — Are these terms synonymous?

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

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

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

466

## Recapitulation

467

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

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

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

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions. If Soul sinned, it would be mortal, for sin is mortality's self, because it kills itself. If Truth is immortal, error must be mortal, because error is unlike Truth. Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.

*Question.* — What is the scientific statement of being?

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

467

468



Question. — What is substance?

Answer. — Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in 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 compound idea, reflecting the divine substance of Spirit.

468

Question. — What is Life?

Answer. — Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

468

When speaking of God's children, not the children of men, Jesus said, "The kingdom of God is within you;" that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour 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. Man is not a material habitation for Soul; he is himself spiritual. Soul, being Spirit, is seen in nothing imperfect nor material.

476

477

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit.

477

Man is the expression of Soul. The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake "the smile of the Great Spirit." Separated from man, who expresses Soul, Spirit would be a nonentity; man, divorced from Spirit, would lose his entity. But there is, there can be, no such division, for man is coexistent with God.

477

## Recapitulation

478

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

479

30 *Mortal man* is really a self-contradictory phrase, for  
 man is not mortal, "neither indeed can be;" man is im-  
 mortal. If a child is the offspring of physical sense and  
 not of Soul, the child must have a material, not a spirit-  
 ual origin. With what truth, then, could the <sup>Immortal</sup>  
 Scriptural rejoicing be uttered by any mother, <sup>birthright</sup> 3  
 "I have gotten a man from the Lord"? On the con-  
 6 trary, if aught comes from God, it cannot be mortal and  
 material; it must be immortal and spiritual.

480

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

481

— If Soul sins, it must be mortal. Sin has the elements 24  
 of self-destruction. It cannot sustain itself. If sin is  
 supported, God must uphold it, and this is <sup>Sense and</sup>  
 impossible, since Truth cannot support error. <sup>pure Soul</sup> 27  
Soul is the divine Principle of man and never sins, —  
 hence the immortality of Soul. In Science we learn that  
 it is material sense, not Soul, which sins; and it will be 30  
 found that it is the sense of sin which is lost, and not a  
 sinful soul. When reading the Scriptures, the substitu-

Recapitulation

482 Science and Health

482

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

3 Human thought has adulterated the meaning of the  
word *soul* through the hypothesis that soul is both an evil  
and a good intelligence, resident in matter.

482

6 <sup>Soul defined</sup> The proper use of the word *soul* can always  
be gained by substituting the word *God*, where the deific  
meaning is required. In other cases, use the word *sense*,  
9 and you will have the scientific signification. As used  
in Christian Science, Soul is properly the synonym of  
Spirit, or God; but out of Science, soul is identical with  
12 sense, with material sensation.

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

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

488

3 Will-power is but a product of belief, and this belief  
commits deprecations on harmony. Human will is an  
animal propensity, not a faculty of Soul.

490

6 <sup>Will-power an animal propensity</sup> Hence it cannot govern man aright. Chris-  
tian 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.

497

5. We acknowledge that the crucifixion of Jesus and  
his resurrection served to uplift faith to understand eter- 21  
nal Life, even the allness of Soul, Spirit, and the noth-  
ingness of matter.

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.*

501

*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.*

Infinite Mind creates and governs all, from the men-<sup>24</sup>tal molecule to infinity. This divine Principle of all expresses Science and art throughout His <sup>Ever-appearing</sup> creation, and the immortality of man and the <sup>creation</sup> <sup>27</sup> universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas mate-<sup>30</sup>rial. Thus misinterpreted, the divine idea seems to fall <sup>1</sup> to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind <sup>3</sup> 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, <sup>6</sup> 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~~ <sup>erns</sup> all.

507

508

*Genesis i. 16.* And God made two great lights; the greater light to rule the day, and the lesser light to rule the <sup>15</sup> night: He made the stars also.

The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence <sup>to</sup> the universe. Love alone can impart the limitless idea of infinite Mind. <sup>18</sup> <sup>Geology</sup> <sup>a failure</sup> Geology has never explained the earth's formations; it cannot explain them. <sup>21</sup> 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 <sup>24</sup> formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things.

510

## Genesis

535

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

Judgment  
on error 12

18

536

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom we "live, and move, and have our being," should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated. Created by flesh instead of by Spirit, starting from matter instead of from God, mortal man would be governed by himself. The blind leading the blind, both would fall.

12 The fall  
of error

15

18

29c

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 As the children of Israel were guided triumphantly  
 through the Red Sea, the dark ebbing and flowing tides  
 3 of human fear, — as they were led through the  
<sup>Spiritual</sup> wilderness, walking wearily through the great  
<sup>guidance</sup> desert of human hopes, and anticipating the promised  
 6 joy, — so shall the spiritual idea guide all right desires  
 in their passage from sense to Soul, from a material sense  
 of existence to the spiritual, up to the glory prepared for  
 9 them who love God. Stately Science pauses not, but  
 moves before them, a pillar of cloud by day and of fire  
 by night, leading to divine heights.

## 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.*

579

580

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.

582

BRIDE. Purity and innocence, conceiving man in the  
15 idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer.

583

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having  
6 wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting  
9 out error and healing the sick; Christ's offspring.

587

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

587

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere  
of Soul. 27

## Glossary

588

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

590

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

591

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

595

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

597

598

WIND. That which indicates the might of omnipo- 27  
 tence and the movements of God's spiritual government, encompassing all things. Destruction: anger; mortal  
 1 The Greek word for *wind* (*pneuma*) is used also for  
*spirit*, as in the passage in John's Gospel, the third chap-  
 3 ter, where we read: "The wind [*pneuma*] bloweth where  
 it listeth. . . . So is every one that is born of the Spirit  
 [*pneuma*]." Here the original word is the same in both  
 6 cases, yet it has received different translations, as in other  
 passages in this same chapter and elsewhere in the New  
 Testament. This shows how our Master had constantly  
 9 to employ words of material significance in order to unfold  
 spiritual thoughts. In the record of Jesus' supposed  
 death, we read: "He bowed his head, and gave up the  
 12 ghost;" but this word *ghost* is *pneuma*. It might be trans-  
 lated *wind* or *air*, and the phrase is equivalent to our  
 common statement, "He breathed his last." What  
 15 Jesus gave up was indeed air, an etherealized form of  
 matter, for never did he give up Spirit, or Soul.



## Glossary

598

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.)

24 One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity.

This exalted view, obtained and retained when the Science 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 is the solar year. Eternity is God's measurement of Soul-  
filled years.

599