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BY

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THE SCRIPTURES



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UNITY OF GOOD

CAUTION IN THE TRUTH

PERHAPS no doctrine of Christian Science rouses so 1
much natural doubt and questioning as this, that 2
God knows no such thing as sin. Indeed, this may be set 3
down as one of the "things hard to be understood," such 4
as the apostle Peter declared were taught by his fellow-
apostle Paul, "which they that are unlearned and unstable 6
wrest . . . unto their own destruction." (2 Peter iii. 16.)

Let us then reason together on this important subject,
whose statement in Christian Science may justly be char- 9
acterized as *wonderful*.

Does God know or behold sin, sickness, and death?

The nature and character of God is so little appre- 12
hended and demonstrated by mortals, that I counsel my
students to defer this infinite inquiry, in their discussions
of Christian Science. In fact, they had better leave the 15
subject untouched, until they draw nearer to the divine
character, and are practically able to testify, by their lives,
that as they come closer to the true understanding of God 18
they lose all sense of error.

1 The Scriptures declare that God is too pure to behold iniquity (Habakkuk i. 13); but they also declare that
3 God pitieth them who fear Him; that there is no place where His voice is not heard; that He is "a very present help in trouble."

6 The sinner has no refuge from sin, except in God, who is his salvation. We must, however, realize God's presence, power, and love, in order to be saved from sin. This
9 realization takes away man's fondness for sin and his pleasure in it; and, lastly, it removes the pain which accrues to him from it. Then follows this, as the *finale* in
12 Science: The sinner loses his sense of sin, and gains a higher sense of God, in whom there is no sin.

The true man, really *saved*, is ready to testify of God
15 in the infinite penetration of Truth, and can affirm that the Mind which is good, or God, has no knowledge of sin.

In the same manner the sick lose their sense of sickness,
18 and gain that spiritual sense of harmony which contains neither discord nor disease.

According to this same rule, in divine Science, the
21 dying — if they die in the Lord — awake from a sense of death to a sense of Life in Christ, with a knowledge of Truth and Love beyond what they possessed before; be-
24 cause their lives have grown so far toward the stature of manhood in Christ Jesus, that they are ready for a spiritual transfiguration, through their affections and under-
27 standing.

Those who reach this transition, called *death*, without

having rightly improved the lessons of this primary school 1
of mortal existence, — and still believe in matter's reality,
pleasure, and pain, — are not ready to understand im- 3
mortality. Hence they awake only to another sphere of
experience, and must pass through another probationary
state before it can be truly said of them: "Blessed are the 6
dead which die in the Lord."

They upon whom the second death, of which we read
in the Apocalypse (Revelation xx. 6), hath no power, are 9
those who have obeyed God's commands, and have
washed their robes white through the sufferings of the
flesh and the triumphs of Spirit. Thus they have reached 12
the goal in divine Science, by knowing Him in whom they
have believed. This knowledge is not the forbidden fruit
of sin, sickness, and death, but it is the fruit which grows 15
on the "tree of life." This is the understanding of God,
whereby man is found in the image and likeness of
good, not of evil; of health, not of sickness; of Life, not 18
of death.

God is All-in-all. Hence He is in Himself only, in His
own nature and character, and is perfect being, or con- 21
sciousness. He is all the Life and Mind there is or can be.
Within Himself is every embodiment of Life and Mind.

If He is All, He can have no consciousness of anything 24
unlike Himself; because, if He is omnipresent, there can
be nothing outside of Himself.

Now this self-same God is our helper. He pities us. 27
He has mercy upon us, and guides every event of our

1 careers. He is near to them who adore Him. To under-
stand Him, without a single taint of our mortal, finite sense
3 of sin, sickness, or death, is to approach Him and become
like Him.

Truth is God, and in God's law. This law declares
6 that Truth is All, and there is no error. This law of Truth
destroys every phase of error. To gain a temporary con-
sciousness of God's law is to feel, in a certain finite human
9 sense, that God comes to us and pities us; but the attain-
ment of the understanding of His presence, through the
Science of God, destroys our sense of imperfection, or
12 of His absence, through a diviner sense that God is all
true consciousness; and this convinces us that, as we
get still nearer Him, we must forever lose our own con-
15 sciousness of error.

But how could we lose all consciousness of error, if God
be conscious of it? God has not forbidden man to know
18 Him; on the contrary, the Father bids man have the
same Mind "which was also in Christ Jesus," — which
was certainly the divine Mind; but God does forbid man's
21 acquaintance with evil. Why? Because evil is no part
of the divine knowledge.

John's Gospel declares (xvii. 3) that "life eternal" con-
24 sists in the knowledge of the only true God, and of Jesus
Christ, whom He has sent. Surely from such an under-
standing of Science, such knowing, the vision of sin is
27 wholly excluded.

Nevertheless, at the present crude hour, no wise men or

women will rudely or prematurely agitate a theme involving the All of infinity. r

Rather will they rejoice in the small understanding 3
they have already gained of the wholeness of Deity, and
work gradually and gently up toward the perfect thought
divine. This meekness will increase their apprehension 6
of God, because their mental struggles and pride of opinion
will proportionately diminish.

Every one should be encouraged not to accept any personal 9
opinion on so great a matter, but to seek the divine
Science of this question of Truth by following upward individual
convictions, undisturbed by the frightened sense of 12
any need of attempting to solve every Life-problem in a day.

"Great is the mystery of godliness," says Paul; and
mystery involves the unknown. No stubborn purpose to 15
force conclusions on this subject will unfold in us a higher
sense of Deity; neither will it promote the Cause of Truth
or enlighten the individual thought. 18

Let us respect the rights of conscience and the liberty
of the sons of God, so letting our "moderation be known
to all men." Let no enmity, no untempered controversy, 21
spring up between Christian Science students and Christians
who wholly or partially differ from them as to the
nature of sin and the marvellous unity of man with God 24
shadowed forth in scientific thought. Rather let the
stately goings of this wonderful part of Truth be left to
the supernal guidance. 27

"These are but parts of Thy ways," says Job; and the

1 whole is greater than its parts. Our present understanding
is but "the seed within itself," for it is divine Science,
3 "bearing fruit after its kind."

Sooner or later the whole human race will learn that, in
proportion as the spotless selfhood of God is understood,
6 human nature will be renovated, and man will receive a
higher selfhood, derived from God, and the redemption
of mortals from sin, sickness, and death be established on
9 everlasting foundations.

The Science of physical harmony, as now presented to
the people in divine light, is radical enough to promote
12 as forcible collisions of thought as the age has strength
to bear. Until the heavenly law of health, according to
Christian Science, is firmly grounded, even the thinkers
15 are not prepared to answer intelligently leading questions
about God and sin, and the world is far from ready to
assimilate such a grand and all-absorbing verity concern-
18 ing the divine nature and character as is embraced in the
theory of God's blindness to error and ignorance of sin.

No wise mother, though a graduate of Wellesley College,
21 will talk to her babe about the problems of Euclid.

Not much more than a half-century ago the assertion
of universal salvation provoked discussion and horror,
24 similar to what our declarations about sin and Deity must
arouse, if hastily pushed to the front while the platoons of
Christian Science are not yet thoroughly drilled in the
27 plainer manual of their spiritual armament. "Wait
patiently on the Lord;" and in less than another fifty

years His name will be magnified in the apprehension of 1
this new subject, as already He is glorified in the wide
extension of belief in the impartial grace of God, — 3
shown by the changes at Andover Seminary and in multi-
tudes of other religious folds.

Nevertheless, though I thus speak, and from my heart 6
of hearts, it is due both to Christian Science and myself
to make also the following statement: When I have most
clearly seen and most sensibly felt that the infinite recog- 9
nizes no disease, this has not separated me from God, but
has so bound me to Him as to enable me instantaneously to
heal a cancer which had eaten its way to the jugular vein. 12

In the same spiritual condition I have been able to re-
place dislocated joints and raise the dying to instantaneous
health. People are now living who can bear witness to 15
these cures. Herein is my evidence, from on high, that
the views here promulgated on this subject are correct.

Certain self-proved propositions pour into my waiting 18
thought in connection with these experiences; and here is
one such conviction: that an acknowledgment of the per-
fection of the infinite Unseen confers a power nothing else 21
can. An incontestable point in divine Science is, that
because God is All, a realization of this fact dispels even
the sense or consciousness of sin, and brings us nearer to 24
God, bringing out the highest phenomena of the All-
Mind.

SEEDTIME AND HARVEST

1 **L**ET another query now be considered, which gives
much trouble to many earnest thinkers before Science
3 answers it.

Is anything real of which the physical senses are cognizant?

Everything is as real as you make it, and no more so.
6 What you see, hear, feel, is a mode of consciousness, and
can have no other reality than the sense you entertain
of it.

9 It is dangerous to rest upon the evidence of the senses,
for this evidence is not absolute, and therefore not real,
in our sense of the word. All that is beautiful and good
12 in your individual consciousness is permanent. That
which is not so is illusive and fading. My insistence upon
a proper understanding of the unreality of matter and
15 evil arises from their deleterious effects, physical, moral,
and intellectual, upon the race.

All forms of error are uprooted in Science, on the same
18 basis whereby sickness is healed, — namely, by the es-
tablishment, through reason, revelation, and Science, of
the nothingness of every claim of error, even the doc-
21 trine of heredity and other physical causes. You demon-
strate the process of Science, and it proves my view

conclusively, that mortal mind is the cause of all disease. 1
Destroy the mental sense of the disease, and the disease
itself disappears. Destroy the sense of sin, and sin itself 3
disappears.

Material and sensual consciousness are mortal. Hence
they must, some time and in some way, be reckoned un- 6
real. That time has partially come, or my words would
not have been spoken. Jesus has made the way plain,
— so plain that all are without excuse who walk not in 9
it; but this way is not the path of physical science, human
philosophy, or mystic psychology.

The talent and genius of the centuries have wrongly 12
reckoned. They have not based upon revelation their
arguments and conclusions as to the source and resources
of being, — its combinations, phenomena, and outcome, 15
— but have built instead upon the sand of human reason.
They have not accepted the simple teaching and life of
Jesus as the only true solution of the perplexing problem 18
of human existence.

Sometimes it is said, by those who fail to understand
me, that I *monopolize*; and this is said because ideas 21
akin to mine have been held by a few spiritual think-
ers in all ages. So they have, but in a far different
form. Healing has gone on continually; yet healing, as 24
I teach it, has not been practised since the days of
Christ.

What is the cardinal point of the difference in my meta- 27
physical system? This: that *by knowing the unreality of*

1 *disease, sin, and death*, you demonstrate the allness of God.
This difference wholly separates my system from all others.
3 The reality of these so-called existences I deny, because
they are not to be found in God, and this system is built
on Him as the sole cause. It would be difficult to name
6 any previous teachers, save Jesus and his apostles, who
have thus taught.

If there be any *monopoly* in my teaching, it lies in this
9 utter reliance upon the one God, to whom belong all
things.

Life is God, or Spirit, the supersensible eternal. The
12 universe and man are the spiritual phenomena of this one
infinite Mind. Spiritual phenomena never converge toward
aught but infinite Deity. Their gradations are spiritual
15 and divine; they cannot collapse, or lapse into their op-
posites, for God is their divine Principle. They live,
because He lives; and they are eternally perfect, because
18 He is perfect, and governs them in the Truth of divine
Science, whereof God is the Alpha and Omega, the centre
and circumference.

21 To attempt the calculation of His mighty ways, from
the evidence before the material senses, is fatuous. It is
like commencing with the minus sign, to learn the prin-
24 ciple of positive mathematics.

God was not in the whirlwind. He is not the blind
force of a material universe. Mortals must learn this;
27 unless, pursued by their fears, they would endeavor to
hide from His presence under their own falsities, and call

in vain for the mountains of unholiness to shield them 1
from the penalty of error.

Jesus taught us to walk *over*, not *into* or *with*, the cur- 3
rents of matter, or mortal mind. His teachings beard
the lions in their dens. He turned the water into wine,
he commanded the winds, he healed the sick, — all in 6
direct opposition to human philosophy and so-called
natural science. He annulled the laws of matter, showing
them to be laws of mortal mind, not of God. He showed 9
the need of changing this mind and its abortive laws. He
demanded a change of consciousness and evidence, and
effected this change through the higher laws of God. 12
The palsied hand moved, despite the boastful sense of
physical law and order. Jesus stooped not to human
consciousness, nor to the evidence of the senses. He 15
heeded not the taunt, "That withered hand looks very
real and feels very real," but he cut off this vain boast-
ing and destroyed human pride by taking away the ma- 18
terial evidence. If his patient was a theologian of some
bigoted sect, a physician, or a professor of natural phi-
losophy, — according to the ruder sort then prevalent, — 21
he never thanked Jesus for restoring his senseless hand;
but neither red tape nor indignity hindered the divine
process. Jesus required neither cycles of time nor thought 24
in order to mature fitness for perfection and its possibili-
ties. He said that the kingdom of heaven is here, and
is included in Mind; that while ye say, There are yet four 27
months, and *then* cometh the harvest, I say, Look up,

- 1 not down, for your fields are already white for the harvest;
and gather the harvest by mental, not material processes.
- 3 The laborers are few in this vineyard of Mind-sowing and
reaping; but let them apply to the waiting grain the curv-
ing sickle of Mind's eternal circle, and bind it with bands
6 of Soul.

THE DEEP THINGS OF GOD

SCIENCE reverses the evidence of the senses in the- 1
ology, on the same principle that it does in astronomy.
Popular theology makes God tributary to man, coming at 3
human call; whereas the reverse is true in Science. Men
must approach God reverently, doing their own work in
obedience to divine law, if they would fulfil the intended 6
harmony of being.

The principle of music knows nothing of discord. God
is harmony's selfhood. His universal laws, His unchange- 9
ableness, are not infringed in ethics any more than in
music. To Him there is no moral inharmony; as we shall
learn, proportionately as we gain the true understanding 12
of Deity. If God could be conscious of sin, His infinite
power would straightway reduce the universe to chaos.

If God has any real knowledge of sin, sickness, and 15
death, they must be eternal; since He is, in the very
fibre of His being, "without beginning of years or end of
days." If God knows that which is not permanent, it 18
follows that He knows something which He must learn
to *unknow*, for the benefit of our race.

Such a view would bring us upon an outworn theological 21

1 platform, which contains such planks as the divine repent-
 2 ance, and the belief that God must one day do His
 3 work over again, because it was not at first done
 aright.

Can it be seriously held, by any thinker, that long after
 6 God made the universe, — earth, man, animals, plants,
 the sun, the moon, and “the stars also,” — He should so
 gain wisdom and power from past experience that He
 9 could vastly improve upon His own previous work, — as
 Burgess, the boatbuilder, remedies in the Volunteer the
 shortcomings of the Puritan’s model?

12 Christians are commanded to *grow in grace*. Was it
 necessary for God to grow in grace, that He might rectify
 His spiritual universe?

15 The Jehovah of limited Hebrew faith might need
 repentance, because His created children proved sinful;
 but the New Testament tells us of “the Father of lights,
 18 with whom is no variableness, neither shadow of turning.”
 God is not the shifting vane on the spire, but the
 corner-stone of living rock, firmer than everlasting hills.

21 As God is Mind, if this Mind is familiar with evil, all
 cannot be good therein. Our infinite model would be
 taken away. What is in eternal Mind must be reflected
 24 in man, Mind’s image. How then could man escape, or
 hope to escape, from a knowledge which is everlasting in
 his creator?

27 God never said that man would become better by learn-
 ing to distinguish evil from good, — but the contrary, that

by this knowledge, by man's first disobedience, came 1
"death into the world, and all our woe."

"Shall mortal man be more just than God?" asks the 3
poet-patriarch. May men rid themselves of an incubus
which God never can throw off? Do mortals know more
than God, that they may declare Him absolutely cognizant 6
of sin?

God created all things, and pronounced them good.
Was evil among these good things? Man is God's child 9
and image. If God knows evil, so must man, or the like-
ness is incomplete, the image marred.

If man must be destroyed by the knowledge of evil, 12
then his destruction comes through the very knowledge
caught from God, and the creature is punished for his
likeness to his creator. 15

God is commonly called the *sinless*, and man the *sinful*;
but if the thought of sin could be possible in Deity, would
Deity then be *sinless*? Would God not of necessity take 18
precedence as the infinite sinner, and human sin become
only an echo of the divine?

Such vagaries are to be found in heathen religious his- 21
tory. There are, or have been, devotees who worship not
the good Deity, who will not harm them, but the bad
deity, who seeks to do them mischief, and whom there- 24
fore they wish to bribe with prayers into quiescence,
as a criminal appeases, with a money-bag, the venal
officer. 27

Surely this is no Christian worship! In Christianity

1 man bows to the infinite perfection which he is bidden to
imitate. In Truth, such terms as *divine sin* and *infinite*
3 *sinner* are unheard-of contradictions, — absurdities; but
would they be sheer nonsense, if God has, or can have,
a real knowledge of sin?

WAYS HIGHER THAN OUR WAYS

A LIE has only one chance of successful deception, — 1
to be accounted true. Evil seeks to fasten all error
upon God, and so make the lie seem part of eternal Truth. 3

Emerson says, "Hitch your wagon to a star." I say,
Be allied to the deific power, and all that is good will aid
your journey, as the stars in their courses fought against 6
Sisera. (Judges v. 20.) Hourly, in Christian Science,
man thus weds himself with God, or rather he ratifies a
union predestined from all eternity; but evil ties its wagon- 9
load of offal to the divine chariots, — or seeks so to do, —
that its vileness may be christened purity, and its darkness
get consolation from borrowed scintillations. 12

Jesus distinctly taught the arrogant Pharisees that, from
the beginning, their father, the devil, was the would-be
murderer of Truth. A right apprehension of the wonder- 15
ful utterances of him who "spake as never man spake,"
would despoil error of its borrowed plumes, and trans-
form the universe into a home of marvellous light, — "a 18
consummation devoutly to be wished."

Error says God must know evil because He knows all
things; but Holy Writ declares God told our first parents 21
that in the day when they should partake of the fruit of
evil, they must surely die. Would it not absurdly follow

1 that God must perish, if He knows evil and evil neces-
sarily leads to extinction? Rather let us think of God as
3 saying, I am infinite good; therefore I know not evil.
Dwelling in light, I can see only the brightness of My
own glory.

6 Error may say that God can never save man from sin,
if He knows and sees it not, but God says, I am too pure
to behold iniquity, and destroy everything that is unlike
9 Myself.

Many fancy that our heavenly Father reasons thus:
If pain and sorrow were not in My mind, I could not
12 remedy them, and wipe the tears from the eyes of My chil-
dren. Error says you must know grief in order to console
it. Truth, God, says you oftenest console others in
15 troubles that you have not. Is not our comforter always
from outside and above ourselves?

God says, I show My pity through divine law, not
18 through human. It is My sympathy with and My knowl-
edge of harmony (not inharmony) which alone enable Me
to rebuke, and eventually destroy, every supposition of
21 discord.

Error says God must know death in order to strike at
its root; but God saith, I am ever-conscious Life, and
24 thus I conquer death; for to be ever conscious of Life is
to be never conscious of death. I am All. A knowledge
of aught beside Myself is impossible.

27 If such knowledge of evil were possible to God, it would
lower His rank.

With God, *knowledge*, is necessarily *foreknowledge*; and 1
foreknowledge and *foreordination* must be one, in an in-
 finite Being. What Deity *foreknows*, Deity must *fore-* 3
ordain; else He is not omnipotent, and, like ourselves,
 He foresees events which are contrary to His creative will,
 yet which He cannot avert. 6

If God knows evil at all, He must have had foreknowl-
 edge thereof; and if He foreknew it, He must virtually
 have intended it, or ordered it aforetime, — foreordained 9
 it; else how could it have come into the world?

But this we cannot believe of God; for if the supreme
 good could predestine or foreknow evil, there would be 12
 sin in Deity, and this would be the end of infinite moral
 unity. "If therefore the light that is in thee be darkness,
 how great is that darkness!" On the contrary, evil is 15
 only a delusive deception, without any actuality which
 Truth can know.

RECTIFICATIONS

1 **H**OW is a mistake to be rectified? By reversal or re-
vision, — by seeing it in its proper light, and then
3 turning it or turning from it.

We undo the statements of error by reversing them.

Through these three statements, or misstatements, evil
6 comes into authority: —

First: The Lord created it.

Second: The Lord knows it.

9 *Third:* I am afraid of it.

By a reverse process of argument evil must be de-
throned: —

12 *First:* God never made evil.

Second: He knows it not.

Third: We therefore need not fear it.

15 Try this process, dear inquirer, and so reach that per-
fect Love which “casteth out fear,” and then see if this
Love does not destroy in you all hate and the sense of evil.

18 You will awake to the perception of God as All-in-all.

You will find yourself losing the knowledge and the opera-
tion of sin, proportionably as you realize the divine in-
21 finitude and believe that He can see nothing outside of
His own focal distance.

A COLLOQUY

IN Romans (ii. 15) we read the apostle's description of 1
mental processes wherein human thoughts are "the 2
mean while accusing or else excusing one another." If we 3
observe our mental processes, we shall find that we are
perpetually arguing with ourselves; yet each mortal is
not two personalities, but one. 6

In like manner good and evil talk to one another; yet
they are not two but one, for evil is naught, and good only
is reality. 9

Evil. God hath said, "Ye shall eat of every tree of the
garden." If you do not, your intellect will be circum-
scribed and the evidence of your personal senses be de- 12
nied. This would antagonize individual consciousness
and existence.

Good. The Lord is God. With Him is no conscious- 15
ness of evil, because there is nothing beside Him or
outside of Him. Individual consciousness in man is
inseparable from good. There is no sensible matter, no 18
sense in matter; but there is a spiritual sense, a sense of
Spirit, and this is the only consciousness belonging to true
individuality, or a divine sense of being. 21

1 *Evil.* Why is this so?

Good. Because man is made after God's eternal likeness, and this likeness consists in a sense of harmony and immortality, in which no evil can possibly dwell. You may eat of the fruit of Godlikeness, but as to the fruit of ungodliness, which is opposed to Truth, — ye shall not touch it, lest ye die.

Evil. But I would taste and know error for myself.

9 *Good.* Thou shalt not admit that error is something to know or be known, to eat or be eaten, to see or be seen, to feel or be felt. To admit the existence of error would
12 be to admit the truth of a lie.

Evil. But there is something besides good. God knows that a knowledge of this something is essential to
15 happiness and life. A lie is as genuine as Truth, though not so legitimate a child of God. Whatever exists must come from God, and be important to our knowledge.
18 Error, even, is His offspring.

Good. Whatever cometh not from the eternal Spirit, has its origin in the physical senses and material brains,
21 called *human intellect* and *will-power*, — *alias* intelligent matter.

In Shakespeare's tragedy of King Lear, it was the

traitorous and cruel treatment received by old Gloster 1
from his bastard son Edmund which makes true the lines:

The gods are just, and of our pleasant vices 3
Make instruments to scourge us.

His lawful son, Edgar, was to his father ever loyal. Now
God has no bastards to turn again and rend their Maker. 6
The divine children are born of law and order, and Truth
knows only such.

How well the Shakespearean tale agrees with the word 9
of Scripture, in Hebrews xii. 7, 8: "If ye endure chasten-
ing, God dealeth with you as with sons; for what son is
he whom the father chasteneth not? But if ye be with- 12
out chastisement, whereof all are partakers, then are ye
bastards, and not sons."

The doubtful or spurious evidence of the senses is not 15
to be admitted, — especially when they testify concern-
ing Spirit, whereof they are confessedly incompetent to
speak. 18

Evil. But mortal mind and sin really exist!

Good. How can they exist, unless God has created
them? And how can He create anything so wholly unlike 21
Himself and foreign to His nature? An evil material mind,
so-called, can conceive of God only as like itself, and
knowing both evil and good; but a purely good and 24
spiritual consciousness has no sense whereby to cognize

1 evil. Mortal mind is the opposite of immortal Mind, and
 sin the opposite of goodness. I am the infinite All. From
 3 me proceedeth all Mind, all consciousness, all individu-
 ality, all being. My Mind is divine good, and cannot
 drift into evil. To believe in minds many is to depart
 6 from the supreme sense of harmony. Your assumptions
 insist that there is more than the one Mind, more than the
 one God; but verily I say unto you, God is All-in-all;
 9 and you can never be outside of His oneness.

Evil. I am a finite consciousness, a material individu-
 ality, — a mind in matter, which is both evil and good.

12 *Good.* All consciousness is Mind; and Mind is God, —
 an infinite, and not a finite consciousness. This conscious-
 ness is reflected in individual consciousness, or man, whose
 15 source is infinite Mind. There is no really finite mind, no
 finite consciousness. There is no material substance, for
 Spirit is all that endureth, and hence is the only substance.
 18 There is, can be, no evil mind, because Mind is God.
 God and His ideas — that is, God and the universe —
 constitute all that exists. Man, as God's offspring, must
 21 be spiritual, perfect, eternal.

Evil. I am something separate from good or God. I
 am substance. My mind is more than matter. In my
 24 mortal mind, matter becomes conscious, and is able to see,
 taste, hear, feel, smell. Whatever matter thus affirms is

mainly correct. If you, O good, deny this, then I deny 1
your truthfulness. If you say that matter is unconscious,
you stultify my intellect, insult my conscience, and dispute 3
self-evident facts; for nothing can be clearer than the
testimony of the five senses.

Good. Spirit is the only substance. Spirit is God, and 6
God is good; hence good is the only substance, the only
Mind. Mind is not, cannot be, in matter. It sees, hears,
feels, tastes, smells as Mind, and not as matter. Matter 9
cannot talk; and hence, whatever it appears to say of
itself is a lie. This lie, that Mind can be in matter, —
claiming to be something beside God, denying Truth and 12
its demonstration in Christian Science, — this lie I declare
an illusion. This denial enlarges the human intellect by
removing its evidence from sense to Soul, and from finite- 15
ness into infinity. It honors conscious human individu-
ality by showing God as its source.

Evil. I am a creator, — but upon a material, not a 18
spiritual basis. I give life, and I can destroy life.

Good. Evil is not a creator. God, good, is the only
creator. Evil is not conscious or conscientious Mind; it 21
is not individual, not actual. Evil is not spiritual, and
therefore has no groundwork in Life, whose only source
is Spirit. The elements which belong to the eternal All, — 24
Life, Truth, Love, — evil can never take away.

1 *Evil.* I am intelligent matter; and matter is egoistic,
 having its own innate selfhood and the capacity to evolve
 3 mind. God is in matter, and matter reproduces God.
 From Him come my forms, near or remote. This is my
 honor, that God is my author, authority, governor, dis-
 6 poser. I am proud to be in His outstretched hands, and
 I shirk all responsibility for myself as evil, and for my
 varying manifestations.

9 *Good.* You mistake, O evil! God is not your authority
 and law. Neither is He the author of the material changes,
 the *phantasma*, a belief in which leads to such teaching
 12 as we find in the hymn-verse so often sung in church: —

Chance and change are busy ever,
 Man decays and ages move ;
 15 But His mercy waneth never, —
 God is wisdom, God is love

Now if it be true that God's power *never waneth*, how
 18 can it be also true that *chance* and *change* are universal
 factors, — that *man decays*? Many ordinary Christians
 protest against this stanza of Bowring's, and its sentiment
 21 is foreign to Christian Science. If God be *changeless good-*
ness, as sings another line of this hymn, what place has
chance in the divine economy? Nay, there is in God
 24 naught fantastic. All is real, all is serious. The phan-
 tasmagoria is a product of human dreams.

THE EGO

FROM various friends comes inquiry as to the meaning 1
of a word employed in the foregoing colloquy.

There are two English words, often used as if they were 3
synonyms, which really have a shade of difference between
them.

An *egotist* is one who talks much of himself. *Egotism* 6
implies vanity and self-conceit.

Egoism is a more philosophical word, signifying a
passionate love of self, which doubts all existence except 9
its own. An *egoist*, therefore, is one uncertain of every-
thing except his own existence.

Applying these distinctions to evil and God, we shall 12
find that evil is *egotistic*, — boastful, but fleeing like a
shadow at daybreak; while God is *egoistic*, knowing only
His own all-presence, all-knowledge, all-power. 15

SOUL

1 **WE** read in the Hebrew Scriptures, "The soul that
sinneth, it shall die."

3 What is Soul? Is it a reality within the mortal body?
Who can prove that? Anatomy has not descried nor
described Soul. It was never touched by the scalpel nor
6 cut with the dissecting-knife. The five physical senses do
not cognize it.

Who, then, dares define Soul as something within man?
9 As well might you declare some old castle to be peopled
with demons or angels, though never a light or form was
discerned therein, and not a spectre had ever been seen
12 going in or coming out.

The common hypotheses about souls are even more
vague than ordinary material conjectures, and have less
15 basis; because material theories are built on the evidence
of the material senses.

Soul must be God; since we learn Soul only as we learn
18 God, by spiritualization. As the five senses take no cog-
nizance of Soul, so they take no cognizance of God. What-
ever cannot be taken in by mortal mind — by human
21 reflection, reason, or belief — must be the unfathomable
Mind, which "eye hath not seen, nor ear heard." Soul

stands in this relation to every hypothesis as to its human 1
character.

If Soul sins, it is a sinner, and Jewish law condemned 3
the sinner to death, — as does all criminal law, to a cer-
tain extent.

Spirit never sins, because Spirit is God. Hence, as 6
Spirit, Soul is sinless, and is God. Therefore there is,
there can be, no spiritual death.

Transcending the evidence of the material senses, 9
Science declares God to be the Soul of all being, the only
Mind and intelligence in the universe. There is but one
God, one Soul, or Mind, and that one is infinite, supplying 12
all that is absolutely immutable and eternal, — Truth,
Life, Love.

Science reveals Soul as that which the senses cannot 15
define from any standpoint of their own. What the physi-
cal senses miscall soul, Christian Science defines as mate-
rial sense; and herein lies the discrepancy between the 18
true Science of Soul and that material sense of a soul which
that very sense declares can never be seen or measured or
weighed or touched by physicality. 21

Often we can elucidate the deep meaning of the Scrip-
tures by reading *sense* instead of *soul*, as in the Forty-
second Psalm: "Why art thou cast down, O my soul 24
[sense]? . . . Hope thou in God [Soul]: for I shall yet
praise Him, who is the health of my countenance, and
my God [my Soul, immortality]." 27

The Virgin-mother's sense being uplifted to behold

1 Spirit as the sole origin of man, she exclaimed, "My soul [spiritual sense] doth magnify the Lord."

3 Human language constantly uses the word *soul* for *sense*. This it does under the delusion that the senses can reverse the spiritual facts of Science, whereas Science reverses the testimony of the material senses.

5 Soul is Life, and being spiritual Life, never sins. Material sense is the so-called material life. Hence this lower
9 sense sins and suffers, according to material belief, till divine understanding takes away this belief and restores Soul, or spiritual Life. "He restoreth my soul," says
12 David.

In his first epistle to the Corinthians (xv. 45) Paul writes:
"The first man Adam was made a living soul; the last
15 Adam was made a quickening spirit." The apostle refers to the second Adam as the Messiah, our blessed Master, whose interpretation of God and His creation —
18 by restoring the spiritual sense of man as immortal instead of mortal — made humanity victorious over death and the grave.

21 When I discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things, then I discerned the last Adam as a quickening
24 Spirit, and understood the meaning of the declaration of Holy Writ, "The first shall be last," — the living Soul shall be found a quickening Spirit; or, rather, shall reflect
27 the Life of the divine Arbiter.

THERE IS NO MATTER

"GOD is a Spirit" (or, more accurately translated, 1
"God is Spirit"), declares the Scripture (John iv.
24), "and they that worship Him must worship Him in 3
spirit and in truth."

If God is Spirit, and God is All, surely there can be no
matter; for the divine All must be Spirit. 6

The tendency of Christianity is to spiritualize thought
and action. The demonstrations of Jesus annulled the
claims of matter, and overruled laws material as emphati- 9
cally as they annihilated sin.

According to Christian Science, the *first* idolatrous claim
of sin is, that matter exists; the *second*, that matter is 12
substance; the *third*, that matter has intelligence; and
the *fourth*, that matter, being so endowed, produces life
and death. 15

Hence my conscientious position, in the denial of matter,
rests on the fact that matter usurps the authority of God,
Spirit; and the nature and character of matter, the anti- 18
pode of Spirit, include all that denies and defies Spirit, in
quantity or quality.

This subject can be enlarged. It can be shown, in 21
detail, that evil does not obtain in Spirit, God; and that
God, or good, is Spirit alone; whereas, evil *does*, accord-

ing to belief, obtain in matter; and that evil is a false claim, — false to God, false to Truth and Life. Hence the claim of matter usurps the prerogative of God, saying, “I am a creator. God made me, and I make man and the material universe.”

Spirit is the only creator, and man, including the universe, is His spiritual concept. By matter is commonly meant mind, — not the highest Mind, but a false form of mind. This so-called mind and matter cannot be separated in origin and action.

What is this mind? It is not the Mind of Spirit; for spiritualization of thought destroys all sense of matter as substance, Life, or intelligence, and enthrones God in the eternal qualities of His being.

This lower, misnamed mind is a false claim, a suppositional mind, which I prefer to call *mortal mind*. True Mind is immortal. This mortal mind declares itself material, in sin, sickness, and death, virtually saying, “I am the opposite of Spirit, of holiness, harmony, and Life.”

To this declaration Christian Science responds, even as did our Master: “You were a murderer from the beginning. The truth abode not in you. You are a liar, and the father of it.” Here it appears that a *liar* was in the neuter gender, — neither masculine nor feminine. Hence it was not man (the image of God) who lied, but the false claim to personality, which I call *mortal mind*; a claim which Christian Science uncovers, in order to demonstrate the falsity of the claim.

There are lesser arguments which prove matter to be 1
identical with mortal mind, and this mind a lie.

The physical senses (matter really having no sense) 3
give the only pretended testimony there can be as to the
existence of a substance called *matter*. Now these senses,
being material, can only testify from their own evidence, 6
and concerning themselves; yet we have it on divine
authority: "If I bear witness of myself, my witness is
not true." (John v. 31.) 9

In other words: matter testifies of itself, "I am matter;"
but unless matter is mind, it cannot talk or testify; and
if it is mind, it is certainly not the Mind of Christ, not 12
the Mind that is identical with Truth.

Brain, thus assuming to testify, is only matter within
the skull, and is believed to be mind only through error 15
and delusion. Examine that form of matter called *brains*,
and you find no mind therein. Hence the logical sequence,
that there is in reality neither matter nor mortal mind, 18
but that the self-testimony of the physical senses is
false.

Examine these witnesses for error, or falsity, and 21
observe the foundations of their testimony, and you will
find them divided in evidence, mocking the Scripture
(Matthew xviii. 16), "In the mouth of two or three wit- 24
nesses every word may be established."

Sight. Mortal mind declares that matter sees through
the organizations of matter, or that mind sees by means 27

1 of matter. Disorganize the so-called material structure,
and then mortal mind says, "I cannot see;" and declares
3 that matter is the master of mind, and that non-intelligence
governs. Mortal mind admits that it sees only material
images, pictured on the eye's retina.

6 What then is the line of the syllogism? It must be this:
That matter is not seen; that mortal mind cannot see
without matter; and therefore that the whole function
9 of material sight is an illusion, a lie.

Here comes in the summary of the whole matter, where-
with we started. that God is All, and God is Spirit; there-
12 fore there is nothing but Spirit; and consequently there
is no matter.

Touch. Take another train of reasoning. Mortal mind
15 says that matter cannot feel matter; yet put your finger
on a burning coal, and the nerves, material nerves, *do*
feel matter.

18 Again I ask: What evidence does mortal mind afford
that matter is substantial, is hot or cold? Take away
mortal mind, and matter could not feel what it calls *sub-*
21 *stance*. Take away matter, and mortal mind could not
cognize its own so-called substance, and this so-called
mind would have no identity. Nothing would remain to
24 be seen or felt.

What is substance? What is the reality of God and the
universe? Immortal Mind is the real substance, — Spirit,
27 Life, Truth, and Love.

Taste. Mortal mind says, "I taste; and this is sweet, 1
this is sour." Let mortal mind change, and say that sour
is sweet, and *so* it would be. If every mortal mind believed 3
sweet to be sour, it would be so; for the qualities of matter
are but qualities of mortal mind. Change the mind, and
the quality changes. Destroy the belief, and the quality 6
disappears.

The so-called material senses are found, upon examina-
tion, to be mortally mental, instead of material. Reduced 9
to its proper denomination, matter is mortal mind; yet,
strictly speaking, there is no mortal mind, for Mind is
immortal, and is not matter, but Spirit. 12

Force. What is gravitation? Mortal mind says gravi-
tation is a material power, or force. I ask, Which was
first, matter or power? That which was first was God, 15
immortal Mind, the Parent of *all*. But God is Truth,
and the forces of Truth are moral and spiritual, not physi-
cal. They are not the merciless forces of matter. What 18
then *are* the so-called forces of matter? They are the
phenomena of mortal mind, and matter and mortal
mind are one; and this one is a misstatement of Mind, 21
God.

A molecule, as matter, is not formed by Spirit; for
Spirit is *spiritual* consciousness alone. Hence this spiritual 24
consciousness can form nothing unlike itself, Spirit, and
Spirit is the only creator. The material atom is an out-
lined falsity of consciousness, which can gather additional 27

1 evidence of consciousness and life only as it adds lie to lie.

This process it names material attraction, and endows
3 with the double capacity of creator and creation.

From the beginning this lie was the false witness against
the fact that Spirit is All, beside which there is no other
6 existence. The use of a lie is that it unwittingly confirms
Truth, when handled by Christian Science, which reverses
false testimony and gains a knowledge of God from op-
9 posite facts, or phenomena.

This whole subject is met and solved by Christian
Science according to Scripture. Thus we see that Spirit
12 is Truth and eternal reality; that matter is the opposite
of Spirit, — referred to in the New Testament as the flesh
at war with Spirit; hence, that matter is erroneous, tran-
15 sitory, unreal.

A further proof of this is the demonstration, according
to Christian Science, that by the reduction and the rejec-
18 tion of the claims of matter (instead of acquiescence
therein) man is improved physically, mentally, morally,
spiritually.

21 To deny the existence or reality of matter, and yet
admit the reality of moral evil, sin, or to say that the
divine Mind is conscious of evil, yet is not conscious of
24 matter, is erroneous. This error stultifies the logic of
divine Science, and must interfere with its practical
demonstration.

IS THERE NO DEATH ?

JESUS not only declared himself "the way" and "the 1
truth," but also "the life." God is Life; and as 2
there is but one God, there can be but one Life. Must 3
man die, then, in order to inherit eternal life and enter
heaven?

Our Master said, "The kingdom of heaven is at hand." 6
Then God and heaven, or Life, are present, and death is
not the real stepping-stone to Life and happiness. They
are now and here; and a change in human consciousness, 9
from sin to holiness, would reveal this wonder of being.
Because God is ever present, no boundary of time can
separate us from Him and the heaven of His presence; 12
and because God is Life, all Life is eternal.

Is it unchristian to believe there is no death? Not
unless it be a sin to believe that God is Life and All-in-all. 15
Evil and disease do not testify of Life and God.

Human beings are physically mortal, but spiritually
immortal. The evil accompanying physical personality 18
is illusive and mortal; but the good attendant upon spirit-
ual individuality is immortal. Existing here and now,
this unseen individuality is real and eternal. The so- 21
called material senses, and the mortal mind which is mis-

- 1 named *man*, take no cognizance of spiritual individuality,
which manifests immortality, whose Principle is God.
- 3 To God alone belong the indisputable realities of being.
Death is a contradiction of Life, or God; therefore it is
not in accordance with His law, but antagonistic thereto.
- 6 Death, then, is error, opposed to Truth, — even the
unreality of mortal mind, not the reality of that Mind
which is Life. Error has no life, and is virtually without
9 existence. Life is real; and all is real which proceeds
from Life and is inseparable from it.

It is unchristian to believe in the transition called *ma-*
12 *terial death*, since matter has no life, and such misbelief
must enthrone another power, an imaginary life, above
the living and true God. A material sense of life robs
15 God, by declaring that not He alone is Life, but that some-
thing else also is life, — thus affirming the existence and
rulership of more gods than one. This idolatrous and
18 false sense of life is all that dies, or appears to die.

The opposite understanding of God brings to light
Life and immortality. Death has no quality of Life; and
21 no divine fiat commands us to believe in aught which is
unlike God, or to deny that He is Life eternal.

Life as God, moral and spiritual good, is not seen in
24 the mineral, vegetable, or animal kingdoms. Hence the
inevitable conclusion that Life is not in these kingdoms,
and that the popular views to this effect are not up to the
27 Christian standard of Life, or equal to the reality of being,
whose Principle is God.

When "the Word" is "made flesh" among mortals, 1
the Truth of Life is rendered practical on the body.
Eternal Life is partially understood; and sickness, sin, 3
and death yield to holiness, health, and Life, — that is,
to God. The lust of the flesh and the pride of physical
life must be quenched in the divine essence, — that om- 6
nipotent Love which annihilates hate, that Life which
knows no death.

"Who hath believed our report?" Who understands 9
these sayings? He to whom the arm of the Lord is re-
vealed. He loves them from whom divine Science removes
human weakness by divine strength, and who unveil the 12
Messiah, whose name is Wonderful.

Man has no underived power. That selfhood is false
which opposes itself to God, claims another father, and 15
denies spiritual sonship; but as many as receive the knowl-
edge of God in Science must reflect, in some degree, the
power of Him who gave and giveth man dominion over 18
all the earth.

As soldiers of the cross we must be brave, and let Science
declare the immortal status of man, and deny the evidence 21
of the material senses, which testify that man dies.

As the image of God, or Life, man forever reflects and
embodies Life, not death. The material senses testify 24
falsely. They presuppose that God is good and that man
is evil, that Deity is deathless, but that man dies, losing
the divine likeness. 27

Science and material sense conflict at all points, from

1 the revolution of the earth to the fall of a sparrow. It is mortality only that dies.

3 To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved; but man in Science never dies.

6 Material sense, or the belief of life in matter, must perish, in order to prove man deathless.

As Truth supersedes error, and bears the fruits of Love,
9 this understanding of Truth subordinates the belief in death, and demonstrates Life as imperative in the divine order of being.

12 Jesus declares that they who believe his sayings will never die; therefore mortals can no more receive everlasting life by believing in death, than they can become
15 perfect by believing in imperfection and living imperfectly.

Life is God, and God is good. Hence Life abides in man, if man abides in good, if he lives in God, who holds
18 Life by a spiritual and not by a material sense of being.

A sense of death is not requisite to a proper or true sense of Life, but beclouds it. Death can never alarm or
21 even appear to him who fully understands Life. The death-penalty comes through our ignorance of Life, — of that which is without beginning and without end, — and
24 is the punishment of this ignorance.

Holding a material sense of Life, and lacking the spiritual sense of it, mortals die, in belief, and regard all things
27 as temporal. A sense material apprehends nothing strictly belonging to the nature and office of Life. It conceives

and beholds nothing but mortality, and has but a feeble 1
concept of immortality.

In order to reach the true knowledge and consciousness 3
of Life, we must learn it of good. Of evil we can never
learn it, because sin shuts out the real sense of Life, and
brings in an unreal sense of suffering and death. 6

Knowledge of evil, or belief in it, involves a loss of the
true sense of good, God; and to know death, or to believe
in it, involves a temporary loss of God, the infinite and 9
only Life.

Resurrection from the dead (that is, from the belief in
death) must come to all sooner or later; and they who 12
have part in this resurrection are they upon whom the
second death has no power.

The sweet and sacred sense of the permanence of man's 15
unity with his Maker can illumine our present being with
a continual presence and power of good, opening wide
the portal from death into Life; and when this Life shall 18
appear "we shall be like Him," and we shall go to the
Father, not through death, but through Life; not through
error, but through Truth. 21

All Life is Spirit, and Spirit can never dwell in its antag-
onist, matter. Life, therefore, is deathless, because God
cannot be the opposite of Himself. In Christian Science 24
there is no matter; hence matter neither lives nor dies.
To the senses, matter appears to both live and die, and
these phenomena appear to go on *ad infinitum*; but such 27
a theory implies perpetual disagreement with Spirit.

1 Life, God, being everywhere, it must follow that death
can be nowhere; because there is no place left for it.

3 Soul, Spirit, is deathless. Matter, sin, and death are
not the outcome of Spirit, holiness, and Life. What then
are matter, sin, and death? They can be nothing except
6 the results of material consciousness; but material con-
sciousness can have no real existence, because it is not a
living — that is to say, a divine and intelligent — reality.

9 That man must be vicious before he can be virtuous,
dying before he can be deathless, material before he can
be spiritual, is an error of the senses; for the very opposite
12 of this error is the genuine Science of being.

Man, in Science, is as perfect and immortal now, as
when “the morning stars sang together, and all the sons
15 of God shouted for joy.”

With Christ, Life was not merely a sense of existence,
but a sense of might and ability to subdue material con-
18 ditions. No wonder “people were astonished at his doc-
trine; for he taught them as one having authority, and
not as the scribes.”

21 As defined by Jesus, Life had no beginning; nor was
it the result of organization, or of an infusion of power
into matter. To him, Life was Spirit.

24 Truth, defiant of error or matter, is Science, dispelling
a false sense and leading man into the true sense of self-
hood and Godhood; wherein the mortal does not develop
27 the immortal, nor the material the spiritual, but wherein
true manhood and womanhood go forth in the radiance

of eternal being and its perfections, unchanged and 1
unchangeable.

This generation seems too material for any strong dem- 3
onstration over death, and hence cannot bring out the
infinite reality of Life, — namely, that there is no death,
but only Life. The present mortal sense of being is too 6
finite for anchorage in infinite good, God, because mortals
now believe in the possibility that Life can be evil.

The achievement of this ultimatum of Science, com- 9
plete triumph over death, requires time and immense
spiritual growth.

I have by no means spoken of myself, I *cannot* speak 12
of myself as “sufficient for these things.” I insist only
upon the fact, as it exists in divine Science, that man dies
not, and on the words of the Master in support of this 15
verity, — words which can never “pass away till all be
fulfilled.”

Because of these profound reasons I urge Christians 18
to have more faith in living than in dying. I exhort them
to accept Christ’s promise, and unite the influence of their
own thoughts with the power of his teachings, in the 21
Science of being. This will interpret the divine power to
human capacity, and enable us to *apprehend*, or lay hold
upon, “that for which,” as Paul says in the third chapter 24
of Philippians, we are also “apprehended of [or grasped
by] Christ Jesus,” — the ever-present Life which knows
no death, the omnipresent Spirit which knows no matter. 27

PERSONAL STATEMENTS

1 **M**ANY misrepresentations are made concerning my
doctrines, some of which are as unkind and unjust
3 as they are untrue; but I can only repeat the Master's
words: "They know not what they do."

The foundations of these assertions, like the structure
6 raised thereupon, are vain shadows, repeating — if the
popular couplet may be so paraphrased —

9 The old, old story,
 Of *Satan* and his *he*.

In the days of Eden, humanity was misled by a false
personality, — a talking snake, — according to Biblical
12 history. This pretender taught the opposite of Truth.
This abortive ego, this fable of error, is laid bare in
Christian Science.

15 Human theories call, or miscall, this evil a child of God.
Philosophy would multiply and subdivide personality into
everything that exists, whether expressive or not expressive
18 of the Mind which is God. Human wisdom says of evil,
"The Lord knows it!" thus carrying out the serpent's
assurance: "In the day ye eat thereof [when you, lie, get
21 the floor], then your eyes shall be opened [you shall be
conscious matter], and ye shall be as gods, knowing good

and evil [you shall believe a lie, and this lie shall seem 1
truth].”

Bruise the head of this serpent, as Truth and “the 3
woman” are doing in Christian Science, and it stings
your heel, rears its crest proudly, and goes on saying, “Am
I not myself? Am I not mind and matter, person and 6
thing?” We should answer: “Yes! you are indeed your-
self, and need most of all to be rid of this self, for it is
very far from God’s likeness.” 9

The egotist must come down and learn, in humility,
that God never made evil. An evil ego, and his assumed
power, are falsities. These falsities need a denial. The 12
falsity is the teaching that matter can be conscious; and
conscious matter implies pantheism. This pantheism I
unveil. I try to show its all-pervading presence in certain 15
forms of theology and philosophy, where it becomes error’s
affirmative to Truth’s negative. Anatomy and physiology
make mind-matter a habitant of the cerebellum, whence 18
it telegraphs and telephones over its own body, and goes
forth into an imaginary sphere of its own creation and
limitation, until it finally dies in order to better itself. 21
But Truth never dies, and death is not the goal which
Truth seeks.

The evil ego has but the visionary substance of matter. 24
It lacks the substance of Spirit, — Mind, Life, Soul. Mor-
tal mind is self-creative and self-sustained, until it becomes
non-existent. It has no origin or existence in Spirit, im- 27
mortal Mind, or good. Matter is not truly conscious; and

1 mortal error, called *mind*, is not Godlike. These are the shadowy and false, which neither think nor speak.

3 All Truth is from inspiration and revelation, — from Spirit, not from flesh.

We do not see much of the real man here, for he is
6 God's man; while ours is man's man.

I do not deny, I maintain, the individuality and reality of man; but I do so on a divine Principle, not based on a
9 human conception and birth. The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to
12 the spiritual sense and source of being.

Jesus said, "I and my Father are one." He taught no selfhood as existent in matter. In his identity there is no
15 evil. Individuality and Life were real to him only as spiritual and good, not as material or evil. This incensed the rabbins against Jesus, because it was an indignity to
18 their personality; and this personality they regarded as both good and evil, as is still claimed by the worldly-wise. To them evil was even more the ego than was the good.
21 Sin, sickness, and death were evil's concomitants. This evil ego they believed must extend throughout the universe, as being equally identical and self-conscious with
24 God. This ego was in the earthquake, thunderbolt, and tempest.

The Pharisees fought Jesus on this issue. It furnished
27 the battle-ground of the past, as it does of the present.

The fight was an effort to enthrone evil. Jesus assumed

the burden of disproof by destroying sin, sickness, and 1
death, to sight and sense.

Nowhere in Scripture is evil connected with good, the 3
being of God, and with every passing hour it is losing its
false claim to existence or consciousness. All that can
exist is God and His idea. 6

CREDO

1 **I**T is fair to ask of every one a reason for the faith within.
2 Though it be but to repeat my twice-told tale, — nay,
3 the tale already told a hundred times, — yet ask, and I
will answer.

Do you believe in God?

6 I believe more in Him than do most Christians, for I
have no faith in any other thing or being. He sustains
my individuality. Nay, more — He *is* my individuality
9 and my Life. Because He lives, I live. He heals all my
ills, destroys my iniquities, deprives death of its sting, and
robs the grave of its victory.
12 To me God is All. He is best understood as Supreme
Being, as infinite and conscious Life, as the affectionate
Father and Mother of all He creates; but this divine
15 Parent no more enters into His creation than the human
father enters into his child. His creation is not the Ego,
but the reflection of the Ego. The Ego is God Himself,
18 the infinite Soul.

I believe that of which I am conscious through the
understanding, however faintly able to demonstrate Truth
21 and Love.

Do you believe in man?

1

I believe in the individual man, for I understand that man is as definite and eternal as God, and that man is 3
coexistent with God, as being the eternally divine idea. This is demonstrable by the simple appeal to human consciousness. 6

But I believe less in the sinner, wrongly named *man*. The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker. 9

To me the reality and substance of being are *good*, and nothing else. Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only 12
living God and the genuine man. So long as I hold evil in consciousness, I cannot be wholly good.

You cannot simultaneously serve the mammon of 15
materiality and the God of spirituality. There are not two realities of being, two opposite states of existence. One should appear real to us, and the other unreal, or we 18
lose the Science of being. Standing in no basic Truth, we make "the worse appear the better reason," and the unreal masquerades as the real, in our thought. 21

Evil is without Principle. Being destitute of Principle, it is devoid of Science. Hence it is undemonstrable, without proof. This gives me a clearer right to call evil a nega- 24
tion, than to affirm it to be something which God sees and knows, but which He straightway commands mortals to shun or relinquish, lest it destroy them. This notion of 27

1 the destructibility of Mind implies the possibility of its
defilement, but how can infinite Mind be defiled?

3 *Do you believe in matter?*

I believe in matter only as I believe in evil, that it is
something to be denied and destroyed to human conscious-
6 ness, and is unknown to the Divine. We should watch
and pray that we enter not into the temptation of panthe-
istic belief in matter as sensible mind. We should sub-
9 jugate it as Jesus did, by a dominant understanding of
Spirit.

At best, matter is only a phenomenon of mortal mind,
12 of which evil is the highest degree; but really there is no
such thing as *mortal mind*, — though we are compelled
to use the phrase in the endeavor to express the underlying
15 thought.

In reality there are no material states or stages of con-
sciousness, and matter has neither Mind nor sensation.
18 Like evil, it is destitute of Mind, for Mind is God.

The less consciousness of evil or matter mortals have,
the easier it is for them to evade sin, sickness, and death,
21 — which are but states of false belief, — and awake from
the troubled dream, a consciousness which is without
Mind or Maker.

24 Matter and evil cannot be conscious, and consciousness
should not be evil. Adopt this rule of Science, and you
will discover the material origin, growth, maturity, and
27 death of sinners, as the history of man, disappears, and the

everlasting facts of being appear, wherein man is the reflection of immutable good. 1

Reasoning from false premises, — that Life is material, 3
that immortal Soul is sinful, and hence that sin is eternal,
— the reality of being is neither seen, felt, heard, nor understood. Human philosophy and human reason can 6
never make one hair white or black, except in belief;
whereas the demonstration of God, as in Christian Science,
is gained through Christ as perfect manhood. 9

In pantheism the world is bereft of its God, whose
place is ill supplied by the pretentious usurpation, by
matter, of the heavenly sovereignty. 12

What say you of woman?

Man is the generic term for all humanity. Woman is
the highest species of man, and this word is the generic 15
term for all women; but not one of all these individualities
is an Eve or an Adam. They have none of them lost their
harmonious state, in the economy of God's wisdom and 18
government.

The Ego is divine consciousness, eternally radiating
throughout all space in the idea of God, good, and not of 21
His opposite, evil. The Ego is revealed as Father, Son,
and Holy Ghost; but the full Truth is found only in
divine Science, where we see God as Life, Truth, and 24
Love. In the scientific relation of man to God, man is
reflected not as human soul, but as the divine ideal, whose
Soul is not in body, but is God, — the divine Principle of 27

1 man. Hence Soul is sinless and immortal, in contradis-
tinction to the supposition that there can be sinful souls or
3 immortal sinners.

This Science of God and man is the Holy Ghost, which
reveals and sustains the unbroken and eternal harmony
6 of both God and the universe. It is the kingdom of heaven,
the ever-present reign of harmony, already with us. Hence
the need that human consciousness should become divine,
9 in the coincidence of God and man, in contradistinction
to the false consciousness of both good and evil, God and
devil, — of man separated from his Maker. This is the
12 precious redemption of soul, as mortal sense, through
Christ's immortal sense of Truth, which presents Truth's
spiritual idea, *man* and *woman*.

15 *What say you of evil?*

God is not the so-called ego of evil, for evil, as a sup-
position, is the father of itself, — of the material world,
18 the flesh, and the devil. From this falsehood arise the
self-destroying elements of this world, its unkind forces,
its tempests, lightnings, earthquakes, poisons, rabid
21 beasts, fatal reptiles, and mortals.

Why are earth and mortals so elaborate in beauty, color,
and form, if God has no part in them? By the law of
24 opposites. The most beautiful blossom is often poisonous,
and the most beautiful mansion is sometimes the home of
vice. The senses, not God, Soul, form the condition of
27 beautiful evil, and the supposed modes of self-conscious

matter, which make a beautiful lie. Now a lie takes its 1
pattern from Truth, by reversing Truth. So evil and all
its forms are inverted good. God never made them; but 3
the lie must say He made them, or it would not be evil.
Being a lie, it would be truthful to call itself a lie; and by
calling the knowledge of evil good, and greatly to be de- 6
sired, it constitutes the lie an evil.

The reality and individuality of man are good and God-
made, and they are here to be seen and demonstrated; it 9
is only the evil belief that renders them obscure.

Matter and evil are anti-Christian, the antipodes of
Science. To say that Mind is material, or that evil is 12
Mind, is a misapprehension of being, — a mistake which
will die of its own delusion; for being self-contradictory,
it is also self-destructive. The harmony of man's being is 15
not built on such false foundations, which are no more
logical, philosophical, or scientific than would be the as-
sertion that the rule of addition is the rule of subtraction, 18
and that sums done under both rules would have one
quotient.

Man's individuality is not a mortal mind or sinner; or 21
else he has lost his true individuality as a perfect child of
God. Man's Father is not a mortal mind and a sinner;
or else the immortal and unerring Mind, God, is not his 24
Father; but God *is* man's origin and loving Father,
hence that saying of Jesus, "Call no man your father
upon the earth: for one is your Father, which is in 27
heaven."

1 The bright gold of Truth is dimmed by the doctrine of mind in matter.

3 To say there *is* a false claim, called *sickness*, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. If the
6 claim be present to the thought, then disease becomes as tangible as any reality. To regard sickness as a false claim, is to abate the fear of it; but this does not destroy
9 the so-called fact of the *claim*. In order to be whole, we must be insensible to every claim of error.

As with sickness, so is it with sin. To admit that sin
12 has any claim whatever, just or unjust, is to admit a dangerous fact. Hence the fact must be denied, for if sin's claim be allowed in any degree, then sin destroys the
15 *at-one-ment*, or oneness with God, — a unity which sin recognizes as its most potent and deadly enemy.

If God knows sin, even as a false claimant, then ac-
18 quaintance with that claimant becomes legitimate to mortals, and this knowledge would not be forbidden; but God forbade man to know evil at the very beginning,
21 when Satan held it up before man as something desirable and a distinct addition to human wisdom, because the knowledge of evil would make man a god, — a representa-
24 tion that God both knew and admitted the dignity of evil.

Which is right, — God, who condemned the knowledge of sin and disowned its acquaintance, or the serpent, who
27 pushed that claim with the glittering audacity of diabolical and sinuous logic?

SUFFERING FROM OTHERS' THOUGHTS

JESUS accepted the one fact whereby alone the rule of 1
Life can be demonstrated, — namely, that there is
no death. 3

In his real self he bore no infirmities. Though “a man
of sorrows, and acquainted with grief,” as Isaiah says of
him, he bore not *his* sins, but *ours*, “in his own body on 6
the tree.” “He was bruised for *our* iniquities; . . . and
with his stripes we are healed.”

He was the Way-shower; and Christian Scientists who 9
would demonstrate “the way” must keep close to his
path, that they may win the prize. “The way,” in the
flesh, is the suffering which leads out of the flesh. “The 12
way,” in Spirit, is “the way” of Life, Truth, and Love,
redeeming us from the false sense of the flesh and the
wounds it bears. This threefold Messiah reveals the self- 15
destroying ways of error and the life-giving way of Truth.

Job’s faith and hope gained him the assurance that
the so-called sufferings of the flesh are unreal. We shall 18
learn how false are the pleasures and pains of material
sense, and behold the truth of being, as expressed in his
conviction, “Yet in my flesh shall I see God;” that is, 21
Now and here shall I behold God, divine Love.

1 The chaos of mortal mind is made the stepping-stone
to the cosmos of immortal Mind.

3 If Jesus suffered, as the Scriptures declare, it must have
been from the mentality of others; since all suffering
comes from mind, not from matter, and there could be
6 no sin or suffering in the Mind which is God. Not his
own sins, but the sins of the world, "crucified the Lord
of glory," and "put him to an open shame."

9 Holding a quickened sense of false environment, and
suffering from mentality in opposition to Truth, are signifi-
cant of that state of mind which the actual understanding
12 of Christian Science first eliminates and then destroys.

In the divine order of Science every follower of Christ
shares his cup of sorrows. He also suffereth in the flesh,
15 and from the mentality which opposes the law of Spirit;
but the divine law is supreme, for it freeth him from the
law of sin and death.

18 Prophets and apostles suffered from the thoughts of
others. Their conscious being was not fully exempt from
physicality and the sense of sin.

21 Until he awakes from his delusion, he suffers least from
sin who is a hardened sinner. The hypocrite's affections
must first be made to fret in their chains; and the pangs
24 of hell must lay hold of him ere he can change from flesh
to Spirit, become acquainted with that Love which is
without dissimulation and endureth all things. Such
27 mental conditions as ingratitude, lust, malice, hate, con-
stitute the miasma of earth. More obnoxious than

SUFFERING FROM OTHERS' THOUGHTS 57

Chinese stenchpots are these dispositions which offend 1
the spiritual sense.

Anatomically considered, the design of the material 3
senses is to warn mortals of the approach of danger by
the pain they feel and occasion; but as this sense disap-
pears it foresees the impending doom and foretells the 6
pain. Man's refuge is in spirituality, "under the shadow
of the Almighty."

The cross is the central emblem of human history. 9
Without it there is neither temptation nor glory. When
Jesus turned and said, "Who hath touched me?" he
must have felt the influence of the woman's thought; for 12
it is written that he felt that "virtue had gone out of him."
His pure consciousness was discriminating, and rendered
this infallible verdict; but he neither held her error by 15
affinity nor by infirmity, for it was detected and dismissed.

This gospel of suffering brought life and bliss. This
is earth's Bethel in stone, — its pillow, supporting the 18
ladder which reaches heaven.

Suffering was the confirmation of Paul's faith. Through
"a thorn in the flesh" he learned that spiritual grace was 21
sufficient for him.

Peter rejoiced that he was found worthy to suffer for
Christ; because to suffer with him is to reign with him. 24

Sorrow is the harbinger of joy. Mortal throes of anguish
forward the birth of immortal being; but divine Science
wipes away all tears. 27

The only conscious existence in the flesh is error of some

1 sort, — sin, pain, death, — a false sense of life and happiness. Mortals, if at ease in so-called existence, are in their
3 native element of error, and must become *dis-eased*, disquieted, before error is annihilated.

Jesus walked with bleeding feet the thorny earth-road,
6 treading "the winepress alone." His persecutors said mockingly, "Save thyself, and come down from the cross."

This was the very thing he *was* doing, coming down from
9 the cross, saving himself after the manner that he had taught, by the law of Spirit's supremacy; and this was done through what is humanly called *agony*.

12 Even the ice-bound hypocrite melts in fervent heat, before he apprehends Christ as "the way." The Master's sublime triumph over all mortal mentality was immortal-
15 ity's goal. He was too wise not to be willing to test the full compass of human woe, being "in all points tempted like as we are, yet without sin."

18 Thus the absolute unreality of sin, sickness, and death were revealed, — a revelation that beams on mortal sense as the midnight sun shines over the Polar Sea.

THE SAVIOUR'S MISSION

IF there is no reality in evil, why did the Messiah come 1
to the world, and from what evils was it his purpose
to save humankind? How, indeed, is he a Saviour, if 3
the evils from which he saves are nonentities?

Jesus came to earth; but the Christ (that is, the divine
idea of the divine Principle which made heaven and earth) 6
was never absent from the earth and heaven; hence the
phraseology of Jesus, who spoke of the Christ as one who
came down from heaven, yet as "the Son of man *which* 9
is in heaven." (John iii. 13.) By this we understand
Christ to be the divine idea brought to the flesh in the son
of Mary. 12

Salvation is as eternal as God. To mortal thought
Jesus appeared as a child, and grew to manhood, to suffer
before Pilate and on Calvary, because he could reach and 15
teach mankind only through this conformity to mortal
conditions; but Soul never saw the Saviour come and go,
because the divine idea is always present. 18

Jesus came to rescue men from these very illusions to
which he seemed to conform: from the illusion which
calls sin real, and man a sinner, needing a Saviour; the 21
illusion which calls sickness real, and man an invalid,
needing a physician; the illusion that death is as real as

1 Life. From such thoughts — mortal inventions, one and
all — Christ Jesus came to save men, through ever-present
3 and eternal good.

Mortal man is a kingdom divided against itself. With
the same breath he articulates truth and error. We say
6 that God is All, and there is none beside Him, and then
talk of sin and sinners as real. We call God omnipotent
and omnipresent, and then conjure up, from the dark
9 abyss of nothingness, a powerful presence named *evil*. We
say that harmony is real, and inharmony is its opposite,
and therefore unreal; yet we descant upon sickness, sin,
12 and death as realities.

With the tongue “bless we God, even the Father; and
therewith curse we men, who are made after the simili-
15 tude [human concept] of God. Out of the same mouth
proceedeth blessing and cursing. My brethren, these
things ought not so to be.” (James iii. 9, 10.) Mortals
18 are free moral agents, to choose whom they would serve.
If God, then let them serve Him, and He will be unto them
All-in-all.

21 If God is ever present, He is neither absent from Him-
self nor from the universe. Without Him, the universe
would disappear, and space, substance, and immortality
24 be lost. St. Paul says, “And if Christ be not raised, your
faith is vain; ye are yet in your sins.” (1 Corinthians xv.
17.) Christ cannot come to mortal and material sense,
27 which sees not God. This false sense of substance must
yield to His eternal presence, and so dissolve. Rising

above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth. Coming and going belong to mortal consciousness. God is "the same yesterday, and to-day, and forever."

To material sense, Jesus first appeared as a helpless human babe; but to immortal and spiritual vision he was one with the Father, even the eternal idea of God, that was — and is — neither young nor old, neither dead nor risen. The mutations of mortal sense are the evening and the morning of human thought, — the twilight and dawn of earthly vision, which precedeth the nightless radiance of divine Life. Human perception, advancing toward the apprehension of its nothingness, halts, retreats, and again goes forward; but the divine Principle and Spirit and spiritual man are unchangeable, — neither advancing, retreating, nor halting.

Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good. Only faith and a feeble understanding make the earthly acme of human sense. "The life which I now live in the flesh I live by the faith of the Son of God." (Galatians ii. 20.)

Christian Science is both demonstration and fruition, but how attenuated are our demonstration and realization of this Science! Truth, in divine Science, is the stepping-stone to the understanding of God; but the broken and contrite heart soonest discerns this truth, even as the helpless sick are soonest healed by it. Invalids say, "I have

- 1 recovered from sickness;" when the fact really remains, in divine Science, that they never were sick.
- 3 The Christian saith, "Christ (God) died for me, and came to save me;" yet God dies not, and is the ever-
presence that neither comes nor goes, and man is forever
6 His image and likeness. "The things which are seen are temporal; but the things which are not seen are eternal."
(2 Corinthians iv. 18.) This is the mystery of godliness
9 — that God, good, is never absent, and there is none beside good. Mortals can understand this only as they reach the Life of good, and learn that there is no Life in evil.
- 12 Then shall it appear that the true ideal of omnipotent and ever-present good is an ideal wherein and wherefor there is no evil. Sin exists only as a sense, and not as Soul.
- 15 Destroy this sense of sin, and sin disappears. Sickness, sin, or death is a false sense of Life and good. Destroy this trinity of error, and you find Truth.
- 18 In Science, Christ never died. In material sense Jesus died, and lived. The fleshly Jesus seemed to die, though he did not. The Truth or Life in divine Science — un-
21 disturbed by human error, sin, and death — saith forever, "I am the living God, and man is My idea, never in matter, nor resurrected from it." "Why seek ye the living among
24 the dead? He is not here, but is risen." (Luke xxiv. 5, 6.) Mortal sense, confining itself to matter, is all that can be buried or resurrected.
- 27 Mary had risen to discern faintly God's ever-presence, and that of His idea, man; but her mortal sense, revers-

ing Science and spiritual understanding, interpreted this 1
appearing as a risen Christ. The I AM was neither buried
nor resurrected. The Way, the Truth, and the Life were 3
never absent for a moment. This trinity of Love lives
and reigns forever. Its kingdom, not apparent to material
sense, never disappeared to spiritual sense, but remained 6
forever in the Science of being. The so-called appearing,
disappearing, and reappearing of ever-presence, in whom
is no variableness or shadow of turning, is the false human 9
sense of that light which shineth in darkness, and the
darkness comprehendeth it not.

SUMMARY

1 **A**LL that *is*, God created. If sin has any pretense of
existence, God is responsible therefor; but there is
3 no reality in sin, for God can no more behold it, or acknowl-
edge it, than the sun can coexist with darkness.

To build the individual spiritual sense, conscious of
6 only health, holiness, and heaven, on the foundations of
an eternal Mind which is conscious of sickness, sin, and
death, is a moral impossibility; for "other foundation
9 can no man lay than that is laid " (1 Corinthians iii. 11.)

The nearer we approximate to such a Mind, even if it were
(or could be) God, the more real those mind-pictures would
12 become to us; until the hope of ever eluding their dread
presence must yield to despair, and the haunting sense
of evil forever accompany our being.

15 Mortals may climb the smooth glaciers, leap the dark
fissures, scale the treacherous ice, and stand on the sum-
mit of Mont Blanc; but they can never turn back what
18 Deity knoweth, nor escape from identification with what
dwelleth in the eternal Mind.

**RUDIMENTAL DIVINE
SCIENCE**

RUDIMENTAL DIVINE SCIENCE

BY
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AUTHOR OF SCIENCE AND HEALTH WITH KEY TO
THE SCRIPTURES



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THIS LITTLE BOOK
IS
TENDERLY AND RESPECTFULLY DEDICATED
TO ALL
LOYAL STUDENTS, WORKING AND WAITING
FOR THE ESTABLISHMENT OF THE
SCIENCE OF MIND-HEALING
MARY BAKER EDDY

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RUDIMENTAL DIVINE SCIENCE

How would you define Christian Science? 1

AS the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony. 3

What is the Principle of Christian Science?

It is God, the Supreme Being, infinite and immortal Mind, the Soul of man and the universe. It is our Father which is in heaven. It is substance, Spirit, Life, Truth, and Love, — these are the deific Principle. 6 9

Do you mean by this that God is a person?

The word *person* affords a large margin for misapprehension, as well as definition. In French the equivalent word is *personne*. In Spanish, Italian, and Latin, it is *persona*. The Latin verb *personare* is compounded of the prefix *per* (through) and *sonare* (to sound). 12 15

In law, Blackstone applies the word *personal* to *bodily presence*, in distinction from one's appearance (in court, for example) by deputy or proxy. 18

2 RUDIMENTAL DIVINE SCIENCE

1 Other definitions of *person*, as given by Webster, are
2 "a living soul; a self-conscious being; a moral agent;
3 especially, a living human being, a corporeal man, woman,
4 or child; an individual of the human race." He adds,
5 that among Trinitarian Christians the word stands for one
6 of the three subjects, or agents, constituting the Godhead.

7 In Christian Science we learn that God is definitely indi-
8 vidual, and not a *person*, as that word is used by the best
9 authorities, if our lexicographers are right in defining
10 *person* as especially a finite *human being*; but God is
11 personal, if by *person* is meant infinite Spirit.

12 We do not conceive rightly of God, if we think of Him
13 as less than infinite. The human person is finite; and
14 therefore I prefer to retain the proper sense of Deity by
15 using the phrase *an individual* God, rather than a *per-*
16 *sonal* God; for there is and can be but one infinite indi-
17 vidual Spirit, whom mortals have named God.

18 Science defines the individuality of God as supreme
19 good, Life, Truth, Love. This term enlarges our sense
20 of Deity, takes away the trammels assigned to God by
21 finite thought, and introduces us to higher definitions.

Is healing the sick the whole of Science?

22 Healing physical sickness is the smallest part of Chris-
23 tian Science. It is only the bugle-call to thought and
24 action, in the higher range of infinite goodness. The
25 emphatic purpose of Christian Science is the healing of
26 sin; and this task, sometimes, may be harder than the
27

cure of disease; because, while mortals love to sin, they 1
do not love to be sick. Hence their comparative acqui-
escence in your endeavors to heal them of bodily ills, and 3
their obstinate resistance to all efforts to save them from
sin through Christ, spiritual Truth and Love, which
redeem them, and become their Saviour, through the 6
flesh, from the flesh, — the material world and evil.

This Life, Truth, and Love — this trinity of good — was
individualized, to the perception of mortal sense, in the 9
man Jesus. His history is emphatic in our hearts, and it
lives more because of his spiritual than his physical healing.
His example is, to Christian Scientists, what the models 12
of the masters in music and painting are to artists.

Genuine Christian Scientists will no more deviate mor-
ally from that divine digest of Science called the Sermon 15
on the Mount, than they will manipulate invalids, prescribe
drugs, or deny God. Jesus' healing was spiritual in its
nature, method, and design. He wrought the cure of 18
disease through the divine Mind, which gives all true
volition, impulse, and action; and destroys the mental
error made manifest physically, and establishes the oppo- 21
site manifestation of Truth upon the body in harmony
and health.

*By the individuality of God, do you mean that God has 24
a finite form?*

No. I mean the infinite and divine Principle of all
being, the ever-present I AM, filling all space, including 27

4 RUDIMENTAL DIVINE SCIENCE

1 in itself all Mind, the one Father-Mother God. Life,
Truth, and Love are this trinity in unity, and their uni-
3 verse is spiritual, peopled with perfect beings, harmonious
and eternal, of which our material universe and men are
the counterfeits.

6 *Is God the Principle of all science, or only of Divine or
Christian Science?*

Science is Mind manifested. It is not material; neither
9 is it of human origin.

All true Science represents a moral and spiritual force,
which holds the earth in its orbit This force is Spirit,
12 that can "bind the sweet influences of the Pleiades," and
"loose the bands of Orion."

There is no material science, if by that term you mean
15 material intelligence. God is infinite Mind, hence there
is no other Mind. Good is Mind, but evil is not Mind.
Good is not in evil, but in God only. Spirit is not in matter,
18 but in Spirit only. Law is not in matter, but in Mind only.

Is there no matter?

All is Mind. According to the Scriptures and Christian
21 Science, all is God, and there is naught beside Him. "God
is Spirit," and we can only learn and love Him through
His spirit, which brings out the fruits of Spirit and ex-
24 tinguishes forever the works of darkness by His marvel-
lous light.

The five material senses testify to the existence of

matter. The spiritual senses afford no such evidence, 1
but deny the testimony of the material senses. Which
testimony is correct? The Bible says: "Let God be 3
true, and every man a liar." If, as the Scriptures imply,
God is All-in-all, then all must be Mind, since God is
Mind. Therefore in divine Science there is no material 6
mortal man, for man is spiritual and eternal, he being
made in the image of Spirit, or God.

There is no material sense. Matter is inert, inanimate, 9
and sensationless, — considered apart from Mind. Lives
there a man who has ever found Soul in the body or in
matter, who has ever seen spiritual substance with the 12
eye, who has found sight in matter, hearing in the material
ear, or intelligence in non-intelligence? If there is any
such thing as matter, it must be either mind which is 15
called matter, or matter without Mind.

Matter without Mind is a moral impossibility. Mind
in matter is pantheism. Soul is the only real conscious- 18
ness which cognizes being. The body does not see, hear,
smell, or taste. Human belief says that it does; but
destroy this belief of seeing with the eye, and we could 21
not see materially; and so it is with each of the physical
senses.

Accepting the verdict of these material senses, we should 24
believe man and the universe to be the football of chance
and sinking into oblivion. Destroy the five senses as
organized matter, and you must either become non-exist- 27
ent, or exist in Mind only; and this latter conclusion is

6 RUDIMENTAL DIVINE SCIENCE

- 1 the simple solution of the problem of being, and leads to
the equal inference that there is no matter.
- 3 *The sweet sounds and glories of earth and sky, assum-*
ing manifold forms and colors, — are they not tangible and
material?
- 6 As Mind they are real, but not as matter. All beauty
and goodness are in and of Mind, emanating from God;
but when we change the nature of beauty and goodness
9 from Mind to matter, the beauty is marred, through a
false conception, and, to the material senses, evil takes
the place of good.
- 12 Has not the truth in Christian Science met a response
from Prof. S. P. Langley, the young American astronomer?
He says that "color is in *us*," not "in the rose," and he
15 adds that this is not "any metaphysical subtlety," but a
fact "almost universally accepted, within the *last few*
years, by physicists."
- 18 *Is not the basis of Mind-healing a destruction of the evi-*
dence of the material senses, and restoration of the true
evidence of spiritual sense?
- 21 It is, so far as you perceive and understand this predi-
cate and postulate of Mind-healing; but the Science of
Mind-healing is best understood in practical demonstra-
24 tion. The proof of what you apprehend, in the simplest
definite and absolute form of healing, can alone answer
this question of how much you understand of Christian

Science Mind-healing. Not that all healing is Science, 1
by any means; but that the simplest case, healed in Science,
is as demonstrably scientific, in a small degree, as the most 3
difficult case so treated.

The infinite and subtler conceptions and consistencies
of Christian Science are set forth in my work Science and 6
Health.

Is man material or spiritual?

In Science, man is the manifest reflection of God, per- 9
fect and immortal Mind. He is the likeness of God; and
His likeness would be lost if inverted or perverted.

According to the evidence of the so-called physical 12
senses, man is material, fallen, sick, depraved, mortal.
Science and spiritual sense contradict this, and they afford
the only true evidence of the being of God and man, the 15
material evidence being wholly false.

Jesus said of personal evil, that "the truth abode not
in him," because there is no material sense. Matter, as 18
matter, has neither sensation nor personal intelligence.
As a pretension to be Mind, matter is a lie, and "the
father of lies;" Mind is not in matter, and Spirit cannot 21
originate its opposite, named matter.

According to divine Science, Spirit no more changes its
species, by evolving matter from Spirit, than natural 24
science, so-called, or material laws, bring about altera-
tion of species by transforming minerals into vegetables
or plants into animals, — thus confusing and confounding 27

8 RUDIMENTAL DIVINE SCIENCE

- 1 the three great kingdoms. No rock brings forth an apple;
no pine-tree produces a mammal or provides breast-milk
3 for babes.

To sense, the lion of to-day is the lion of six thousand
years ago; but in Science, Spirit sends forth its own harm-
6 less likeness.

*How should I undertake to demonstrate Christian Science
in healing the sick?*

- 9 As I have given you only an epitome of the Principle,
so I can give you here nothing but an outline of the prac-
tice. Be honest, be true to thyself, and true to others;
12 then it follows thou wilt be strong in God, the eternal
good. Heal through Truth and Love, there is no other
healer.

- 15 In all moral revolutions, from a lower to a higher con-
dition of thought and action, Truth is in the minority and
error has the majority. It is not otherwise in the field
18 of Mind-healing. The man who calls himself a Christian
Scientist, yet is false to God and man, is also uttering
falsehood about good. This falsity shuts against him the
21 Truth and the Principle of Science, but opens a way
whereby, through will-power, sense may say the unchris-
tian practitioner can heal, but Science shows that he makes
24 morally worse the invalid whom he is supposed to cure.

- By this I mean that mortal mind should not be falsely
impregnated. If by such lower means the health is seem-
27 ingly restored, the restoration is not lasting, and the patient

is liable to a relapse, — “The last state of that man is 1
worse than the first.”

The teacher of Mind-healing who is not a Christian, 3
in the highest sense, is constantly sowing the seeds of
discord and disease. Even the truth he speaks is more
or less blended with error; and this error will spring up 6
in the mind of his pupil. The pupil’s imperfect knowl-
edge will lead to weakness in practice, and he will be a
poor practitioner, if not a malpractitioner. 9

The basis of malpractice is in erring human will, and
this will is an outcome of what I call *mortal mind*, — a
false and temporal sense of Truth, Life, and Love. To 12
heal, in Christian Science, is to base your practice on
immortal Mind, the divine Principle of man’s being; and
this requires a preparation of the heart and an answer 15
of the lips from the Lord.

The Science of healing is the Truth of healing. If
one is untruthful, his mental state weighs against his 18
healing power; and similar effects come from pride,
envy, lust, and all fleshly vices.

The spiritual power of a scientific, right thought, with- 21
out a direct effort, an audible or even a mental argument,
has oftentimes healed inveterate diseases.

The thoughts of the practitioner should be imbued with 24
a clear conviction of the omnipotence and omnipresence
of God; that He is All, and that there can be none beside
Him; that God is good, and the producer only of good; 27
and hence, that whatever militates against health, har-

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1 mony, or holiness, is an unjust usurper of the throne of
the controller of all mankind. Note this, that if you have
3 power in error, you forfeit the power that Truth bestows,
and its salutary influence on yourself and others.

You must feel and know that God alone governs man;
6 that His government is harmonious; that He is too pure
to behold iniquity, and divides His power with nothing
evil or material; that material laws are only human be-
9 liefs, which govern mortals wrongfully. These beliefs arise
from the subjective states of thought, producing the be-
liefs of a mortal material universe, — so-called, and of
12 material disease and mortality. Mortal ills are but errors
of thought, — diseases of mortal mind, and not of matter;
for matter cannot feel, see, or report pain or disease.

15 Disease is a thing of thought manifested on the body;
and fear is the procurator of the thought which causes
sickness and suffering. Remove this fear by the true
18 sense that God is Love, — and that Love punishes nothing
but sin, — and the patient can then look up to the loving
God, and know that He afflicteth not willingly the children
21 of men, who are punished because of disobedience to His
spiritual law. His law of Truth, when obeyed, removes
every erroneous physical and mental state. The belief
24 that matter can master Mind, and make you ill, is an
error which Truth will destroy.

You must learn to acknowledge God in all His ways.
27 It is only a lack of understanding of the allness of God,
which leads you to believe in the existence of matter, or

that matter can frame its own conditions, contrary to the
law of Spirit. 1

Sickness is the schoolmaster, leading you to Christ; 3
first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, 6
and in Science man is His likeness, the forever reflection of goodness. Therefore good is one and All.

This brings forward the next proposition in Christian 9
Science, — namely, that there are no sickness, sin, and death in the divine Mind. What seem to be disease, vice, and mortality are illusions of the physical senses. These 12
illusions are not real, but unreal. Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else. 15
In a moment you may awake from a night-dream; just so you can awake from the dream of sickness; but the demonstration of the Science of Mind-healing by no means 18
rests on the strength of human belief. This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, 21
through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal. 24

The lecturer, teacher, or healer who is indeed a Christian Scientist, never introduces the subject of human anatomy; never depicts the muscular, vascular, or nervous operations of the human frame. He never talks about the 27

12 RUDIMENTAL DIVINE SCIENCE

- 1 structure of the material body. He never lays his hands
on the patient, nor manipulates the parts of the body sup-
3 posed to be ailing. Above all, he keeps unbroken the Ten
Commandments, and practises Christ's Sermon on the
Mount.
- 6 Wrong thoughts and methods strengthen the sense of
disease, instead of cure it; or else quiet the fear of the
sick on false grounds, encouraging them in the belief of
9 error until they hold stronger than before the belief that
they are first made sick by matter, and then restored
through its agency. This fosters infidelity, and is mental
12 quackery, that denies the Principle of Mind-healing. If
the sick are aided in this mistaken fashion, their ailments
will return, and be more stubborn because the relief is
15 unchristian and unscientific.

Christian Science erases from the minds of invalids
their mistaken belief that they live in or because of matter,
18 or that a so-called material organism controls the health
or existence of mankind, and induces rest in God, divine
Love, as caring for all the conditions requisite for the well-
21 being of man. As power divine is the healer, why should
mortals concern themselves with the chemistry of food?
Jesus said: "Take no thought what ye shall eat."

- 24 The practitioner should also endeavor to free the minds
of the healthy from any sense of subordination to their
bodies, and teach them that the divine Mind, not material
27 law, maintains human health and life.

A Christian Scientist knows that, in Science, disease

RUDIMENTAL DIVINE SCIENCE 13

is unreal; that Mind is not in matter; that Life is God, 1
good; hence Life is not functional, and is neither matter
nor mortal mind; knows that pantheism and theosophy 3
are not Science. Whatever saps, with human belief,
this basis of Christian Science, renders it impossible to
demonstrate the Principle of this Science, even in the 6
smallest degree.

A mortal and material body is not the actual individuality
of man made in the divine and spiritual image of God. 9
The material body is not the likeness of Spirit; hence it
is not the truth of being, but the likeness of error — the
human belief which saith there is more than one God, — 12
there is more than one Life and one Mind.

In Deuteronomy (iv. 35) we read: "The Lord, He is
God; there is none else beside Him." In John (iv. 24) 15
we may read: "God is Spirit." These propositions, un-
derstood in their Science, elucidate my meaning.

When treating a patient, it is not Science to treat every 18
organ in the body. To aver that harmony is the real and
discord is the unreal, and then give special attention to
what according to their own belief is diseased, is scientific; 21
and if the *healer realizes* the truth, it will free his patient.

*What are the means and methods of trustworthy Christian
Scientists?*

24

These people should not be expected, more than others,
to give all their time to Christian Science work, receiving
no wages in return, but left to be fed, clothed, and sheltered 27

14 RUDIMENTAL DIVINE SCIENCE

1 by charity. Neither can they serve two masters, 'giving
only a portion of their time to God, and still be Christian
3 Scientists. They must give Him all their services, and
"owe no man." To do this, they must at present ask a
suitable price for their services, and then *conscientiously*
6 *earn their wages*, strictly practising Divine Science, and
healing the sick.

The author never sought charitable support, but gave
9 fully seven-eighths of her time without remuneration, ex-
cept the bliss of doing good. The only pay taken for her
labors was from classes, and often those were put off for
12 months, in order to do gratuitous work. She has never
taught a Primary class without several, and sometimes
seventeen, free students in it; and has endeavored to take
15 the full price of tuition only from those who were able to
pay. The student who pays must of necessity do better
than he who does not pay, and yet will expect and require
18 others to pay him. No discount on tuition was made on
higher classes, because their first classes furnished students
with the means of paying for their tuition in the higher
21 instruction, and of doing charity work besides. If the
Primary students are still impecunious, it is their own
fault, and this ill-success of itself leaves them unprepared
24 to enter higher classes.

People are being healed by means of my instructions,
both in and out of class. Many students, who have
27 passed through a regular course of instruction from me,
have been invalids and were healed in the class; but ex-

perience has shown that this defrauds the scholar, though 1
it heals the sick.

It is seldom that a student, if healed in a class, has left 3
it understanding sufficiently the Science of healing to im-
mediately enter upon its practice. Why? Because the
glad surprise of suddenly regained health is a shock to 6
the mind; and this holds and satisfies the thought with
exuberant joy.

This renders the mind less inquisitive, plastic, and tract- 9
able; and deep systematic thinking is impracticable until
this impulse subsides.

This was the principal reason for advising diseased 12
people not to enter a class. Few were taken besides inva-
lids for students, until there were enough practitioners to
fill in the best possible manner the department of healing. 15
Teaching and healing should have separate departments,
and these should be fortified on all sides with suitable and
thorough guardianship and grace. 18

Only a very limited number of students can advanta-
geously enter a class, grapple with this subject, and well
assimilate what has been taught them. It is impossible 21
to teach thorough Christian Science to promiscuous and
large assemblies, or to persons who cannot be addressed
individually, so that the mind of the pupil may be dissected 24
more critically than the body of a subject laid bare for
anatomical examination. Public lectures cannot be such
lessons in Christian Science as are required to empty and 27
to fill anew the individual mind.

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1 If publicity and material control are the motives for
teaching, then public lectures can take the place of private
3 lessons; but the former can never give a thorough knowledge
of Christian Science, and a Christian Scientist will never
undertake to fit students for practice by such means. Lec-
6 tures in public are needed, but they must be subordinate
to thorough class instruction in any branch of education.

None with an imperfect sense of the spiritual signifi-
9 cation of the Bible, and its scientific relation to Mind-
healing, should attempt overmuch in their translation of
the Scriptures into the "new tongue;" but I see that
12 some novices, in the truth of Science, and some impostors
are committing this error.

Is there more than one school of scientific healing?

15 In reality there is, and can be, but one school of the
Science of Mind-healing. Any departure from Science is
an irreparable loss of Science. Whatever is said and
18 written correctly on this Science originates from the Princi-
ple and practice laid down in Science and Health, a work
which I published in 1875. This was the first book, re-
21 corded in history, which elucidates a pathological Science
purely mental.

Minor shades of difference in Mind-healing have origi-
24 nated with certain opposing factions, springing up among
unchristian students, who, fusing with a class of aspirants
which snatch at whatever is progressive, call it their first-
27 fruits, or else *post mortem* evidence.

A slight divergence is fatal in Science. Like certain 1
Jews whom St. Paul had hoped to convert from mere
motives of self-aggrandizement to the love of Christ, these 3
so-called schools are clogging the wheels of progress by
blinding the people to the true character of Christian
Science,—its moral power, and its divine efficacy to 6
heal.

The true understanding of Christian Science Mind-
healing never originated in pride, rivalry, or the deification 9
of self. The Discoverer of this Science could tell you of
timidity, of self-distrust, of friendlessness, toil, agonies, and
victories under which she needed miraculous vision to 12
sustain her, when taking the first footsteps in this
Science.

The ways of Christianity have not changed. Meek- 15
ness, selflessness, and love are the paths of His testimony
and the footsteps of His flock.

NO AND YES

NO AND YES

BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO
THE SCRIPTURES



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P R E F A C E

IT was the purpose of each edition of this pamphlet to benefit no favored class, but, according to the apostle's admonition, to "reprove, rebuke, exhort," and with the power and self-sacrificing spirit of Love to correct involuntary as well as voluntary error.

By a modification of the language, the import of this edition is, we trust, transparent to the hearts of all conscientious laborers in the realm of Mind-healing. To those who are athirst for the life-giving waters of a true divinity, it saith tenderly, "Come and drink;" and if you are babes in Christ, leave the meat and take the unadulterated milk of the Word, until you grow to apprehend the pure spirituality of Truth.

MARY BAKER EDDY

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NO AND YES

INTRODUCTION

TO kindle in all minds a common sentiment of regard 1
for the spiritual idea emanating from the infinite, is
a most needful work; but this must be done gradually, for 3
Truth is as "the still, small voice," which comes to our
recognition only as our natures are changed by its silent
influence. 6

Small streams are noisy and rush precipitately; and
babbling brooks fill the rivers till they rise in floods, de-
molishing bridges and overwhelming cities. So men, when 9
thrilled by a new idea, are sometimes impatient, and,
when public sentiment is aroused, are liable to be borne
on by the current of feeling. They should then turn tem- 12
porarily from the tumult, for the silent cultivation of the
true idea and the quiet practice of its virtues. When
the noise and stir of contending sentiments cease, and 15
the flames die away on the mount of revelation, we can
read more clearly the tablets of Truth.

The theology and medicine of Jesus were one, — in the 18
divine oneness of the trinity, Life, Truth, and Love, which
healed the sick and cleansed the sinful. This trinity in
unity, correcting the individual thought, is the only Mind- 21

1 healing I vindicate; and on its standard have emblazoned
that crystallized expression, CHRISTIAN SCIENCE.

3 A spurious and hydra-headed mind-healing is naturally
glared at by the pulpit, ostracized by the medical faculty,
and scorned by people of common sense. To aver that
6 disease is normal, a God-bestowed and stubborn reality,
but that you can heal it, leaves you to work against that
which is natural and a law of being. It is scientific to rob
9 disease of all reality; and to accomplish this, you cannot
begin by admitting its reality. Our Master taught his
students to deny self, sense, and take up the cross. Men-
12 tal healers who admit that disease is real should be made
to test the feasibility of what they say by healing one case
audibly, through such an admission, — if this is possible.
15 I have healed more disease by the spoken than the un-
spoken word.

The honest student of Christian Science is modest in his
18 claims and conscientious in duty, waiting and working to
mature what he has been taught. Institutes furnished
with such teachers are becoming beacon-lights along the
21 shores of erudition, and many who are not teachers have
large practices and some marked success in healing the
most defiant forms of disease.

24 Dishonesty destroys one's ability to heal mentally. Con-
ceit cannot avert the effects of deceit. Taking advantage
of the present ignorance in relation to Christian Science
27 Mind-healing, many are flooding our land with conflict-
ing theories and practice. We should not spread abroad

patchwork ideas that in some vital points lack Science. 1
How sad it is that envy will bend its bow and shoot its
arrow at the idea which claims only its inheritance, is nat- 3
urally modest, generous, and sincere! while the trespass-
ing error murders either friend or foe who stands in its
way. Truly it is better to fall into the hands of God, than 6
of man.

When I revised "Science and Health with Key to the
Scriptures," in 1878, some irresponsible people insisted 9
that my manual of the practice of Christian Science Mind-
healing should not be made public, but I obeyed a diviner
rule. People dependent on the rules of this practice for 12
their healing, not having lost the Spirit which sustains the
genuine practice, will put that book in the hands of their
patients, whom it will heal, and recommend it to their 15
students, whom it would enlighten. Every teacher must
pore over it in secret, to keep himself well informed. The
Nemesis of the history of Mind-healing notes this hour. 18

Dishonesty necessarily stultifies the spiritual sense which
Mind-healers specially need; and which they must pos-
sess, in order to be safe members of the community. How 21
good and pleasant a thing it is to seek not so much thine
own as another's good, to sow by the wayside for the way-
weary, and trust Love's recompense of love. 24

Plagiarism from my writings is so common it is be-
coming odious to honest people; and such compilations,
instead of possessing the essentials of Christian Science, 27
are tempting and misleading.

- 1 Reading Science and Health has restored the sick to
health, but the task of learning thoroughly the Science
3 of Mind-healing and demonstrating it understandingly
had better be undertaken in health than sickness.

DISEASE UNREAL

- 6 Disease is more than *imagination*; it is a human error,
a constituent part of what comprise the whole of mortal
existence, — namely, material sensation and mental delu-
9 sion. But an erring sense of existence, or the error of
belief, named disease, never made sickness a stubborn
reality. On the ground that harmony is the truth of be-
12 ing, the Science of Mind-healing destroys the feasibility
of disease; hence error of thought becomes fable instead
of fact. Science demonstrates the reality of Truth and
15 the unreality of the error. A self-evident proposition, in
the Science of Mind-healing, is that disease is unreal;
and the efficacy of my system, beyond other systems of
18 medicine, vouches for the validity of that statement. Sin
and disease are not scientific, because they embody not
the idea of divine Principle, and are not the phenomena
21 of the immutable laws of God; and they do not arise
from the divine consciousness and true constituency of
being.
- 24 The unreality of sin, disease, and death, rests on the
exclusive truth that being, to be eternal, must be harmo-
nious. All disease must be — and can only be — healed

on this basis. All true Christian Scientists are vindicating, fearlessly and honestly, the Principle of this grand verity of Mind-healing.

In erring mortal thought the reality of Truth has an antipode, — the reality of error; and disease is one of the severe realities of this error. God has no opposite in Science. To Truth there is no error. As Truth alone is real, then it follows that to declare error real would be to make it Truth. Disease arises from a false and material sense, from the belief that matter has sensation. Therefore this material sense, which is untrue, is of necessity unreal. Moreover, this unreal sense substitutes for Truth an unreal belief, — namely, that life and health are independent of God, and dependent on material conditions. Material sense also avers that Spirit, or Truth, cannot restore health and perpetuate life, but that material conditions can and do destroy both human health and life.

If disease is as real as health, and is itself a state of being, and yet is arrayed against being, then Mind, or God, does not meddle with it. Disease becomes indeed a stubborn reality, and man is mortal. A “kingdom divided against itself is brought to desolation,” therefore the mind that attacks a normal and real condition of man, is profanely tampering with the realities of God and His laws. Metaphysical healing is a lost jewel in this misconception of reality. Any contradictory fusion of Truth with error, in both theory and practice, prevents one from healing scientifically, and makes the last state of one’s patients

1 worse than the first. If disease is real it is not illusive,
and it certainly would contradict the Science of Mind-
3 healing to attempt to destroy the realities of Mind in order
to heal the sick.

On the theory that God's formations are spiritual, har-
6 monious, and eternal, and that God is the only creator,
Christian Science refutes the validity of the testimony of
the senses, which take cognizance of their own phenomena,
9 — sickness, disease, and death. This refutation is indis-
pensable to the destruction of false evidence, and the
consequent cure of the sick, — as all understand who
12 practise the true Science of Mind-healing. If, as the
error indicates, the evidence of disease is not false, then
disease cannot be healed by denying its validity; and this
15 is why the mistaken healer is not successful, trying to heal
on a material basis.

The evidence that the earth is motionless and the sun
18 revolves around our planet, is as sensible and real as the
evidence for disease; but Science determines the evidence
in both cases to be unreal. To material sense it is plain
21 also that the error of the revolution of the sun around the
earth is more apparent than the adverse but true Science
of the stellar universe. Copernicus has shown that what
24 appears real, to material sense and feeling, is absolutely
unreal. Astronomy, optics, acoustics, and hydraulics are
all at war with the testimony of the physical senses. This
27 fact intimates that the laws of Science are mental, not
material; and Christian Science demonstrates this.

SCIENCE OF MIND-HEALING

1

The rule of divinity is golden; to be wise and true rejoices every heart. But evil influences waver the scales 3 of justice and mercy. No personal considerations should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the 6 motives of others. We must love our enemies, and continue to do so unto the end. By the love of God we can cancel error in our own hearts, and blot it out of others. 9

Sooner or later the eyes of sinful mortals must be opened to see every error they possess, and the way out of it; and they will "flee as a bird to your mountain," away from 12 the enemy of sinning sense, stubborn will, and every imperfection in the land of Sodom, and find rescue and refuge in Truth and Love. 15

Every loving sacrifice for the good of others is known to God, and the wrath of man cannot hide it from Him. God has appointed for Christian Scientists high tasks, 18 and will not release them from the strict performance of each one of them. The students must now fight their own battles. I recommend that Scientists draw no lines 21 whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this 24 field of labor. Leave the distinctions of individual character and the discriminations and guidance thereof to

1 the Father, whose wisdom is unerring and whose love is universal.

3 We should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege — namely, silence whenever it can substitute censure. Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and “the peace of God, that passeth all understanding,” recommending to all men fellowship in the bonds of Christ. Advise students to rebuke each other always in love, as I have rebuked them. Having discharged this duty, counsel each other to work out his own salvation, without fear or doubt, knowing that God will make the wrath of man to praise Him, and that the remainder thereof He will restrain. We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ, — Truth and Love.

4 I enjoin it upon my students to hold no controversy or enmity over doctrines and traditions, or over the misconceptions of Christian Science, but to work, watch, and pray for the amelioration of sin, sickness, and death. If one be found who is too blind for instruction, no longer cast your pearls before this state of mortal mind, lest it turn and rend you; but quietly, with benediction and hope, let the unwise pass by, while you walk on in equanimity, and with increased power, patience, and understanding, gained from your forbearance. This counsel is not new,

as my Christian students can testify; and if it had been 1
heeded in times past it would have prevented, to a great
extent, the factions which have sprung up among Scientists 3
to the hindrance of the Cause of Truth. It is true that the
mistakes, prejudices, and errors of one class of thinkers
must not be introduced or established among another class 6
who are clearer and more conscientious in their convictions;
but this one thing can be done, and should be: let
your opponents alone, and use no influence to prevent 9
their legitimate action from their own standpoint of experience,
knowing, as you should, that God will well regenerate and separate
wisely and finally; whereas you 12
may err in effort, and lose your fruition.

Hoping to pacify repeated complaints and murmurings
against too great leniency, on my part, towards some of 15
my students who fall into error, I have opposed occasionally
and strongly — especially in the first edition of this little work —
existing wrongs of the nature referred 18
to. But I now point steadfastly to the power of grace to overcome
evil with good. God will “furnish a table in the wilderness”
and show the power of Love. 21

Science is not the shibboleth of a sect or the cabalistic
insignia of philosophy; it excludes all error and includes all Truth.
More mistakes are made in its name 24
than this period comprehends. Divinely defined, Science is the
atmosphere of God; humanly construed, and according to Webster,
it is “knowledge, duly arranged and 27
referred to general truths and principles on which it is

1 founded, and from which it is derived." I employ this
awe-filled word in both a divine and human sense; but
3 I insist that Christian Science is demonstrably as true,
relative to the unseen verities of being, as any proof that
can be given of the completeness of Science.

6 The two largest words in the vocabulary of thought are
"Christian" and "Science." The former is the highest
style of man; the latter reveals and interprets God and
9 man; it aggregates, amplifies, unfolds, and expresses the
ALL-God. The life of Christ is the predicate and postu-
late of all that I teach, and there is but one standard
12 statement, one rule, and one Principle for all scientific
truth.

My hygienic system rests on Mind, the eternal Truth.
15 What is termed matter, or relates to its so-called attributes,
is a self-destroying error. When a so-called material sense
is lost, and Truth restores that lost sense, — on the basis
18 that all consciousness is Mind and eternal, — the former
position, that sense is organic and material, is proven
erroneous.

21 The feasibility and immobility of Christian Science
unveil the true idea, — namely, that earth's discords have
not the reality of Mind in the Science of being; and this
24 idea — dematerializing and spiritualizing mortals — turns
like the needle to the pole all hope and faith to God, based
as it is on His omnipotence and omnipresence.

27 Eternal harmony, perpetuity, and perfection, constitute
the phenomena of being, governed by the immutable and

eternal laws of God; whereas matter and human will, 1
intellect, desire, and fear, are not the creators, controllers,
nor destroyers of life or its harmonies. Man has an im- 3
mortal Soul, a divine Principle, and an eternal being.
Man has perpetual individuality; and God's laws, and
their intelligent and harmonious action, constitute his in- 6
dividuality in the Science of Soul.

In its literary expression, my system of Christian meta-
physics is hampered by material terms, which must be 9
used to indicate thoughts that are to be understood meta-
physically. As a Science, this system is held back by the
common ignorance of what it is and what it does, and 12
(worse still) by those who come falsely in its name. To
be appreciated, Science must be understood and consci-
entiously introduced. If the Bible and Science and Health 15
had the place in schools of learning that physiology oc-
cupies, they would revolutionize and reform the world,
through the power of Christ. It is true that it requires 18
more study to understand and demonstrate what these
works teach, than to learn theology, physiology, or physics;
because they teach divine Science, with fixed Principle, 21
given rule, and unmistakable proof.

Ancient and modern human philosophy are inadequate
to grasp the Principle of Christian Science, or to demon- 24
strate it. Revelation shows this Principle, and will rescue
reason from the thrall of error. Revelation must subdue
the sophistry of intellect, and spiritualize consciousness 27
with the dictum and the demonstration of Truth and Love.

1 Christian Science Mind-healing can only be gained by
working from a purely Christian standpoint. Then it
3 heals the sick and exalts the race. The essence of this
‘ Science is right thinking and right acting — leading us to
see spirituality and to be spiritual, to understand and to
6 demonstrate God.

The Massachusetts Metaphysical College and Church
of Christ, Scientist, in Boston, were the outgrowth of the
9 author’s religious experience. After a lifetime of ortho-
doxy on the platform of doctrines, rites, and ceremonies,
it became a sacred duty for her to impart to others this
12 new-old knowledge of God.

The same affection, desire, and motives which have stim-
ulated true Christianity in all ages, and given impulse to
15 goodness, in or out of the Church, have nerved her pur-
pose to build on the new-born conception of the Christ, as
Jesus declared himself, — namely, “the way, the truth,
18 and the life.” Living a true life, casting out evil, healing
the sick, and preaching the gospel of Truth, — these are
the ends of Christianity. This divine way impels a spirit-
21 ualization of thought and method, beyond doctrine and
ritual; and in nothing else has she departed from the old
landmarks.

24 The unveiled spiritual signification of the Word so en-
larges our sense of God that it makes both sense and Soul,
man and Life, immaterial, though still individual. It re-
27 moves all limits from divine power. God must be found
all instead of a part of being, and man the reflection of

His power and goodness. This Science rebukes sin with
its own nothingness, and thus destroys sin quickly and
utterly. It makes disease unreal, and this heals it.

The demonstration of moral and physical growth, and a
scientific deduction from the Principle of all harmony, de-
clare both the Principle and idea to be divine. If this be
true, then death must be swallowed up in Life, and the
prophecy of Jesus fulfilled, "Whosoever liveth and be-
lieveth in me shall never die." Though centuries passed
after those words were originally uttered, before this re-
appearing of Truth, and though the hiatus be longer still
before that saying is demonstrated in Life that knows no
death, the declaration is nevertheless true, and remains
a clear and profound deduction from Christian Science.

IS CHRISTIAN SCIENCE OF THE SAME LINEAGE AS SPIRITUALISM OR THEOSOPHY?

Science is not susceptible of being held as a mere theory.
It is hoary with time. It takes hold of eternity, voices the
infinite, and governs the universe. No greater opposites
can be conceived of, physically, morally, and spiritually,
than Christian Science, spiritualism, and theosophy.

Science and Health has effected a revolution in the
minds of thinkers on the subject of mediumship, and given
impulse to reason and revelation, goodness and virtue. A
theory may be sound in spots, and sparkle like a diamond,
while other parts of it have no lustre. Christian Science

1 is sound in every part. It is neither warped nor miscon-
ceived, when properly demonstrated. If a spiritualist
3 medium understood the Science of Mind-healing, he
would know that between those who have and those who
have not passed the transition called death, there can be
6 no interchange of consciousness, and that all sensible phe-
nomena are merely subjective states of mortal mind.

Theosophy is a corruption of Judaism. This corruption
9 had a renewal in the Neoplatonic philosophy; but it sprang
from the Oriental philosophy of Brahmanism, and blends
with its magic and enchantments. Theosophy is no more
12 allied to Christian Science than the odor of the upas-tree
is to the sweet breath of springtide, or the brilliant cor-
uscations of the northern sky are to solar heat and
15 light.

IS CHRISTIAN SCIENCE FROM BENEATH, AND NOT
FROM ABOVE?

18 Hear the words of our Master: "Go ye into all the
world"! "Heal the sick, cast out devils"! Christian
Scientists, perhaps more than any other religious sect, are
21 obeying these commands; and the injunctions are not
confined to Jesus' students in that age, but they extend
to this age, — to as many as shall believe on him. The
24 demand and example of Jesus were not from beneath.
Are frozen dogmas, persistent persecution, and the doc-
trine of eternal damnation, from above? Are the dewes

of divine Truth, falling on the sick and sinner, to heal
them, from beneath? "By their fruits ye shall know
them." 1 3

Reading my books, without prejudice, would convince
all that their purpose is right. The comprehension of my
teachings would enable any one to prove these books to 6
be filled with blessings for the whole human family. Fa-
tiguig Bible translations and voluminous commentaries
are employed to explain and prop old creeds, and they 9
have the civil and religious arms in their defense; then
why should not these be equally extended to support the
Christianity that heals the sick? The notions of person- 12
ality to be found in creeds are far more mystic than
Mind-healing. It is no easy matter to believe there are
three persons in one person, and that one person is cast 15
out of another person. These conceptions of Deity and
devil presuppose an impotent God and an incredible
Satan. 18

IS CHRISTIAN SCIENCE PANTHEISTIC?

Christian Science refutes pantheism, finds Spirit neither
in matter nor in the modes of mortal mind. It shows 21
that matter and mortal mind have neither origin nor ex-
istence in the eternal Mind. Thinking otherwise is what
estranges mortals from divine Life and Love. God is 24
All-in-all. He is Spirit; and in nothing is He unlike Him-
self. Nothing that "worketh or maketh a lie" is to be

1 found in the divine consciousness. For God to know,
is to be; that is, what He knows must truly and eternally
3 exist. If He knows matter, and matter can exist in Mind,
then mortality and discord must be eternal. He is Mind;
and whatever He knows is made manifest, and must be
6 Truth.

If God knows evil even as a false claim, this knowledge
would manifest evil in Him and proceeding from Him.
9 Christian Science shows that matter, evil, sin, sickness, and
death are but negations of Spirit, Truth, and Life, which
are positives that cannot be gainsaid. The subjective
12 states of evil, called mortal mind or matter, are negatives
destitute of time and space; for there is none beside God
or Spirit and the idea of Spirit.

15 This infinite logic is the infinite light, — uncompre-
hended, yet forever giving forth more light, because it
has no darkness to emit. Mortals do not understand the
18 All; hence their inference of some other existence beside
God and His true likeness, — of something unlike Him.
He who is All, understands all. He can have no knowl-
21 edge or inference but His own consciousness, and can take
in no more than all.

The mists of matter — sin, sickness, and death — dis-
24 appear in proportion as mortals approach Spirit, which
is the reality of being. It is not enough to say that matter
is the substratum of evil, and that its highest attenuation is
27 mortal mind; for there is, strictly speaking, *no* mortal
mind. Mind is immortal. Death is the consequent of an

antecedent false assumption of the realness of something 1
unreal, material, and mortal. If God knows the antecede-
dent, He must produce its consequences. From this logic 3
there is no escape. Matter, or evil, is the absence of Spirit
or good. Their nothingness is thus proven; for God is
good, ever-present, and All. 6

"In Him we live, and move, and have our being;" consequently it is impossible for the true man — who is a
spiritual and individual being, created in the eternal 9
Science of being — to be conscious of aught but good.
God's image and likeness can never be less than a good
man; and for man to be more than God's likeness is 12
impossible. Man is the climax of creation; and God is
not without an ever-present witness, testifying of Himself.
Matter, or any mode of mortal mind, is neither part nor 15
parcel of divine consciousness and God's verity.

In Science there is no fallen state of being; for therein
is no inverted image of God, no escape from the focal 18
radiation of the infinite. Hence the unreality of error,
and the truth of the Scripture, that there is "none beside
Him." If mortals could grasp these two words *all* and 21
nothing, this mystery of a God who has no knowledge of
sin would disappear, and the eternal, infinite harmony
would be fathomed. If God could know a false claim, 24
false knowledge would be a part of His consciousness.
Then evil would be as real as good, sickness as real as
health, death as real as Life; and sickness, sin, and death 27
would be as eternal as God.

1 IS CHRISTIAN SCIENCE BLASPHEMOUS?

Blasphemy has never diminished sin and sickness, nor
3 acknowledged God in all His ways. Blasphemy rebukes
not the godless lie that denies Him as All-in-all, nor does
it ascribe to Him all presence, power, and glory. Chris-
6 tian Science does this. If Science lacked the proof of its
origin in God, it would be self-destructive, for it rests alone
on the demonstration of God's supremacy and omnipo-
9 tence. Right thinking and right acting, physical and
moral harmony, come with Science, and the secret of
its presence lies in the universal need of better health and
12 morals.

Human theories, when weighed in the balance, are
found unequal to the demonstration of divine Life and
15 Love; and their highest endeavors are, to divine Science,
what a child's love of pictures is to art. A child, in his
ignorance, may imagine the face of Dante to be the rapt
18 face of Jesus. Thus falsely may the human conceive of
the Divine. If the schoolmaster is not Christ, the school
gets things wrong, and knows it not; but the teacher is
21 morally responsible.

Good health and a more spiritual religion are the com-
mon wants; and these wants have wrought this moral
24 result, — that the so-called mortal mind asks for what
Mind alone can supply. This demand militates against
the so-called demands of matter, and regulates the present

high premium on Mind-healing. If the uniform moral 1
and spiritual, as well as physical, effects of Christian Sci-
ence were lacking, the premium would go down. That 3
it continues to rise, and the demand to increase, shows its
real value to the race. Even doctors will agree that in-
fidelity, ignorance, and quackery have never met the grow- 6
ing wants of humanity. Christian Science is no "Boston
craze;" it is the sober second thought of advancing
humanity. 9

IS THERE A PERSONAL DEITY?

God is infinite. He is neither a limited mind nor a
limited body. God is Love; and Love is Principle, not 12
person. What the person of the infinite is, we know not;
but we are gratefully and lovingly conscious of the father-
liness of this Supreme Being. God is individual, and man 15
is His individualized idea. While material man and the
physical senses receive no spiritual idea, and feel no sen-
sation of divine Love, spiritual man and his spiritual 18
senses are drinking in the nature and essence of the indi-
vidual infinite. A sinful sense is incompetent to understand
the realities of being, — that Life is God, and that man 21
is in His image and likeness. A sinner can take no cog-
nizance of the noumenon or the phenomena of Spirit;
but leaving sin, sense rises to the fulness of the stature of 24
man in Christ.

Person is formed after the manner of mortal man, so

1 far as he can conceive of personality. Limitless person-
ality is inconceivable. His person and perfection are
3 neither self-created, nor discerned through imperfection;
and of God as a person, human reason, imagination, and
revelation give us no knowledge. Error would fashion
6 Deity in a manlike mould, while Truth is moulding a
Godlike man.

When the term divine Principle is used to signify Deity
9 it may seem distant or cold, until better apprehended.
This Principle is Mind, substance, Life, Truth, Love.
When understood, Principle is found to be the only term
12 that fully conveys the ideas of God, — one Mind, a perfect
man, and divine Science. As the divine Principle is com-
prehended, God's omnipotence and omnipresence will
15 dawn on mortals, and the notion of an everywhere-present
body — or of an infinite Mind starting from a finite body,
and returning to it — will disappear.

18 Ever-present Love must seem ever absent to ever-present
selfishness or material sense. Hence this asking amiss
and receiving not, and the common idolatry of man-
21 worship. In divine Science, God is recognized as the
only power, presence, and glory.

Adam's mistiness and Satan's reasoning, ever since the
24 flood, — when specimens of every kind emerged from the
ark, — have run through the veins of all human philoso-
phy. Human reason is a blind guide, a continued series
27 of mortal hypotheses, antagonistic to Revelation and Sci-
ence. It is continually straying into forbidden by-paths

of sensualism, contrary to the life and teachings of Jesus 1
and Paul, and the vision of the Apocalypse. Human
philosophy has ninety-nine parts of error to the one- 3
hundredth part of Truth, — an unsafe decoction for the
race. The Science that Jesus demonstrated, whose views
of Truth Confucius and Plato but dimly discerned, Science 6
and Health interprets. It was not a search after wisdom;
it was wisdom, and it grasped in spiritual law the uni-
verse, — all time, space, immortality, thought, extension. 9
This Science demonstrated the Principle of all phenomena,
identity, individuality, law; and showed man as reflect-
ing God and the divine capacity. Human philosophy 12
would dethrone perfection, and substitute matter and evil
for divine means and ends.

Human philosophy has an undeveloped God, who un- 15
folds Himself through material modes, wherein the human
and divine mingle in the same realm and consciousness.
This is rank infidelity; because by it we lose God's ways 18
and perpetuate the supposed power and reality of evil *ad*
infinitum. Christian Science rends this veil in the pantheon
of many gods, and reproduces the teachings of Jesus, whose 21
philosophy is incontestable, bears the strain of time, and
brings in the glories of eternity; "for other foundation
can no man lay than that is laid, which is Jesus Christ." 24

Divine philosophy is demonstrably the true idea of the
Christ, wherein Principle heals and saves. A philosophy
which cannot heal the sick has little resemblance to Sci- 27
ence, and is, to say the least, like a cloud without rain,

1 "driven about by every wind of doctrine." Such philosophy has certainly not touched the hem of the Christ
3 garment.

Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a "brief authority;"
6 but Berkeley ended his metaphysical theory with a treatise on the healing properties of tar-water, and Hegel was an inveterate snuff-taker. The circumlocution and cold categories of Kant fail to improve the conditions of mortals,
9 morally, spiritually, or physically. Such miscalled metaphysical systems are reeds shaken by the wind. Compared with the inspired wisdom and infinite meaning of
12 the Word of Truth, they are as moonbeams to the sun, or as Stygian night to the kindling dawn.

15 IS THERE A PERSONAL DEVIL?

No man hath seen the person of good or of evil. Each is greater than the corporeality we behold.

18 "He cast out *devils*." This record shows that the term devil is generic, being used in the plural number. From this it follows that there is more than one devil. That
21 Jesus cast several persons out of another person, is not stated, and is impossible. Hence the passage must refer to the *evils* which were cast out.

24 Jesus defined devil as a mortal who is full of evil. "Have I not chosen you twelve, and one of you *is a devil*?" His definition of evil indicated his ability to cast it out. An

incorrect concept of the nature of evil hinders the destruc- 1
tion of evil. To conceive of God as resembling — in per-
sonality, or form — the personality that Jesus condemned 3
as devilish, is fraught with spiritual danger. Evil can
neither grasp the prerogative of God nor make evil om-
nipotent and omnipresent. 6

Jesus said to Peter, "Get thee behind me, Satan;" but
he to whom our Lord gave the keys of the kingdom could
not have been wholly evil, and therefore was not a *devil*, 9
after the accepted definition. Out of the Magdalen, Jesus
cast seven devils; but not one person was named among
them. According to Crabtre, these devils were the dis- 12
eases Jesus cast out.

The most eminent divines, in Europe and America, con-
cede that the Scriptures have both a literal and a moral 15
meaning. Which of the two is the more important to gain,
— the literal or the moral sense of the word *devil*, — in
order to cast out this devil? Evil is a quality, not an 18
individual.

As mortals, we need to discern the claims of evil, and to
fight these claims, not as realities, but as illusions; but 21
Deity can have no such warfare against Himself. Knowl-
edge of a man's physical personality is not sufficient to
inform us as to the amount of good or evil he possesses. 24
Hence we cannot understand God or man, through the
person of either. God is All-in-all; but He is definite and
individual, the omnipresent and omniscient Mind; and 27
man's individuality is God's own image and likeness, —

1 even the immeasurable idea of divine Mind. In the Science of good, evil loses all place, person, and power.

3 According to Spinoza's philosophy God is amplification. He is in all things, and therefore He is in evil in human thought. He is extension, of whatever character. Also, 6 according to Spinoza, man is an animal vegetable, developed through the lower orders of matter and mortal mind. All these vagaries are at variance with my system of meta- 9 physics, which rests on God as One and All, and denies the actual existence of both matter and evil. According to false philosophy and scholastic theology, God is three 12 persons in one person. By the same token, evil is not only as real as good, but much more real, since evil subordinates good in personality.

15 The claims of evil become both less and more in Christian Science, than in human philosophies or creeds: *more*, because the evil that is hidden by dogma and human reason is uncovered by Science; and *less*, because evil, being 18 thus uncovered, is found out, and exposure is nine points of destruction. Then appears the grand verity of Christian Science: namely, that evil has no claims and was 21 never a claimant; for behold evil (or devil) is, as Jesus said, "a murderer from the beginning, and the truth abode 24 not in him."

There was never a moment in which evil was real. This great fact concerning all error brings with it another and 27 more glorious truth, that good is supreme. As there is none beside Him, and He is all good, there can be no evil.

Simply uttering this great thought is not enough! We 1
must live it, until God becomes the All and Only of our
being. Having won through great tribulation this cardinal 3
point of divine Science, St. Paul said, "But now we are
delivered from the law, that being dead wherein we were
held; that we should serve in newness of spirit, and not 6
in the oldness of the letter."

IS MAN A PERSON?

Man is more than physical personality, or what we cog- 9
nize through the material senses. Mind is more than mat-
ter, even as the infinite idea of Truth is beyond a finite
belief. Man outlives finite mortal definitions of himself, 12
according to a law of "the survival of the fittest." Man is
the eternal idea of his divine Principle, or Father. He is
neither matter nor a mode of mortal mind, for he is spir- 15
itual and eternal, an immortal mode of the divine Mind.
Man is the image and likeness of God, coexistent and
coeternal with Him. 18

Man is not absorbed in Deity; for he is forever individ-
ual; but what this everlasting individuality is, remains to
be learned. Mortals have not seen it. That which is born 21
of the flesh is not man's eternal identity. Spiritual and
immortal man alone is God's likeness, and that which is
mortal is not man in a spiritually scientific sense. A 24
material, sinful mortal is but the counterfeit of immortal
man.

1 The mind-quacks believe that mortal man is identical
with immortal man, and that the immortal is inside the
3 mortal; that good and evil blend; that matter and Spirit
are one; and that Soul, or Spirit, is subdivided into spirits,
or souls, — *alias* gods. This infantile talk about Mind-
6 healing is no more identical with Christian Science than
the babe is identical with the adult, or the human belief
resembles the divine idea. Hence it is impossible for those
9 holding such material and mortal views to demonstrate
my metaphysics. Theirs is the sensuous thought, which
brings forth its own sensuous conception. Mine is the
12 spiritual idea which transfigures thought.

All real being represents God, and is in Him. In this
Science of being, man can no more relapse or collapse
15 from perfection, than his divine Principle, or Father, can
fall out of Himself into something below infinitude. Man's
real ego, or selfhood, is goodness. If man's individuality
18 were evil, he would be annihilated, for evil is self-destroying.

Man's individual being must reflect the supreme indi-
vidual Being, to be His image and likeness; and this
21 individuality never originated in molecule, corpuscle, ma-
teriality, or mortality. God holds man in the eternal
bonds of Science, — in the immutable harmony of divine
24 law. Man is a celestial; and in the spiritual universe
he is forever individual and forever harmonious. "If
God so clothe the grass of the field, . . . shall He not
27 much more clothe you, O ye of little faith?"

Sin must be obsolete, — dust returning to dust, noth-

ingness to nothingness. Sin is not Mind; it is but the sup- 1
position that there is more than one Mind. It issues
a false claim; and the claim, being worthless, is in reality 3
no claim whatever. Matter is not Mind, to claim aught;
but Mind is God, and evil finds no place in good. When
we get near enough to God to see this, the springtide 6
of Truth in Christian Science will burst upon us in the
similitude of the Apocalyptic pictures. No night will be
there, and there will be no more sea. There will be no 9
need of the sun, for Spirit will be the light of the city, and
matter will be proved a myth. Until centuries pass, and
this vision of Truth is fully interpreted by divine Science, 12
this prophecy will be scoffed at; but it is just as veritable
now as it can be then. Science, divine Science, presents
the grand and eternal verities of God and man as the 15
divine Mind and that Mind's idea.

Mortal man is the antipode of immortal man, and the
two should not be confounded. Bishop Foster said, in a 18
lecture in Boston, "No man living hath yet seen man."
This material sinful personality, which we misname man,
is what St. Paul terms "the old man and his deeds," to 21
be "put off."

Who can say what the absolute personality of God or
man is? Who living hath seen God or a perfect man? 24
In presence of such thoughts take off thy shoes and
tread lightly, for this is holy ground. Surely the probation
of mortals must go on after the change called death, that 27
they may learn the definition of immortal being; or else

1 their present mistakes would extinguish human existence.

How long this false sense remains after the transition called
 3 death, no mortal knoweth; but this is sure, that the mists
 of error, sooner or later, will melt in the fervent heat of
 suffering, mortality will burst the barriers of sense, and
 6 man be found perfect and eternal. Of his intermediate
 conditions — the purifying processes and terrible revolutions
 necessary to effect this end — I am ignorant.

9 Inasmuch as these momentous facts in the Science of
 being must be learned some time, now is the most acceptable
 time for beginning the lesson. If Science is pointing
 12 the way, and is found to bring with it health, holiness, and
 immortality, then to-day is none too soon for entering this
 path. The proof that Christian Science is the way of sal-
 15 vation given by Christ, I consider well established. The
 present, as well as the future, reveals the fact that Truth
 is never understood too soon.

18 Has Truth, as demonstrated by Jesus, reappeared?
 Study Christian Science and practise it, and you will
 know that Truth has reappeared. What is demonstrably
 21 true cannot be gainsaid; but getting the letter and omitting
 the spirit of this Science is neither the comprehension of
 its Principle nor the practice of its Life.

The Scriptures inform us that "the soul that sinneth,
 it shall die." Here *soul* means sense and organic life; and

this passage refers to the Jewish law, that a mortal should 1
be put to death for his own sin, but not for another's.
Not Soul, but mortal sense, sins and dies. Immortal man 3
has immortal Soul and a deathless sense of being. Mortal
man has but a false sense of Soul and body. He believes
that Spirit, or Soul, exists in matter. This is pantheism, 6
and is not the Science of Soul. The mind-quacks have
so slight a knowledge of Soul that they believe material
and sinning sense to be soul; and then they doctor this 9
soul as if it were not even a material sense.

In Dr. Gordon's sermon on The Ministry of Healing,
he said, "The forgiven soul in a sick body is not half a 12
man." Is this pantheistic statement sound theology, —
that Soul is in matter, and the immortal part of man a sin-
ner? Is not this a disparagement of the person of man and 15
a denial of God's power? Better far that we impute such
doctrines to mortal opinion than to the divine Word.

To my sense, such a statement is a shocking reflection 18
on the divine power. A mortal pardoned by God is not
sick, he is made whole. He in whom sin, disease, and
death are destroyed, is more than a fraction of himself. 21
Such sermons, though clad in soft raiment, are spirit-
less waifs, literary driftwood on the ocean of thought;
while Truth walks triumphantly over the waves of sin, 24
sickness, and death.

1

IS SIN FORGIVEN?

The law of Life and Truth is the law of Christ, destroying all sense of sin and death. It does more than forgive the false sense named sin, for it pursues and punishes it, and will not let sin go until it is destroyed, — until nothing is left to be forgiven, to suffer, or to be punished. Forgiven thus, sickness and sin have no relapse. God's law reaches and destroys evil by virtue of the allness of God.

9 He need not know the evil He destroys, any more than the legislator need know the criminal who is punished by the law enacted. God's law is in three words, "I am All," and this perfect law is ever present to rebuke any claim of another law. God pities our woes with the love of a Father for His child, — not by becoming human, and knowing sin, or naught, but by removing our knowledge of what is not. He could not destroy our woes totally if He possessed any knowledge of them. His sympathy is divine, not human. It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error. This knowledge is light wherein there is no darkness, — not light holding darkness within itself. The consciousness of light is like the eternal law of God, revealing Him and nothing else.

24 Sympathy with sin, sorrow, and sickness would dethrone God as Truth, for Truth has no sympathy for error. In Science, the cure of the sick demonstrates this grand

verity of Christian Science, that you cannot eradicate dis- 1
ease if you admit that God sends it or sees it. Material
and mortal mind-healing (so-called) has for ages been 3
a pretender, but has not healed mortals; and they are
yet sick and sinful.

Disease and sin appear to-day in subtler forms than 6
they did yesterday. They progress and will multiply into
worse forms, until it is understood that disease and sin are
unreal, *unknown* to Truth, and never actual persons or 9
real facts.

Our phraseology varies To me *divine pardon* is that
divine presence which is the sure destruction of sin; and 12
I insist on the destruction of sin as the only full proof of
its pardon. "For this purpose the Son of God was mani-
fested, that he might *destroy* the works of the devil" 15
(1 John iii 8).

Jesus cast out evils, mediating between what is and is
not, until a perfect consciousness is attained. He healed 18
disease as he healed sin; but he treated them both,
not as in or of matter, but as mortal beliefs to be
exterminated. Physical and mental healing were one 21
and the same with this master Metaphysician. If the
evils called sin, sickness, and death had been forgiven
in the generally accepted sense, they would have returned, 24
to be again forgiven; but Jesus said to disease: "Come
out of him, and enter no more into him." He said also:
"If a man keep my saying, he shall never see death;" 27
and "Whatsoever thou shalt bind on earth shall be bound

1 in heaven." The misinterpretation of such passages has
retarded the progress of Christianity and the spirituali-
3 zation of the race.

A magistrate's pardon may encourage a criminal to
repeat the offense; because *forgiveness*, in the popular
6 sense of the word, can neither extinguish a crime nor the
motives leading to it. The belief in sin — its pleasure,
pain, or power — must suffer, until it is self-destroyed.
9 "Whatsoever a man soweth, that shall he also reap."

IS THERE ANY SUCH THING AS SIN?

Frequently when I touch this subject my meaning is
12 ignorantly or maliciously misconstrued. Christian Science
Mind-healing lifts with a steady arm, and cleaves sin with
a broad battle-axe. It gives the lie to sin, in the spirit of
15 Truth; but other theories make sin true. Jesus declared
that the devil was "a liar, and the father of it." A lie is
negation, — *alias* nothing, or the opposite of something.
18 Good is great and real. Hence its opposite, named *evil*,
must be small and unreal. When this sense is attained,
we shall no longer be the servants of sin, and shall cease
21 to love it.

The domination of good destroys the sense of evil. To
illustrate: It seems a great evil to belie and belittle Chris-
24 tian Science, and persecute a Cause which is healing its
thousands and rapidly diminishing the percentage of sin.
But reduce this evil to its lowest terms, *nothing*, and slander

loses its power to harm; for even the wrath of man shall
praise Him. The reduction of evil, in Science, gives the
dominance to God, and must lead us to bless those who
curse, that thus we may overcome evil with good.

If the Bible and my work Science and Health had their
rightful place in schools of learning, they would revolu-
tionize the world by advancing the kingdom of Christ.
It requires sacrifice, struggle, prayer, and watchfulness
to understand and demonstrate what these volumes teach,
because they involve divine Science, with fixed Principle,
a given rule, and unmistakable proof.

IS THERE NO SACRIFICIAL ATONEMENT?

12

Self-sacrifice is the highway to heaven. The sacri-
fice of our blessed Lord is undeniable, and it was a million
times greater than the brief agony of the cross; for that
would have been insufficient to insure the glory his sacri-
fice brought and the good it wrought. The spilling of
human blood was inadequate to represent the blood of
Christ, the outpouring love that sustains man's at-one-
ment with God; though shedding human blood brought
to light the efficacy of divine Life and Love and its power
over death. Jesus' sacrifice stands preeminently amidst
physical suffering and human woe. The glory of human
life is in overcoming sickness, sin, and death. Jesus suf-
fered for all mortals to bring in this glory; and his pur-
pose was to show them that the way out of the flesh, out

1 of the delusion of all human error, must be through the
baptism of suffering, leading up to health, harmony, and
3 heaven.

We shall leave the ceremonial law when we gain the
truer sense of following Christ in spirit, and we shall no
6 longer venture to materialize the spiritual and infinite
meaning and efficacy of Truth and Love, and the sacrifice
that Jesus made for us, by commemorating his death
9 with a material rite. Jesus said. "The hour cometh, and
now is, when the true worshippers shall worship the Father
in spirit and in truth." They drink the cup of Christ and
12 are baptized in the purification of persecution who discern
his true merit, — the unseen glory of suffering for others.
Physical torture affords but a slight illustration of the
15 pangs which come to one upon whom the world of sense
falls with its leaden weight in the endeavor to crush out
of a career its divine destiny.

18 The blood of Christ speaketh better things than that
of Abel. The real atonement — so infinitely beyond the
heathen conception that God requires human blood to
21 propitiate His justice and bring His mercy — needs to be
understood. The real blood or Life of Spirit is not yet
discerned. Love bruised and bleeding, yet mounting to
24 the throne of glory in purity and peace, over the steps of
uplifted humanity, — this is the deep significance of the
blood of Christ. Nameless woe, everlasting victories, are
27 the blood, the vital currents of Christ Jesus' life, purchas-
ing the freedom of mortals from sin and death.

This blood of Jesus is everything to human hope and 1
faith. Without it, how poor the precedents of Christian-
ity! What manner of Science were Christian Science 3
without the power to demonstrate the Principle of such
Life; and what hope have mortals but through deep hu-
mility and adoration to reach the understanding of this 6
Principle! When human struggles cease, and mortals
yield lovingly to the purpose of divine Love, there will be
no more sickness, sorrow, sin, and death. He who pointed 9
the way of Life conquered also the drear subtlety of death.

It was not to appease the wrath of God, but to show the
allness of Love and the nothingness of hate, sin, and death, 12
that Jesus suffered. He lived that we also might live. He
suffered, to show mortals the awful price paid by sin, and
how to avoid paying it. He atoned for the terrible un- 15
reality of a supposed existence apart from God. He
suffered because of the shocking human idolatry that
presupposes Life, substance, Soul, and intelligence in 18
matter, — which is the antipode of God, and yet governs
mankind. The glorious truth of being — namely, that
God is the only Mind, Life, substance, Soul — needs no 21
reconciliation with God, for it is one with Him now and
forever.

Jesus came announcing Truth, and saying not only “the 24
kingdom of God is at hand,” but “the kingdom of God
is within you.” Hence there is no sin, for God’s kingdom
is everywhere and supreme, and it follows that the human 27
kingdom is nowhere, and must be *unreal*. Jesus taught

- 1 and demonstrated the infinite as one, and not as two.
He did not teach that there are two deities, — one in-
3 finite and the other finite; for that would be impossible.
He knew God as infinite, and therefore as the All-in-all;
and we shall know this truth when we awake in the divine
6 likeness. Jesus' true and conscious being never left
heaven for earth. It abode forever above, even while
mortals believed it was here. He once spoke of himself
9 (John iii. 13) as "the Son of man which is in heaven," —
remarkable words, as wholly opposed to the popular view
of Jesus' nature.
- 12 The real Christ was unconscious of matter, of sin,
disease, and death, and was conscious only of God, of
good, of eternal Life, and harmony. Hence the human
15 Jesus had a resort to his higher self and relation to the
Father, and there could find rest from unreal trials in
the conscious reality and royalty of his being, — holding
18 the mortal as unreal, and the divine as real. It was this
retreat from material to spiritual selfhood which recuper-
ated him for triumph over sin, sickness, and death. Had
21 he been as conscious of these evils as he was of God,
wherein there is no consciousness of human error, Jesus
could not have resisted them; nor could he have conquered
24 the malice of his foes, rolled away the stone from the
sepulchre, and risen from human sense to a higher con-
cept than that in which he appeared at his birth.
- 27 Mankind's concept of Jesus was a babe born in a manger,
even while the divine and ideal Christ was the Son of God,

spiritual and eternal. In human conception God's offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father. Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Mortal thought gives the eternal God and infinite consciousness the license of a short-lived sinner, to begin and end, to know both evil and good; when evil is temporal and God is eternal, — and when, as a sphere of Mind, He cannot know beginning or end.

The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event; but to regard this wonder of glory, this most marvellous demonstration, as a personal and material bloodgiving — or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it — would make the atonement to be less than the *at-one-ment*, whereby the work of Jesus would lose its efficacy and lack the "signs following."

From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him; and on this basis Messiah and prophet saved the sinner and raised the dead, — uplifting the human understanding, buried in a false sense of being. Jesus rendered null and void whatever is unlike God; but he could not have done this if error and sin existed in the Mind of God. What God knows, He also predestinates; and it must be fulfilled. Jesus

1 proved to perfection, so far as this could be done in that
age, what Christian Science is to-day proving in a small
3 degree, — the falsity of the evidence of the material senses
that sin, sickness, and death are sensible claims, and that
God substantiates their evidence by knowing their claim.
6 He established the only true idealism on the basis that God
is All, and He is good, and good is Spirit, hence there is
no intelligent sin, evil *mind* or matter. and this is the only
9 true philosophy and realism. This divine mystery of
godliness was the rock of Truth, on which he built his
Church of the new-born, against which the gates of hell
12 cannot prevail.

This Truth is the rock which the builders rejected; but
“the same is become the head of the corner.” This is
15 the chief corner-stone, the basis and support of creation,
the interpreter of one God, the infinity and unity of good.

In proportion as mortals approximate the understand-
18 ing of Christian Science, they take hold of harmony, and
material incumbrance disappears. Having one God, one
Mind, one consciousness, — which includes only His own
21 nature, — and loving your neighbor as yourself, constitute
Christian Science, which must demonstrate the nothing-
ness of any other state or stage of being.

24 IS THERE NO INTERCESSORY PRAYER?

All prayer that is desire is intercessory; but kindling
desire loses a part of its purest spirituality if the lips try to

express it. It is a truism that we can think more lucidly 1
and profoundly than we can write or speak. The silent
intercession and unvoiced imploring is an honest and po- 3
tent prayer to heal and save. The audible prayer may be
offered to be heard of men, though ostensibly to catch
God's ear, — after the fashion of Baal's prophets, — by 6
speaking loud enough to be heard, but when the heart
prays, and not the lips, no dishonesty or vanity influences
the petition. 9

Prophet and apostle have glorified God in secret prayer,
and He has rewarded them openly. Prayer can neither
change God, nor bring His designs into mortal modes; but 12
it can and does change our modes and our false sense of
Life, Love, and Truth, uplifting us to Him. Such prayer
humiliates, purifies, and quickens activity, in the direction 15
that is unerring.

True prayer is not asking God for love; it is learning to
love, and to include all mankind in one affection. Prayer 18
is the utilization of the love wherewith He loves us. Prayer
begets an awakened desire to be and do good. It makes
new and scientific discoveries of God, of His goodness and 21
power. It shows us more clearly than we saw before,
what we already have and are; and most of all, it shows
us what God is. Advancing in this light, we reflect it; 24
and this light reveals the pure Mind-pictures, in silent
prayer, even as photography grasps the solar light to por-
tray the face of pleasant thought. 27

What but silent prayer can meet the demand, "Pray

1 without ceasing"? The apostle James said: "Ye ask,
and receive not, because ye ask amiss, to consume it on
3 your lusts." Because of vanity and self-righteousness,
mortals seek, and expect to receive, a material sense of
approval; and they expect also what is impossible, — a
6 material and mortal sense of spiritual and immortal
Truth.

It is sometimes wise to hide from dull and base ears the
9 pure pearls of awakened consciousness, lest your pearls
be trampled upon. Words may belie desire, and pour
forth a hypocrite's prayer; but thoughts are our honest
12 conviction. I have no objection to audible prayer of the
right kind; but the inaudible is more effectual.

I instruct my students to pursue their mental ministra-
15 tions very sacredly, and never to touch the human thought
save to issues of Truth; never to trespass mentally on in-
dividual rights; never to take away the rights, but only
18 the wrongs of mankind. Otherwise they forfeit their
ability to heal in Science. Only when sickness, sin, and
fear obstruct the harmony of Mind and body, is it right
21 for one mind to meddle with another mind, and control
aright the thought struggling for freedom.

It is Truth and Love that cast out fear and heal the sick,
24 and mankind are better because of this. If a change in
the religious views of the patient comes with the change to
health, our Father has done this; for the human mind
27 and body are made better only by divine influence.

SHOULD CHRISTIANS BEWARE OF CHRISTIAN
SCIENCE? 1

History repeats itself. The Pharisees of old warned 3
the people to beware of Jesus, and contemptuously called
him "this fellow." Jesus said, "For which of these
works do ye stone me?" as much as to ask, Is it the 6
work most derided and envied that is most acceptable to
God? Not that he would cease to do the will of his Father
on account of persecution, but he would repeat his work 9
to the best advantage for mankind and the glory of his
Father.

There are sinners in all societies, and it is vain to look 12
for perfection in churches or associations. The life of
Christ is the perfect example; and to compare mortal
lives with this model is to subject them to severe scrutiny. 15
Without question, the subtlest forms of sin are trying to
force the doors of Science and enter in; but this white
sanctuary will never admit such as come to steal and to 18
rob. Through long ages people have slumbered over
Christ's commands, "Go ye into all the world, and preach
the gospel;" "Heal the sick, cast out devils;" and now 21
the Church seems almost chagrined that by new discoveries
of Truth sin is losing prestige and power.

The Rev. Dr. A. J. Gordon, a Boston Baptist clergyman, 24
said in a sermon: "The prayer of faith shall save the
sick, and it is doing it to-day; and as the faith of the Church

1 increases, and Christians more and more learn their duty
to believe all things written in the Scriptures, will such
3 manifestations of God's power increase among us." Such
sentiments are wholesome avowals of Christian Science.
God is not unable or unwilling to heal, and mortals are not
6 compelled to have other gods before Him, and employ
material forms to meet a mental want. The divine Spirit
supplies all human needs. Jesus said to the sick, "Thy
9 sins are forgiven thee; rise up and walk!" God's pardon
is the destruction of all "the ills that flesh is heir to."

All power belongs to God; and it is not in all the vain
12 power of dogma and philosophy to dispossess the divine
Mind of healing power, or to cast out error with error,
even in the name and for the sake of Christ, and so heal
15 the sick. While Science is engulfing error in bottomless
oblivion, the material senses would enthrone error as om-
nipotent and omnipresent, with power to determine the
18 fact and fate to being. It is said that the devil is the ape
of God. The lie of evil holds its own by declaring itself
both true and good. The path of Christian Science is be-
21 set with false claimants, aping its virtues, but cleaving to
their own vices. Denial of the authorship of "Science
and Health with Key to the Scriptures" would make a
24 lie the author of Truth, and so make Truth itself a lie.

A distinguished clergyman came to be healed. He said:
"I am suffering from nervous prostration, and have to eat
27 beefsteak and drink strong coffee to support me through
a sermon." Here a skeptic might well ask if the atone-

ment had lost its efficacy for him, and if Christ's power to 1
heal was not equal to the power of daily meat and drink.
The power of Truth is not contingent on matter. Our 3
Master said, "Come unto me, all ye that labor and are
heavy laden, and I will give you rest." Truth rebukes
error; and whether stall-fed or famishing, theology needs 6
Truth to stimulate and sustain a good sermon.

A lady said. "Only He who knows all things can esti-
mate the good your books are doing." 9

A distinguished Doctor of Divinity said: "Your book
leavens my sermons."

The following extract from a letter is a specimen of 12
those received daily: "Your book Science and Health is
healing the sick, binding up the broken-hearted, preach-
ing deliverance to the captive, convicting the infidel, alarm- 15
ing the hypocrite, and quickening the Christian."

Christian Science Mind-healing is dishonored by those
who take it up from mercenary motives, for wealth and 18
fame, or think to build a baseless fabric of their own on
another's foundation. They cannot put the "new wine
into old bottles;" they can never engraft Truth into error. 21
Such students come to my College to learn a system which
they go away to disgrace. Stealing or garbling my state-
ments of Mind-science will never prevent or reconstruct 24
the wrecks of "isms" and help humanity.

Science often suffers blame through the sheer ignorance
of people, while envy and hatred bark and bite at its heels. 27
A man's inability to heal, on the Principle of Christian

1 Science, substantiates his ignorance of its Principle and practice, and incapacitates him for correct comment.

3 This failure should make him modest.

Christian Science involves a new language, and a higher demonstration of medicine and religion. It is the "new
6 tongue" of Truth, having its best interpretation in the power of Christianity to heal. My system of Mind-healing swerves not from the highest ethics and from the spiritual goal. To climb up by some other way than Truth is to fall. Error has no hobby, however boldly ridden or brilliantly caparisoned, that can leap into the sanctum
9 of Christian Science.
12

In Queen Elizabeth's time Protestantism could sentence men to the dungeon or stake for their religion, and so
15 abrogate the rights of conscience and choke the channels of God. Ecclesiastical tyranny muzzled the mouth lisping God's praise; and instead of healing, it palsied the weak
18 hand outstretched to God. Progress, legitimate to the human race, pours the healing balm of Truth and Love into every wound. It reassures us that no Reign of Terror
21 or rule of error will again unite Church and State, or reenact, through the civil arm of government, the horrors of religious persecution.

24 The Rev. S. E. Herrick, a Congregational clergyman of Boston, says: "Heretics of yesterday are martyrs to-day."

In every age and clime, "On earth peace, good will to-
27 ward men" must be the watchword of Christianity.

Jesus said: "I thank Thee, O Father, Lord of heaven

and earth, that Thou hast hid these things from the wise 1
and prudent, and hast revealed them unto babes."

St. Paul said that without charity we are "as sound- 3
ing brass, or a tinkling cymbal;" and he added: "Charity
suffereth long, and is kind; . . . doth not behave itself
unseemly, . . . thinketh no evil, . . . but rejoiceth in the 6
truth."

To hinder the unfolding truth, to ostracize whatever
uplifts mankind, is of course out of the question. Such an 9
attempt indicates weakness, fear, or malice; and such
efforts arise from a spiritual lack, felt, though unacknowl-
edged. 12

Let it not be heard in Boston that woman, "last at the
cross and first at the sepulchre," has no rights which man
is bound to respect. In natural law and in religion the 15
right of woman to fill the highest measure of enlightened
understanding and the highest places in government, is
inalienable, and these rights are ably vindicated by the 18
noblest of both sexes. This is woman's hour, with all its
sweet amenities and its moral and religious reforms.

Drifting into intellectual wrestlings, we should agree to 21
disagree; and this harmony would anchor the Church in
more spiritual latitudes, and so fulfil her destiny.

Let the Word have free course and be glorified. The 24
people clamor to leave cradle and swaddling-clothes. The
spiritual status is urging its highest demands on mortals,
and material history is drawing to a close. Truth cannot 27
be stereotyped; it unfoldeth forever. "One on God's

1 side is a majority;" and "Lo, I am with you alway," is the pledge of the Master.

3 The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion?

6 The advancing hope of the race, craving health and holiness, halts for a reply; and the reappearing Christ, whose life-giving understanding Christian Science imparts, must answer the constant inquiry: "Art thou he that should come?" Woman should not be ordered to the rear, or laid on the rack, for joining the overture of angels. Theologians descant pleasantly upon free moral agency; but they should begin by admitting individual rights.

The author's ancestors were among the first settlers of
15 New Hampshire. They reared there the Puritan standard of undefiled religion. As dutiful descendants of Puritans, let us lift their standard higher, rejoicing, as Paul did,
18 that we are *free born*.

Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-
21 enslaved. For the unfolding of this upward tendency to health, greatness, and goodness, I shall continue to labor and wait.

RETROSPECTION
AND
INTROSPECTION

RETROSPECTION

AND

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BY

MARY BAKER EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE
SCRIPTURES



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RETROSPECTION AND INTROSPECTION

ANCESTRAL SHADOWS

MY ancestors, according to the flesh, were from both 1
Scotland and England, my great-grandfather, on
my father's side, being John McNeil of Edinburgh. 3

His wife, my great-grandmother, was Marion Moor,
and her family is said to have been in some way related
to Hannah More, the pious and popular English authoress 6
of a century ago.

I remember reading, in my childhood, certain manu-
scripts containing Scriptural sonnets, besides other verses 9
and enigmas which my grandmother said were written
by my great-grandmother. But because my great-grand-
mother wrote a stray sonnet and an occasional riddle, it 12
was no sign that she inherited a spark from Hannah More,
or was her relative.

John and Marion Moor McNeil had a daughter, who 15
perpetuated her mother's name. This second Marion
McNeil in due time was married to an Englishman,
named Joseph Baker, and so became my paternal grand- 18
mother, the Scotch and English elements thus mingling
in her children.

2 RETROSPECTION AND INTROSPECTION

1 Mrs. Marion McNeil Baker was reared among the
Scotch Covenanters, and had in her character that sturdy
3 Calvinistic devotion to Protestant liberty which gave those
religionists the poetic daring and pious picturesqueness
which we find so graphically set forth in the pages of Sir
6 Walter Scott and in John Wilson's sketches.

Joseph Baker and his wife, Marion McNeil, came to
America seeking "freedom to worship God;" though
9 they could hardly have crossed the Atlantic more than a
score of years prior to the Revolutionary period.

With them they brought to New England a heavy sword,
12 encased in a brass scabbard, on which was inscribed the
name of a kinsman upon whom the weapon had been
bestowed by Sir William Wallace, from whose patriotism
15 and bravery comes that heart-stirring air, "Scots wha hae
wi' Wallace bled."

My childhood was also gladdened by one of my Grand-
18 mother Baker's books, printed in olden type and replete
with the phraseology current in the seventeenth and eight-
teenth centuries.

21 Among grandmother's treasures were some newspapers,
yellow with age. Some of these, however, were not very
ancient, nor had they crossed the ocean; for they were
24 American newspapers, one of which contained a full ac-
count of the death and burial of George Washington.

A relative of my Grandfather Baker was General Henry
27 Knox of Revolutionary fame. I was fond of listening,
when a child, to grandmother's stories about General
Knox, for whom she cherished a high regard.

30 In the line of my Grandmother Baker's family was the

late Sir John Macneill, a Scotch knight, who was prominent in British politics, and at one time held the position of ambassador to Persia. 1 3

My grandparents were likewise connected with Capt. John Lovewell of Dunstable, New Hampshire, whose gallant leadership and death, in the Indian troubles of 1722-1725, caused that prolonged contest to be known historically as Lovewell's War. 6

A cousin of my grandmother was John Macneil, the New Hampshire general who fought at Lundy's Lane, and won distinction in 1814 at the neighboring battle of Chippewa, towards the close of the War of 1812. 9 12

AUTOBIOGRAPHIC REMINISCENCES

1 **T**HIS venerable grandmother had thirteen children,
the youngest of whom was my father, Mark Baker,
3 who inherited the homestead, and with his brother, James
Baker, he inherited my grandfather's farm of about five
hundred acres, lying in the adjoining towns of Concord
6 and Bow, in the State of New Hampshire.

One hundred acres of the old farm are still cultivated
and owned by Uncle James Baker's grandson, brother of
9 the Hon. Henry Moore Baker of Washington, D. C.

The farm-house, situated on the summit of a hill, com-
manded a broad picturesque view of the Merrimac River
12 and the undulating lands of three townships. But change
has been busy. Where once stretched broad fields of
bending grain waving gracefully in the sunlight, and
15 orchards of apples, peaches, pears, and cherries shone
richly in the mellow hues of autumn, — now the lone night-
bird cries, the crow caws cautiously, and wandering winds
18 sigh low requiems through dark pine groves. Where
green pastures bright with berries, singing brooklets,
beautiful wild flowers, and flecked with large flocks and
21 herds, covered areas of rich acres, — now the scrub-oak,
poplar, and fern flourish.

The wife of Mark Baker was Abigail Barnard Ambrose,
24 daughter of Deacon Nathaniel Ambrose of Pembroke, a

AUTOBIOGRAPHIC REMINISCENCES 5

small town situated near Concord, just across the bridge, 1
on the left bank of the Merrimac River.

Grandfather Ambrose was a very religious man, and 3
gave the money for erecting the first Congregational
Church in Pembroke.

In the Baker homestead at Bow I was born, the young- 6
est of my parents' six children and the object of their
tender solicitude.

During my childhood my parents removed to Tilton, 9
eighteen miles from Concord, and there the family re-
mained until the names of both father and mother were
inscribed on the stone memorials in the Park Cemetery 12
of that beautiful village.

My father possessed a strong intellect and an iron will.
Of my mother I cannot speak as I would, for memory 15
recalls qualities to which the pen can never do justice.
The following is a brief extract from the eulogy of the Rev.
Richard S. Rust, D. D., who for many years had re- 18
sided in Tilton and knew my sainted mother in all the
walks of life.

The character of Mrs. Abigail Ambrose Baker was distin- 21
guished for numerous excellences. She possessed a strong
intellect, a sympathizing heart, and a placid spirit. Her
presence, like the gentle dew and cheerful light, was felt by 24
all around her. She gave an elevated character to the tone of
conversation in the circles in which she moved, and directed
attention to themes at once pleasing and profitable. 27

As a mother, she was untiring in her efforts to secure the
happiness of her family. She ever entertained a lively sense
of the parental obligation, especially in regard to the educa- 30

6 RETROSPECTION AND INTROSPECTION

tion of her children. The oft-repeated impressions of that
sainted spirit, on the hearts of those especially entrusted to her
watch-care, can never be effaced, and can hardly fail to induce
them to follow her to the brighter world. Her life was a
living illustration of Christian faith.

My childhood's home I remember as one with the open
hand. The needy were ever welcome, and to the clergy
were accorded special household privileges.

Among the treasured reminiscences of my much re-
spected parents, brothers, and sisters, is the memory of
my second brother, Albert Baker, who was, next to my
mother, the very dearest of my kindred. To speak of his
beautiful character as I cherish it, would require more
space than this little book can afford.

My brother Albert was graduated at Dartmouth Col-
lege in 1834, and was reputed one of the most talented,
close, and thorough scholars ever connected with that
institution. For two or three years he read law at Hills-
borough, in the office of Franklin Pierce, afterwards Presi-
dent of the United States, but later Albert spent a year
in the office of the Hon. Richard Fletcher of Boston.
He was consequently admitted to the bar in two States,
Massachusetts and New Hampshire. In 1837 he suc-
ceeded to the law-office which Mr. Pierce had occupied,
and was soon elected to the Legislature of his native State,
where he served the public interests faithfully for two
consecutive years. Among other important bills which
were carried through the Legislature by his persistent en-
ergy was one for the abolition of imprisonment for debt.

In 1841 he received further political preferment, by

AUTOBIOGRAPHIC REMINISCENCES 7

nomination to Congress on a majority vote of seven 1
thousand, — it was the largest vote of the State; but he
passed away at the age of thirty-one, after a short illness, 3
before his election. His noble political antagonist, the
Hon. Isaac Hill, of Concord, wrote of my brother as
follows: — 6

Albert Baker was a young man of uncommon promise. Gifted with the highest order of intellectual powers, he trained and schooled them by intense and almost incessant study 9 throughout his short life. He was fond of investigating abstruse and metaphysical principles, and he never forsook them until he had explored their every nook and corner, 12 however hidden and remote. Had life and health been spared to him, he would have made himself one of the most distinguished men in the country. As a lawyer he was able and 15 learned, and in the successful practice of a very large business. He was noted for his boldness and firmness, and for his powerful advocacy of the side he deemed right. His death will be 18 deplored, with the most poignant grief, by a large number of friends, who expected no more than they realized from his talents and acquirements. This sad event will not be soon 21 forgotten. It blights too many hopes, it carries with it too much of sorrow and loss. It is a public calamity.

VOICES NOT OUR OWN

1 **M**ANY peculiar circumstances and events connected
with my childhood throng the chambers of memory.
3 For some twelve months, when I was about eight years
old, I repeatedly heard a voice, calling me distinctly by
name, three times, in an ascending scale. I thought this
6 was my mother's voice, and sometimes went to her, be-
seeching her to tell me what she wanted. Her answer was
always, "Nothing, child! What do you mean?" Then
9 I would say, "Mother, who *did* call me? I heard some-
body call *Mary*, three times!" This continued until I
grew discouraged, and my mother was perplexed and
12 anxious.

One day, when my cousin, Mehitable Huntoon, was
visiting us, and I sat in a little chair by her side, in the
15 same room with grandmother, — the call again came, so
loud that Mehitable heard it, though I had ceased to
notice it. Greatly surprised, my cousin turned to me and
18 said, "Your mother is calling you!" but I answered not,
till again the same call was thrice repeated. Mehitable
then said sharply, "Why don't you go? your mother is
21 calling you!" I then left the room, went to my mother,
and once more asked her if she had summoned me? She
answered as always before. Then I earnestly declared
24 my cousin had heard the voice, and said that mother

wanted me. Accordingly she returned with me to grandmother's room, and led my cousin into an adjoining apartment. The door was ajar, and I listened with bated breath. Mother told Mehitable all about this mysterious voice, and asked if she really did hear Mary's name pronounced in audible tones. My cousin answered quickly, and emphasized her affirmation.

That night, before going to rest, my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, "Speak, Lord; for Thy servant heareth." The voice came; but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do, next time, as my mother had bidden me. When the call came again I did answer, in the words of Samuel, but never again to the material senses was that mysterious call repeated.

Is it not much that I may worship Him, 18
With naught my spirit's breathings to control,
And feel His presence in the vast and dim
And whispering woods, where dying thunders roll 21
From the far cataracts? Shall I not rejoice
That I have learned at last to know His voice
From man's? — I will rejoice! My soaring soul 24
Now hath redeemed her birthright of the day,
And won, through clouds, to Him, her own unfettered way!
— MRS. HEMANS. 27

EARLY STUDIES

1 **M**Y father was taught to believe that my brain was
too large for my body and so kept me much out of
3 school, but I gained book-knowledge with far less labor
than is usually requisite. At ten years of age I was as
familiar with Lindley Murray's Grammar as with the
6 Westminster Catechism; and the latter I had to repeat
every Sunday. My favorite studies were natural philosophy,
logic, and moral science. From my brother Al-
9 bert I received lessons in the ancient tongues, Hebrew,
Greek, and Latin. My brother studied Hebrew during
his college vacations. After my discovery of Christian
12 Science, most of the knowledge I had gleaned from
schoolbooks vanished like a dream.

Learning was so illumined, that grammar was eclipsed.
15 Etymology was divine history, voicing the idea of God in
man's origin and signification. Syntax was spiritual order
and unity. Prosody, the song of angels, and no earthly
18 or inglorious theme.

GIRLHOOD COMPOSITION

FROM childhood I was a verse-maker. Poetry suited
my emotions better than prose. The following is
one of my girlhood productions. 3

ALPHABET AND BAYONET

If fancy plumes aerial flight,
Go fix thy restless mind 6
On learning's lore and wisdom's might,
And live to bless mankind.
The sword is sheathed, 't is freedom's hour, 9
No despot bears misrule,
Where knowledge plants the foot of power
In our God-blessed free school. 12

Forth from this fount the streamlets flow,
That widen in their course.
Hero and sage arise to show 15
Science the mighty source,
And laud the land whose talents rock
The cradle of her power, 18
And wreaths are twined round Plymouth Rock,
From erudition's bower.

Farther than feet of chamois fall, 21
Free as the generous air,

12 RETROSPECTION AND INTROSPECTION

- 1 Strains nobler far than clarion call
 Wake freedom's welcome, where
3 Minerva's silver sandals still
 Are loosed, and not effete;
 Where echoes still my day-dreams thrill,
6 Woke by her fancied feet.

THEOLOGICAL REMINISCENCE

AT the age of twelve¹ I was admitted to the Congrega- 1
tional (Trinitarian) Church, my parents having
been members of that body for a half-century. In connec- 3
tion with this event, some circumstances are noteworthy.
Before this step was taken, the doctrine of unconditional
election, or predestination, greatly troubled me; for I 6
was unwilling to be saved, if my brothers and sisters were
to be numbered among those who were doomed to per-
petual banishment from God. So perturbed was I by the 9
thoughts aroused by this erroneous doctrine, that the
family doctor was summoned, and pronounced me stricken
with fever. 12

My father's relentless theology emphasized belief in a
final judgment-day, in the danger of endless punishment,
and in a Jehovah merciless towards unbelievers; and of 15
these things he now spoke, hoping to win me from dreaded
heresy.

My mother, as she bathed my burning temples, bade 18
me lean on God's love, which would give me rest, if I
went to Him in prayer, as I was wont to do, seeking His
guidance. I prayed; and a soft glow of ineffable joy came 21
over me. The fever was gone, and I rose and dressed
myself, in a normal condition of health. Mother saw this,
and was glad. The physician marvelled; and the "hor- 24

¹ See Page 311, Lines 12 to 17, "The First Church of Christ, Scientist, and Miscellany."

14 RETROSPECTION AND INTROSPECTION

1 rible decree" of predestination — as John Calvin rightly called his own tenet — forever lost its power over me.

3 When the meeting was held for the examination of candidates for membership, I was of course present. The pastor was an old-school expounder of the strictest Presbyterian doctrines. He was apparently as eager to have unbelievers in these dogmas lost, as he was to have elect believers converted and rescued from perdition, for both
6 salvation and condemnation depended, according to his views, upon the good pleasure of infinite Love. However, I was ready for his doleful questions, which I answered with-
9 out a tremor, declaring that never could I unite with the church, if assent to this doctrine was essential thereto.

Distinctly do I recall what followed. I stoutly maintained that I was willing to trust God, and take my chance
15 of spiritual safety with my brothers and sisters, — not one of whom had then made any profession of religion, —
18 even if my creedal doubts left me outside the doors. The minister then wished me to tell him when I had experienced a change of heart; but tearfully I had to respond
21 that I could not designate any precise time. Nevertheless he persisted in the assertion that I *had* been truly regenerated, and asked me to say how I felt when the new light
24 dawned within me. I replied that I could only answer him in the words of the Psalmist. "Search me, O God, and know my heart: try me, and know my thoughts:
27 and see if there be any wicked way in me, and lead me in the way everlasting."

This was so earnestly said, that even the oldest church-
30 members wept. After the meeting was over they came

and kissed me. To the astonishment of many, the good
 clergyman's heart also melted, and he received me into
 their communion, and my protest along with me. My con-
 nection with this religious body was retained till I founded
 a church of my own, built on the basis of Christian Science,
 "Jesus Christ himself being the chief corner-stone." 6

In confidence of faith, I could say in David's words,
 "I will go in the strength of the Lord God: I will make
 mention of Thy righteousness, even of Thine only. O 9
 God, Thou hast taught me from my youth: and hith-
 erto have I declared Thy wondrous works." (Psalms lxxi.
 16, 17.) 12

In the year 1878 I was called to preach in Boston at the
 Baptist Tabernacle of Rev. Daniel C. Eddy, D. D , — by
 the pastor of this church. I accepted the invitation and 15
 commenced work.

The congregation so increased in number the pews were
 not sufficient to seat the audience and benches were used 18
 in the aisles. At the close of my engagement we parted
 in Christian fellowship, if not in full unity of doctrine.

Our last vestry meeting was made memorable by elo- 21
 quent addresses from persons who feelingly testified to
 having been healed through my preaching. Among other
 diseases cured they specified cancers. The cases described 24
 had been treated and given over by physicians of the popu-
 lar schools of medicine, but I had not heard of these cases
 till the persons who divulged their secret joy were healed. 27
 A prominent churchman agreeably informed the congre-
 gation that many others present had been healed under
 my preaching, but were too timid to testify in public. 30

16 RETROSPECTION AND INTROSPECTION

1 One memorable Sunday afternoon, a soprano, — clear,
strong, sympathetic, — floating up from the pews, caught
3 my ear. When the meeting was over, two ladies pushing
their way through the crowd reached the platform. With
tears of joy flooding her eyes — for she was a mother —
6 one of them said, “Did you hear my daughter sing? Why,
she has not sung before since she left the choir and was
in consumption! When she entered this church one hour
9 ago she could not speak a loud word, and now, oh, thank
God, she is healed!”

It was not an uncommon occurrence in my own church
12 for the sick to be healed by my sermon. Many pale cripples
went into the church leaning on crutches who went out
carrying them on their shoulders. “And these signs shall
15 follow them that believe.”

The charter for The Mother Church in Boston was ob-
tained June, 1879,* and the same month the members,
18 twenty-six in number, extended a call to Mary B. G. Eddy
to become their pastor. She accepted the call, and was
ordained A. D. 1881.

* This statement appears to be based upon the Annual Report
of the Secretary of The Christian Scientist Association, read at its
meeting, January 15, 1880, in which June is named as the month in
which the charter for The Mother Church was obtained, instead of
August 23, 1879, the correct date.

THE COUNTRY-SEAT

Written in youth, while visiting a family friend in the beautiful
suburbs of Boston. 1

WILD spirit of song, — midst the zephyrs at play 3
In bowers of beauty, — I bend to thy lay,
And woo, while I worship in deep sylvan spot,
The Muses' soft echoes to kindle the grot. 6
Wake chords of my lyre, with musical kiss,
To vibrate and tremble with accents of bliss.

Here morning peers out, from her crimson repose, 9
On proud Prairie Queen and the modest Moss-rose;
And vesper reclines — when the dewdrop is shed
On the heart of the pink — in its odorous bed; 12
But Flora has stolen the rainbow and sky,
To sprinkle the flowers with exquisite dye.

Here fame-honored hickory rears his bold form, 15
And bares a brave breast to the lightning and storm,
While palm, bay, and laurel, in classical glee,
Chase tulip, magnolia, and fragrant fringe-tree; 18
And sturdy horse-chestnut for centuries hath given
Its feathery blossom and branches to heaven.

18 RETROSPECTION AND INTROSPECTION

- 1 Here is life! Here is youth! Here the poet's world-
wish, —
3 Cool waters at play with the gold-gleaming fish;
While cactus a mellower glory receives
From light colored softly by blossom and leaves;
6 And nestling alder is whispering low,
In lap of the pear-tree, with musical flow.¹

- Dark sentinel hedgerow is guarding repose,
9 Midst grotto and songlet and streamlet that flows
Where beauty and perfume from buds burst away,
And ope their closed cells to the bright, laughing day;
12 Yet, dwellers in Eden, earth yields you her tear, —
Oft plucked for the banquet, but laid on the bier.

- Earth's beauty and glory delude as the shrine
15 Or fount of real joy and of visions divine,
But hope, as the eaglet that spurneth the sod,
May soar above matter, to fasten on God,
18 And freely adore all His spirit hath made,
Where rapture and radiance and glory ne'er fade.

- Oh, give me the spot where affection may dwell
21 In sacred communion with home's magic spell!
Where flowers of feeling are fragrant and fair,
And those we most love find a happiness rare;
24 But clouds are a presage, — they darken my lay:
This life is a shadow, and hastens away.

¹ An alder growing from the bent branch of a pear-tree.

MARRIAGE AND PARENTAGE

IN 1843 I was united to my first husband, Colonel George 1
Washington Glover of Charleston, South Carolina,
the ceremony taking place under the paternal roof in 3
Tilton.

After parting with the dear home circle I went with
him to the South; but he was spared to me for only one 6
brief year. He was in Wilmington, North Carolina, on
business, when the yellow-fever raged in that city, and was
suddenly attacked by this insidious disease, which in his 9
case proved fatal.

My husband was a freemason, being a member in Saint
Andrew's Lodge, Number 10, and of Union Chapter, Num- 12
ber 3, of Royal Arch masons. He was highly esteemed
and sincerely lamented by a large circle of friends and ac-
quaintances, whose kindness and sympathy helped to sup- 15
port me in this terrible bereavement. A month later I
returned to New Hampshire, where, at the end of four
months, my babe was born. 18

Colonel Glover's tender devotion to his young bride
was remarked by all observers. With his parting breath
he gave pathetic directions to his brother masons about 21
accompanying her on her sad journey to the North. Here
it is but justice to record, they performed their obligations
most faithfully. 24

20 RETROSPECTION AND INTROSPECTION

1 After returning to the paternal roof I lost all my husband's property, except what money I had brought with
3 me; and remained with my parents until after my mother's decease.

A few months before my father's second marriage, to
6 Mrs. Elizabeth Patterson Duncan, sister of Lieutenant-Governor George W. Patterson of New York, my little son, about four years of age, was sent away from me, and
9 put under the care of our family nurse, who had married, and resided in the northern part of New Hampshire. I had no training for self-support, and my home I regarded
12 as very precious. The night before my child was taken from me, I knelt by his side throughout the dark hours, hoping for a vision of relief from this trial. The following lines are taken from my poem, "Mother's Darling,"
15 written after this separation: —

18 Thy smile through tears, as sunshine o'er the sea,
 Awoke new beauty in the surge's roll!
 Oh, life is dead, bereft of all, with thee, —
 Star of my earthly hope, babe of my soul.

21 My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted me in the city of Salem, Massachusetts.

24 My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me. A plot was
27 consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West.

After his removal a letter was read to my little son, 1
 informing him that his mother was dead and buried.
 Without my knowledge a guardian was appointed him, and 3
 I was then informed that my son was lost. Every means
 within my power was employed to find him, but without
 success. We never met again until he had reached the 6
 age of thirty-four, had a wife and two children, and by a
 strange providence had learned that his mother still lived,
 and came to see me in Massachusetts. 9

Meanwhile he had served as a volunteer throughout
 the war for the Union, and at its expiration was appointed
 United States Marshal of the Territory of Dakota. 12

It is well to know, dear reader, that our material, mortal
 history is but the record of dreams, not of man's real ex-
 istence, and the dream has no place in the Science of being. 15
 It is "as a tale that is told," and "as the shadow when it
 declineth." The heavenly intent of earth's shadows is to
 chasten the affections, to rebuke human consciousness and 18
 turn it gladly from a material, false sense of life and happi-
 ness, to spiritual joy and true estimate of being.

The awakening from a false sense of life, substance, and 21
 mind in matter, is as yet imperfect; but for those lucid
 and enduring lessons of Love which tend to this result,
 I bless God. 24

Mere historic incidents and personal events are frivo-
 lous and of no moment, unless they illustrate the ethics of
 Truth. To this end, but only to this end, such narrations 27
 may be admissible and advisable; but if spiritual con-
 clusions are separated from their premises, the *nexus* is
 lost, and the argument, with its rightful conclusions, be- 30

22 RETROSPECTION AND INTROSPECTION

1 comes correspondingly obscure. The human history needs to be revised, and the material record expunged.

3 The Gospel narratives bear brief testimony even to the life of our great Master. His spiritual noumenon and phenomenon silenced portraiture. Writers less wise than
6 the apostles essayed in the Apocryphal New Testament a legendary and traditional history of the early life of Jesus. But St. Paul summarized the character of Jesus
9 as the model of Christianity, in these words: "Consider him that endured such contradiction of sinners against himself." "Who for the joy that was set before him en-
12 dured the cross, despising the shame, and is set down at the right hand of the throne of God."

It may be that the mortal life-battle still wages, and
15 must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come! God is over all. He alone is our origin, aim, and being.
18 The real man is not of the dust, nor is he ever created through the flesh; for his father and mother are the one Spirit, and his brethren are all the children of one parent,
21 the eternal good.

EMERGENCE INTO LIGHT

THE trend of human life was too eventful to leave me 1
undisturbed in the illusion that this so-called life
could be a real and abiding rest. All things earthly must 3
ultimately yield to the irony of fate, or else be merged
into the one infinite Love.

As these pungent lessons became clearer, they grew 6
sterner. Previously the cloud of mortal mind seemed to
have a silver lining; but now it was not even fringed with
light. Matter was no longer spanned with its rainbow 9
of promise. The world was dark. The oncoming hours
were indicated by no floral dial. The senses could not
prophesy sunrise or starlight. 12

Thus it was when the moment arrived of the heart's
bridal to more spiritual existence. When the door opened,
I was waiting and watching; and, lo, the bridegroom 15
came! The character of the Christ was illuminated by
the midnight torches of Spirit. My heart knew its Re-
deemer. He whom my affections had diligently sought 18
was as the One "altogether lovely," as "the chiefest,"
the only, "among ten thousand." Soulless famine had
fled. Agnosticism, pantheism, and theosophy were void. 21
Being was beautiful, its substance, cause, and currents
were God and His idea. I had touched the hem of Chris-
tian Science. 24

THE GREAT DISCOVERY

1 **I**T was in Massachusetts, in February, 1866, and after
the death of the magnetic doctor, Mr. P. P. Quimby,
3 whom spiritualists would associate therewith, but who
was in no wise connected with this event, that I discovered the Science of divine metaphysical healing which I
6 afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my
discovery I had been trying to trace all physical effects to
9 a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon.

12 My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to
15 the discovery how to be well myself, and how to make others so.

Even to the homœopathic physician who attended me,
18 and rejoiced in my recovery, I could not then explain the *modus* of my relief. I could only assure him that the divine Spirit had wrought the miracle — a miracle which later
21 I found to be in perfect scientific accord with divine law.

I then withdrew from society about three years, — to ponder my mission, to search the Scriptures, to find the
24 Science of Mind that should take the things of God and

show them to the creature, and reveal the great curative 1
Principle, — Deity.

The Bible was my textbook. It answered my questions 3
as to how I was healed; but the Scriptures had to me a
new meaning, a new tongue. Their spiritual significance
appeared; and I apprehended for the first time, in 6
their spiritual meaning, Jesus' teaching and demonstra-
tion, and the Principle and rule of spiritual Science and
metaphysical healing, — in a word, Christian Science. 9

I named it *Christian*, because it is compassionate,
helpful, and spiritual. God I called *immortal Mind*. That
which sins, suffers, and dies, I named *mortal mind*. The 12
physical senses, or sensuous nature, I called *error* and
shadow. Soul I denominated *substance*, because Soul
alone is truly substantial. God I characterized as individ- 15
ual entity, but His corporeality I denied. The real I
claimed as eternal; and its antipodes, or the temporal,
I described as unreal. Spirit I called the *reality*; and 18
matter, the *unreality*.

I knew the human conception of God to be that He was
a physically personal being, like unto man; and that the 21
five physical senses are so many witnesses to the physical
personality of mind and the real existence of matter; but
I learned that these material senses testify falsely, that 24
matter neither sees, hears, nor feels Spirit, and is therefore
inadequate to form any proper conception of the infinite
Mind. "If I bear witness of myself, my witness is not 27
true." (John v. 31.)

I beheld with ineffable awe our great Master's purpose
in not questioning those he healed as to their disease or 30

26 RETROSPECTION AND INTROSPECTION

1 its symptoms, and his marvellous skill in demanding
neither obedience to hygienic laws, nor prescribing drugs
3 to support the divine power which heals. Adoringly I
discerned the Principle of his holy heroism and Christian
example on the cross, when he refused to drink the "vine-
6 gar and gall," a preparation of poppy, or aconite, to allay
the tortures of crucifixion.

Our great Way-shower, steadfast to the end in his obedi-
9 ence to God's laws, demonstrated for all time and peoples
the supremacy of good over evil, and the superiority of
Spirit over matter.

12 The miracles recorded in the Bible, which had before
seemed to me supernatural, grew divinely natural and ap-
prehensible; though uninspired interpreters ignorantly
15 pronounce Christ's healing miraculous, instead of seeing
therein the operation of the divine law.

Jesus of Nazareth was a natural and divine Scientist.
18 He was so before the material world saw him. He who
antedated Abraham, and gave the world a new date in the
Christian era, was a Christian Scientist, who needed no
21 discovery of the Science of being in order to rebuke the
evidence. To one "born of the flesh," however, divine
Science must be a discovery. Woman must give it birth.
24 It must be begotten of spirituality, since none but the pure
in heart can see God, — the Principle of all things pure;
and none but the "poor in spirit" could first state this
27 Principle, could know yet more of the nothingness of mat-
ter and the allness of Spirit, could utilize Truth, and ab-
solutely reduce the demonstration of being, in Science, to
30 the apprehension of the age.

I wrote also, at this period, comments on the Scriptures, 1
setting forth their spiritual interpretation, the Science of
the Bible, and so laid the foundation of my work called 3
Science and Health, published in 1875.

If these notes and comments, which have never been
read by any one but myself, were published, it would 6
show that after my discovery of the absolute Science
of Mind-healing, like all great truths, this spiritual
Science developed itself to me until Science and 9
Health was written. These early comments are valu-
able to me as waymarks of progress, which I would not
have effaced. 12

Up to that time I had not fully voiced my discov-
ery. Naturally, my first jottings were but efforts to
express in feeble diction Truth's ultimate. In Longfellow's 15
language, —

But the feeble hands and helpless,
Groping blindly in the darkness, 18
Touch God's right hand in that darkness,
And are lifted up and strengthened.

As sweet music ripples in one's first thoughts of it like 21
the brooklet in its meandering midst pebbles and rocks,
before the mind can duly express it to the ear, — so the
harmony of divine Science first broke upon my sense, 24
before gathering experience and confidence to articulate
it. Its natural manifestation is beautiful and euphonious,
but its written expression increases in power and perfection 27
under the guidance of the great Master.

The divine hand led me into a new world of light and
Life, a fresh universe — old to God, but new to His "little 30

28 RETROSPECTION AND INTROSPECTION

1 one." It became evident that the divine Mind alone must
answer, and be found as the Life, or Principle, of all being;
3 and that one must acquaint himself with God, if he would
be at peace. He must be ours practically, guiding our
every thought and action; else we cannot understand
6 the omnipresence of good sufficiently to demonstrate,
even in part, the Science of the perfect Mind and divine
healing.

9 I had learned that thought must be spiritualized, in
order to apprehend Spirit. It must become honest, un-
selfish, and pure, in order to have the least understanding
12 of God in divine Science. The first must become last.
Our reliance upon material things must be transferred to
a perception of and dependence on spiritual things. For
15 Spirit to be supreme in demonstration, it must be supreme
in our affections, and we must be clad with divine power.
Purity, self-renunciation, faith, and understanding must
18 reduce all things real to their own mental denomina-
tion, Mind, which divides, subdivides, increases, dimin-
ishes, constitutes, and sustains, according to the law of
21 God.

I had learned that Mind reconstructed the body, and
that nothing else could. How it was done, the spiritual
24 Science of Mind must reveal. It was a mystery to me
then, but I have since understood it. All Science is a
revelation. Its Principle is divine, not human, reaching
27 higher than the stars of heaven.

Am I a believer in spiritualism? I believe in no *ism*.
This is my endeavor, to be a Christian, to assimilate the
30 character and practice of the anointed; and no motive

can cause a surrender of this effort. As I understand it, 1
spiritualism is the antipode of Christian Science. I esteem
all honest people, and love them, and hold to loving our 3
enemies and doing good to them that "despitefully use
you and persecute you."

FOUNDATION WORK

1 **A**S the pioneer of Christian Science I stood alone in
this conflict, endeavoring to smite error with the
3 falchion of Truth. The rare bequests of Christian Science
are costly, and they have won fields of battle from which
the dainty borrower would have fled. Ceaseless toil, self-
6 renunciation, and love, have cleared its pathway.

The motive of my earliest labors has never changed.
It was to relieve the sufferings of humanity by a sanitary
9 system that should include all moral and religious reform.

It is often asked why Christian Science was revealed to
me as one intelligence, analyzing, uncovering, and annihi-
12 lating the false testimony of the physical senses. Why was
this conviction necessary to the right apprehension of the
invincible and infinite energies of Truth and Love, as con-
15 trasted with the foibles and fables of finite mind and ma-
terial existence.

The answer is plain. St. Paul declared that the law
18 was the schoolmaster, to bring him to Christ. Even so
was I led into the mazes of divine metaphysics through
the gospel of suffering, the providence of God, and the
21 cross of Christ. No one else can drain the cup which I
have drunk to the dregs as the Discoverer and teacher of
Christian Science; neither can its inspiration be gained
24 without tasting this cup.

The loss of material objects of affection sunders the
dominant ties of earth and points to heaven. Nothing
can compete with Christian Science, and its demonstra-
tion, in showing this solemn certainty in growing freedom
and vindicating "the ways of God" to man. The abso-
lute proof and self-evident propositions of Truth are im-
measurably paramount to rubric and dogma in proving
the Christ.

From my very childhood I was impelled, by a hunger
and thirst after divine things, — a desire for something
higher and better than matter, and apart from it, — to
seek diligently for the knowledge of God as the one great
and ever-present relief from human woe. The first spon-
taneous motion of Truth and Love, acting through Chris-
tian Science on my roused consciousness, banished at once
and forever the fundamental error of faith in things ma-
terial; for this trust is the unseen sin, the unknown foe, —
the heart's untamed desire which breaketh the divine com-
mandments. As says St. James: "Whosoever shall keep
the whole law, and yet offend in one point, he is guilty
of all."

Into mortal mind's material obliquity I gazed, and stood
abashed. Blanched was the cheek of pride. My heart
bent low before the omnipotence of Spirit, and a tint of
humility, soft as the heart of a moonbeam, mantled the
earth. Bethlehem and Bethany, Gethsemane and Calvary,
spoke to my chastened sense as by the tearful lips of a
babe. Frozen fountains were unsealed. Erudite systems
of philosophy and religion melted, for Love unveiled the
healing promise and potency of a present spiritual *afflatus*.

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1 It was the gospel of healing, on its divinely appointed
human mission, bearing on its white wings, to my appre-
3 hension, "the beauty of holiness," — even the possibili-
ties of spiritual insight, knowledge, and being.

Early had I learned that whatever is loved materially,
6 as mere corporeal personality, is eventually lost. "For
whosoever will save his life shall lose it," saith the Master.
Exultant hope, if tinged with earthliness, is crushed as the
9 moth.

What is termed mortal and material existence is graph-
ically defined by Calderon, the famous Spanish poet, who
12 wrote, —

What is life? 'T is but a madness.
What is life? A mere illusion,
15 Fleeting pleasure, fond delusion,
Short-lived joy, that ends in sadness,
Whose most constant substance seems
18 But the dream of other dreams.

MEDICAL EXPERIMENTS

THE physical side of this research was aided by hints 1
from homœopathy, sustaining my final conclusion
that mortal belief, instead of the drug, governed the action 3
of material medicine.

I wandered through the dim mazes of *materia medica*,
till I was weary of "scientific guessing," as it has been well 6
called. I sought knowledge from the different schools, —
allopathy, homœopathy, hydropathy, electricity, and from
various humbugs, — but without receiving satisfaction. 9

I found, in the two hundred and sixty-two remedies
enumerated by Jahr, one pervading secret; namely, that
the less material medicine we have, and the more Mind, 12
the better the work is done; a fact which seems to prove
the Principle of Mind-healing. One drop of the thirtieth
attenuation of *Natrum muriaticum*, in a tumbler-full 15
of water, and one teaspoonful of the water mixed with
the faith of ages, would cure patients not affected by a
larger dose. The drug disappears in the higher attenua- 18
tions of homœopathy, and matter is thereby rarefied to
its fatal essence, mortal mind; but immortal Mind, the
curative Principle, remains, and is found to be even more 21
active.

The mental virtues of the material methods of medicine,
when understood, were insufficient to satisfy my doubts 24

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1 as to the honesty or utility of using a material curative. I
must know more of the unmixed, unerring source, in order
3 to gain the Science of Mind, the All-in-all of Spirit, in
which matter is obsolete. Nothing less could solve the
mental problem. If I sought an answer from the medical
6 schools, the reply was dark and contradictory. Neither
ancient nor modern philosophy could clear the clouds, or
give me one distinct statement of the spiritual Science of
9 Mind-healing. Human reason was not equal to it.

I claim for healing scientifically the following advantages: *First:* It does away with all material medicines,
12 and recognizes the antidote for all sickness, as well as sin,
in the immortal Mind; and mortal mind as the source of
all the ills which befall mortals. *Second:* It is more effective
15 tual than drugs, and cures when they fail, or only relieve;
thus proving the superiority of metaphysics over physics.
Third: A person healed by Christian Science is not only
18 healed of his disease, but he is advanced morally and
spiritually. The mortal body being but the objective state
of the mortal mind, this mind must be renovated to im-
21 prove the body.

FIRST PUBLICATION

IN 1870 I copyrighted the first publication on spiritual, scientific Mind-healing, entitled "The Science of Man." This little book is converted into the chapter on Recapitulation in Science and Health. It was so new — the basis it laid down for physical and moral health was so hopelessly original, and men were so unfamiliar with the subject — that I did not venture upon its publication until later, having learned that the merits of Christian Science must be proven before a work on this subject could be profitably published.

The truths of Christian Science are not interpolations of the Scriptures, but the spiritual interpretations thereof. Science is the prism of Truth, which divides its rays and brings out the hues of Deity. Human hypotheses have darkened the glow and grandeur of evangelical religion. When speaking of his true followers in every period, Jesus said, "*They* shall lay hands on the sick, and they shall recover." There is no authority for querying the authenticity of this declaration, for it already was and is demonstrated as practical, and its claim is substantiated, — a claim too immanent to fall to the ground beneath the stroke of artless workmen.

Though a man were girt with the Urim and Thummim of priestly office, and denied the perpetuity of Jesus' com-

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- 1 mand, "Heal the sick," or its application in all time to
those who understand Christ as the Truth and the Life,
3 that man would not expound the gospel according to
Jesus.

Five years after taking out my first copyright, I taught
6 the Science of Mind-healing, *alias* Christian Science, by
writing out my manuscripts for students and distribut-
ing them unsparingly. This will account for certain pub-
9 lished and unpublished manuscripts extant, which the
evil-minded would insinuate did not originate with me.

THE PRECIOUS VOLUME

THE first edition of my most important work, Science 1
and Health, containing the complete statement of
Christian Science, — the term employed by me to express 3
the divine, or spiritual, Science of Mind-healing, was pub-
lished in 1875.

When it was first printed, the critics took pleasure in 6
saying, "This book is indeed wholly original, but it will
never be read."

The first edition numbered one thousand copies. In 9
September, 1891, it had reached sixty-two editions.

Those who formerly sneered at it, as foolish and ec-
centric, now declare Bishop Berkeley, David Hume, Ralph 12
Waldo Emerson, or certain German philosophers, to have
been the originators of the Science of Mind-healing as
therein stated. 15

Even the Scriptures gave no direct interpretation of the
scientific basis for demonstrating the spiritual Principle
of healing, until our heavenly Father saw fit, through the 18
Key to the Scriptures, in Science and Health, to unlock
this "mystery of godliness."

My reluctance to give the public, in my first edition of 21
Science and Health, the chapter on Animal Magnetism,
and the divine purpose that this should be done, may
have an interest for the reader, and will be seen in the fol- 24

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1 lowing circumstances. I had finished that edition as far
as that chapter, when the printer informed me that he
3 could not go on with my work. I had already paid
him seven hundred dollars, and yet he stopped my work.
All efforts to persuade him to finish my book were in
6 vain.

After months had passed, I yielded to a constant conviction that I must insert in my last chapter a partial
9 history of what I had already observed of mental malpractice. Accordingly, I set to work, contrary to my inclination, to fulfil this painful task, and finished my copy
12 for the book. As it afterwards appeared, although I had not thought of such a result, my printer resumed his work at the same time, finished printing the copy he had on
15 hand, and then started for Lynn to see me. The afternoon that he left Boston for Lynn, I started for Boston with my finished copy. We met at the Eastern depot in
18 Lynn, and were both surprised, — I to learn that he had printed all the copy on hand, and had come to tell me he wanted more, — he to find me *en route* for Boston, to give
21 him the closing chapter of my first edition of *Science and Health*. Not a word had passed between us, audibly or mentally, while this went on. I had grown disgusted
24 with my printer, and become silent. He had come to a standstill through motives and circumstances unknown to me.

27 *Science and Health* is the textbook of Christian Science. Whosoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian
30 Science.

When the demand for this book increased, and people 1
were healed simply by reading it, the copyright was in-
fringed. I entered a suit at law, and my copyright was 3
protected.

RECUPERATIVE INCIDENT

1 **T**HROUGH four successive years I healed, preached,
and taught in a general way, refusing to take any
3 pay for my services and living on a small annuity.

At one time I was called to speak before the Lyceum
Club, at Westerly, Rhode Island. On my arrival my
6 hostess told me that her next-door neighbor was dying.
I asked permission to see her. It was granted, and with
my hostess I went to the invalid's house.

9 The physicians had given up the case and retired. I
had stood by her side about fifteen minutes when the sick
woman rose from her bed, dressed herself, and was well.
12 Afterwards they showed me the clothes already prepared
for her burial; and told me that her physicians had said
the diseased condition was caused by an injury received
15 from a surgical operation at the birth of her last babe, and
that it was impossible for her to be delivered of another
child. It is sufficient to add her babe was safely born,
18 and weighed twelve pounds. The mother afterwards
wrote to me, "I never before suffered so little in child-
birth."

21 This scientific demonstration so stirred the doctors and
clergy that they had my notices for a second lecture pulled
down, and refused me a hearing in their halls and churches.

24 This circumstance is cited simply to show the opposition

which Christian Science encountered a quarter-century x
ago, as contrasted with its present welcome into the sick-
room. 3

Many were the desperate cases I instantly healed,
“without money and without price,” and in most instances
without even an acknowledgment of the benefit. 6

A TRUE MAN

1 MY last marriage was with Asa Gilbert Eddy, and
was a blessed and spiritual union, solemnized at
3 Lynn, Massachusetts, by the Rev. Samuel Barrett Stewart,
in the year 1877. Dr. Eddy was the first student publicly
to announce himself a Christian Scientist, and place these
6 symbolic words on his office sign. He forsook all to follow
in this line of light. He was the first organizer of a Chris-
tian Science Sunday School, which he superintended. He
9 also taught a special Bible-class; and he lectured so ably
on Scriptural topics that clergymen of other denomina-
tions listened to him with deep interest. He was remark-
12 ably successful in Mind-healing, and untiring in his chosen
work. In 1882 he passed away, with a smile of peace and
love resting on his serene countenance. "Mark the per-
15 fect *man*, and behold the upright: for the end of *that man*
is peace." (Psalms xxxvii. 37.)

COLLEGE AND CHURCH

IN 1867 I introduced the first purely metaphysical system of healing since the apostolic days. I began by teaching one student Christian Science Mind-healing. From this seed grew the Massachusetts Metaphysical College in Boston, chartered in 1881. No charter was granted for similar purposes after 1883. It is the only College, hitherto, for teaching the pathology of spiritual power, *alias* the Science of Mind-healing.

My husband, Asa G. Eddy, taught two terms in my College. After I gave up teaching, my adopted son, Ebenezer J. Foster-Eddy, a graduate of the Hahneman Medical College of Philadelphia, and who also received a certificate from Dr. W. W. Keen's (allopathic) Philadelphia School of Anatomy and Surgery, — having renounced his material method of practice and embraced the teachings of Christian Science, taught the Primary, Normal, and Obstetric class one term. Gen. Erastus N. Bates taught one Primary class, in 1889, after which I judged it best to close the institution. These students of mine were the only assistant teachers in the College.

The first Christian Scientist Association was organized by myself and six of my students in 1876, on the Centennial Day of our nation's freedom. At a meeting of the Christian Scientist Association, on April 12, 1879, it was

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1 voted to organize a church to commemorate the words
and works of our Master, a Mind-healing church, without
3 a creed, to be called the Church of Christ, Scientist, the
first such church ever organized. The charter for this
church was obtained in June, 1879,* and during the same
6 month the members, twenty-six in number, extended a
call to me to become their pastor. I accepted the call,
and was ordained in 1881, though I had preached five
9 years before being ordained.

When I was its pastor, and in the pulpit every Sunday,
my church increased in members, and its spiritual growth
12 kept pace with its increasing popularity; but when obliged,
because of accumulating work in the College, to preach
only occasionally, no student, at that time, was found able
15 to maintain the church in its previous harmony and
prosperity.

Examining the situation prayerfully and carefully, noting
18 the church's need, and the predisposing and exciting cause
of its condition, I saw that the crisis had come when much
time and attention must be given to defend this church
21 from the envy and molestation of other churches, and
from the danger to its members which must always lie in
Christian warfare. At this juncture I recommended that
24 the church be dissolved. No sooner were my views made
known, than the proper measures were adopted to carry
them out, the votes passing without a dissenting voice.
27 This measure was immediately followed by a great re-
vival of mutual love, prosperity, and spiritual power.

The history of that hour holds this true record. Add-
30 ing to its ranks and influence, this spiritually organized

* Steps were taken to promote the Church of Christ, Scientist, in April, May
and June, formal organization was accomplished and the charter obtained in
August, 1879

Church of Christ, Scientist, in Boston, still goes on. A 1
new light broke in upon it, and more beautiful became
the garments of her who "bringeth good tidings, that pub- 3
lisheth peace."

Despite the prosperity of my church, it was learned
that material organization has its value and peril, and that 6
organization is requisite only in the earliest periods in
Christian history. After this material form of cohesion
and fellowship has accomplished its end, continued organi- 9
zation retards spiritual growth, and should be laid off, —
even as the corporeal organization deemed requisite in
the first stages of mortal existence is finally laid off, in 12
order to gain spiritual freedom and supremacy.

From careful observation and experience came my clue
to the uses and abuses of organization. Therefore, in ac- 15
cord with my special request, followed that noble, un-
precedented action of the Christian Scientist Association
connected with my College when dissolving that organiza- 18
tion, — in forgiving enemies, returning good for evil, in
following Jesus' command, "Whosoever shall smite thee
on thy right cheek, turn to him the other also." I saw 21
these fruits of Spirit, long-suffering and temperance, ful-
fill the law of Christ in righteousness. I also saw that
Christianity has withstood less the temptation of popularity 24
than of persecution.

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"FEED MY SHEEP"

1 Lines penned when I was pastor of the Church of Christ, Scientist, in Boston.

3 **S**HEPHERD, show me how to go
 O'er the hillside steep,
 How to gather, how to sow, —
6 How to feed Thy sheep;
 I will listen for Thy voice,
 Lest my footsteps stray;
9 I will follow and rejoice
 All the rugged way.

 Thou wilt bind the stubborn will,
12 Wound the callous breast,
 Make self-righteousness be still,
 Break earth's stupid rest.
15 Strangers on a barren shore,
 Lab'ring long and lone,
 We would enter by the door,
18 And Thou know'st Thine own.

 So, when day grows dark and cold,
 Tear or triumph harms,
21 Lead Thy lambkins to the fold,
 Take them in Thine arms;
 Feed the hungry, heal the heart,
24 Till the morning's beam;
 White as wool, ere they depart,
 Shepherd, wash them clean.

COLLEGE CLOSED

THE apprehension of what has been, and must be, the
final outcome of material organization, which wars
with Love's spiritual compact, caused me to dread the
unprecedented popularity of my College. Students from
all over our continent, and from Europe, were flooding
the school. At this time there were over three hundred
applications from persons desiring to enter the College,
and applicants were rapidly increasing. Example had
shown the dangers arising from being placed on earthly
pinnacles, and Christian Science shuns whatever involves
material means for the promotion of spiritual ends.

In view of all this, a meeting was called of the Board
of Directors of my College, who, being informed of
my intentions, unanimously voted that the school be
discontinued.

A Primary class student, richly imbued with the spirit
of Christ, is a better healer and teacher than a Normal
class student who partakes less of God's love. After hav-
ing received instructions in a Primary class from me, or
a loyal student, and afterwards studied thoroughly Science
and Health, a student can enter upon the gospel work of
teaching Christian Science, and so fulfil the command of
Christ. But before entering this field of labor he must
have studied the latest editions of my works, be a good
Bible scholar and a consecrated Christian.

48 RETROSPECTION AND INTROSPECTION

- 1 The Massachusetts Metaphysical College drew its
breath from me, but I was yearning for retirement. The
3 question was, Who else could sustain this institute, under
all that was aimed at its vital purpose, the establishment
of *genuine* Christian Science healing? My conscientious
6 scruples about diplomas, the recent experience of the
church fresh in my thoughts, and the growing conviction
that every one should build on his own foundation, sub-
9 ject to the one builder and maker, God, — all these con-
siderations moved me to close my flourishing school, and
the following resolutions were passed. —
- 12 At a special meeting of the Board of the Metaphysical
College Corporation, Oct 29, 1889, the following are some
of the resolutions which were presented and passed
15 unanimously —

WHEREAS, The Massachusetts Metaphysical College,
chartered in January, 1881, for medical purposes, to give
18 instruction in scientific methods of mental healing on a purely
practical basis, to impart a thorough understanding of meta-
physics, to restore health, hope, and harmony to man, — has
21 fulfilled its high and noble destiny, and sent to all parts of our
country, and into foreign lands, students instructed in Chris-
tian Science Mind-healing, to meet the demand of the age for
24 something higher than physic or drugging; and

WHEREAS, The material organization was, in the beginning
in this institution, like the baptism of Jesus, of which he said,
27 “Suffer it to be so now,” though the teaching was a purely
spiritual and scientific impartation of Truth, whose Christly
spirit has led to higher ways, means, and understanding, — the
30 President, the Rev. Mary B. G. Eddy, at the height of pros-

perity in the institution, which yields a large income, is willing 1
to sacrifice all for the advancement of the world in Truth and
Love; and 3

WHEREAS, Other institutions for instruction in Christian
Science, which are working out their periods of organization,
will doubtless follow the example of the *Alma Mater* after 6
having accomplished the worthy purpose for which they were
organized, and the hour has come wherein the great need is
for more of the spirit instead of the letter, and Science and 9
Health is adapted to work this result; and

WHEREAS, The fundamental principle for growth in Chris-
tian Science is spiritual formation first, last, and always, while 12
in human growth material organization is first, and

WHEREAS, Mortals must learn to lose their estimate
of the powers that are not ordained of God, and attain 15
the bliss of loving unselfishly, working patiently, and con-
quering all that is unlike Christ and the example he gave;
therefore 18

Resolved, That we thank the State for its charter, which is
the only one ever granted to a *legal college* for teaching the
Science of Mind-healing; that we thank the public for its 21
liberal patronage And everlasting gratitude is due to the
President, for her great and noble work, which we believe
will prove a healing for the nations, and bring all men to a 24
knowledge of the true God, uniting them in one common
brotherhood

After due deliberation and earnest discussion it was unani- 27
mously voted: That as all debts of the corporation have been
paid, it is deemed best to dissolve this corporation, and the
same is hereby dissolved.

C. A. FRYE, *Clerk*.

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1 When God impelled me to set a price on my instruction
in Christian Science Mind-healing, I could think of no
3 financial equivalent for an impartation of a knowledge of
that divine power which heals; but I was led to name three
hundred dollars as the price for each pupil in one course
6 of lessons at my College, — a startling sum for tuition
lasting barely three weeks. This amount greatly troubled
me. I shrank from asking it, but was finally led, by a
9 strange providence, to accept this fee

God has since shown me, in multitudinous ways, the
wisdom of this decision; and I beg disinterested people
12 to ask my loyal students if they consider three hundred
dollars any real equivalent for my instruction during
twelve half-days, or even in half as many lessons. Never-
15 theless, my list of indigent charity scholars is very large,
and I have had as many as seventeen in one class.

Loyal students speak with delight of their pupilage,
18 and of what it has done for them, and for others through
them. By loyalty in students I mean this, — allegiance
to God, subordination of the human to the divine, stead-
21 fast justice, and strict adherence to divine Truth and
Love.

I see clearly that students in Christian Science should,
24 at present, continue to organize churches, schools, and
associations for the furtherance and unfolding of Truth,
and that my necessity is not necessarily theirs; but it was
27 the Father's opportunity for furnishing a new rule of order
in divine Science, and the blessings which arose therefrom.
Students are not environed with such obstacles as were
30 encountered in the beginning of pioneer work.

In December, 1889, I gave a lot of land in Boston to my student, Mr. Ira O. Knapp of Roslindale, — valued in 1892 at about twenty thousand dollars, and rising in value, — to be appropriated for the erection, and building on the premises thereby conveyed, of a church edifice to be used as a temple for Christian Science worship.

GENERAL ASSOCIATIONS, AND OUR MAGAZINE

1 **F**OR many successive years I have endeavored to find
new ways and means for the promotion and expansion of scientific Mind-healing, seeking to broaden its channels and, if possible, to build a hedge round about it that should shelter its perfections from the contaminating influences of those who have a small portion of its letter and less of its spirit. At the same time I have worked to provide a home for every true seeker and honest worker in this vineyard of Truth.

To meet the broader wants of humanity, and provide folds for the sheep that were without shepherds, I suggested to my students, in 1886, the propriety of forming a National Christian Scientist Association. This was immediately done, and delegations from the Christian Scientist Association of the Massachusetts Metaphysical College, and from branch associations in other States, met in general convention at New York City, February 11, 1886.

The first official organ of the Christian Scientist Association was called *Journal of Christian Science*. I started it, April, 1883, as editor and publisher.

To the National Christian Scientist Association, at its meeting in Cleveland, Ohio, June, 1889, I sent a letter,

presenting to its loyal members *The Christian Science* 1
Journal, as it was now called, and the funds belonging
thereto. This monthly magazine had been made success- 3
ful and prosperous under difficult circumstances, and was
designed to bear aloft the standard of genuine Christian
Science. 6

FAITH-CURE

1 IT is often asked, Why are faith-cures sometimes more
speedy than some of the cures wrought through Chris-
3 tian Scientists? Because faith is belief, and not under-
standing, and it is easier to believe, than to understand
spiritual Truth. It demands less cross-bearing, self-
6 renunciation, and divine Science to admit the claims of
the corporal senses and appeal to God for relief through
a humanized conception of His power, than to deny these
9 claims and learn the divine way, — drinking Jesus' cup,
being baptized with his baptism, gaining the end through
persecution and purity.

12 Millions are believing in God, or good, without bearing
the fruits of goodness, not having reached its Science.
Belief is virtually blindness, when it admits Truth with-
15 out understanding it. Blind belief cannot say with the
apostle, "I know whom I have believed." There is danger
in this mental state called belief; for if Truth is admitted,
18 but not understood, it may be lost, and error may enter
through this same channel of ignorant belief. The faith-
cure has devout followers, whose Christian practice is far
21 in advance of their theory.

The work of healing, in the Science of Mind, is the most
sacred and salutary power which can be wielded. My
24 Christian students, impressed with the true sense of the

great work before them, enter this strait and narrow path, 1
and work conscientiously.

Let us follow the example of Jesus, the master Meta- 3
physician, and gain sufficient knowledge of error to destroy
it with Truth. Evil is not mastered by evil; it can only
be overcome with good. This brings out the nothingness 6
of evil and the eternal somethingness, vindicates the divine
Principle, and improves the race of Adam.

FOUNDATION-STONES

1 **T**HE following ideas of Deity, antagonized by finite
theories, doctrines, and hypotheses, I found to be
3 demonstrable rules in Christian Science, and that we
must abide by them.

Whatever diverges from the one divine Mind, or God,
6 — or divides Mind into minds, Spirit into spirits, Soul
into souls, and Being into beings, — is a misstatement
of the unerring divine Principle of Science, which inter-
9 rupts the meaning of the omnipotence, omniscience, and
omnipresence of Spirit, and is of human instead of divine
origin.

12 War is waged between the evidences of Spirit and the
evidences of the five physical senses; and this contest
must go on until peace be declared by the final triumph
15 of Spirit in immutable harmony. Divine Science disclaims
sin, sickness, and death, on the basis of the omnipotence
and omnipresence of God, or divine good.

18 All consciousness is Mind, and Mind is God. Hence
there is but one Mind, and that one is the infinite good,
supplying all Mind by the reflection, not the subdivision,
21 of God. Whatever else claims to be mind, or consciousness,
is untrue. The sun sends forth light, but not suns; so
God reflects Himself, or Mind, but does not subdivide
24 Mind, or good, into minds, good and evil. Divine Sci-

ence demands mighty wrestlings with mortal beliefs, as 1
we sail into the eternal haven over the unfathomable
sea of possibilities. 3

Neither ancient nor modern philosophy furnishes a
scientific basis for the Science of Mind-healing. Plato
believed he had a soul, which must be doctored in order 6
to heal his body. This would be like correcting the prin-
ciple of music for the purpose of destroying discord. Prin-
ciple is right; it is practice that is wrong. Soul is right; 9
it is the flesh that is evil. Soul is the synonym of Spirit,
God; hence there is but one Soul, and that one is infinite.
If that pagan philosopher had known that physical sense, 12
not Soul, causes all bodily ailments, his philosophy would
have yielded to Science.

Man shines by borrowed light. He reflects God as 15
his Mind, and this reflection is substance, — the substance
of good. Matter is substance in error, Spirit is substance
in Truth. 18

Evil, or error, is not Mind; but infinite Mind is sufficient
to supply all manifestations of intelligence. The notion
of more than one Mind, or Life, is as unsatisfying as it is 21
unscientific. All must be of God, and not our own, sepa-
rated from Him.

Human systems of philosophy and religion are depart- 24
ures from Christian Science. Mistaking divine Principle
for corporeal personality, ingrafting upon one First Cause
such opposite effects as good and evil, health and sickness, 27
life and death; making mortality the status and rule of
divinity, — such methods can never reach the perfection
and demonstration of metaphysical, or Christian Science. 30

58 RETROSPECTION AND INTROSPECTION

1 Stating the divine Principle, omnipotence (*omnis potens*),
and then departing from this statement and taking the
3 rule of finite matter, with which to work out the problem
of infinity or Spirit, — all this is like trying to compensate
for the absence of omnipotence by a physical, false, and
6 finite substitute.

With our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued
9 matter and brought to light immortality, insomuch that
the people “were astonished at his doctrine: for he taught
them as one having authority, and not as the scribes.”
12 Life, as defined by Jesus, had no beginning, it was not
the result of organization, or infused into matter; it was
Spirit.

THE GREAT REVELATION

CHRISTIAN SCIENCE reveals the grand verity, that 1
to believe man has a finite and erring mind, and
consequently a mortal mind and soul and life, is error. 3
Scientific terms have no contradictory significations.

In Science, Life is not temporal, but eternal, without
beginning or ending. The word *Life* never means that 6
which is the source of death, and of good and evil. Such
an inference is unscientific. It is like saying that addition
means subtraction in one instance and addition in an- 9
other, and then applying this rule to a demonstration of
the science of numbers; even as mortals apply finite terms
to God, in demonstration of infinity. *Life* is a term used 12
to indicate Deity; and every other name for the Supreme
Being, if properly employed, has the signification of
Life. Whatever errs is mortal, and is the antipodes of 15
Life, or God, and of health and holiness, both in idea
and demonstration.

Christian Science reveals Mind, the only living and true 18
God, and all that is made by Him, Mind, as harmonious,
immortal, and spiritual: the five material senses define
Mind and matter as distinct, but mutually dependent, 21
each on the other, for intelligence and existence. Science
defines man as immortal, as coexistent and coeternal with
God, as made in His own image and likeness; material 24

60 RETROSPECTION AND INTROSPECTION

- 1 sense defines life as something apart from God, beginning
and ending, and man as very far from the divine likeness.
3 Science reveals Life as a complete sphere, as eternal, self-
existent Mind; material sense defines life as a broken
6 arate from God. Science reveals Spirit as All, averring
that there is nothing beside God, material sense says that
matter, His antipode, is something besides God. Material
9 sense adds that the divine Spirit created matter, and that
matter and evil are as real as Spirit and good.

Christian Science reveals God and His idea as the All
12 and Only. It declares that evil is the absence of good;
whereas, good is God ever-present, and therefore evil is
unreal and good is all that is real. Christian Science saith
15 to the wave and storm, "Be still," and there is a great
calm. Material sense asks, in its ignorance of Science,
"When will the raging of the material elements cease?"
18 Science saith to all manner of disease, "Know that God
is all-power and all-presence, and there is nothing beside
Him;" and the sick are healed. Material sense saith,
21 "Oh, when will my sufferings cease? Where is God?
Sickness is something besides Him, which He cannot, or
does not, heal."

- 24 Christian Science is the only sure basis of harmony.
Material sense contradicts Science, for matter and its
so-called organizations take no cognizance of the spir-
27 itual facts of the universe, or of the real man and God.
Christian Science declares that there is but one Truth,
Life, Love, but one Spirit, Mind, Soul. Any attempt
30 to divide these arises from the fallibility of sense, from

mortal man's ignorance, from enmity to God and divine Science. 1

Christian Science declares that sickness is a belief, a latent fear, made manifest on the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep, actually conscious of the truth of Christian Science, — namely, that man's harmony is no more to be invaded than the rhythm of the universe, — you cannot awake in fear or suffering of any sort 12

Science saith to fear, "You are the cause of all sickness; but you are a self-constituted falsity, — you are darkness, nothingness. You are without 'hope, and without God in the world.' You do not exist, and have no right to exist, for 'perfect Love casteth out fear.'" 15

God is everywhere. "There is no speech nor language, where their voice is not heard;" and this voice is Truth that destroys error and Love that casts out fear. 18

Christian Science reveals the fact that, if suffering exists, it is in the mortal mind only, for matter has no sensation and cannot suffer. 21

If you rule out every sense of disease and suffering from mortal mind, it cannot be found in the body. 24

Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur, — that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pur- 30

62 RETROSPECTION AND INTROSPECTION

- 1 sued, the Science of Christian healing will again be lost,
and human suffering will increase.
- 3 Test Christian Science by its effect on society, and you
will find that the views here set forth — as to the illusion
of sin, sickness, and death — bring forth better fruits of
6 health, righteousness, and Life, than *a belief in their reality*
has ever done. A demonstration of the *unreality* of evil
destroys evil.

SIN, SINNER, AND ECCLESIASTICISM

WHY do Christian Scientists say God and His idea 1
are the only realities, and then insist on the need
of healing sickness and sin? Because Christian Science 3
heals sin as it heals sickness, by establishing the recogni-
tion that God *is All*, and there is none beside Him,— that
all is good, and there is in reality no evil, neither sickness 6
nor sin. We attack the sinner's belief in the pleasure of
sin, *alias* the reality of sin, which makes him a sinner, in
order to destroy this belief and save him from sin; and 9
we attack the belief of the sick in the reality of sickness,
in order to heal them. When we deny the authority of
sin, we begin to sap it; for this denunciation must precede 12
its destruction.

God is good, hence goodness is something, for it rep-
resents God, the Life of man. Its opposite, nothing, 15
named *evil*, is nothing but a conspiracy against man's
Life and goodness. Do you not feel bound to expose this
conspiracy, and so to save man from it? Whosoever 18
covers iniquity becomes accessory to it. Sin, as a claim,
is more dangerous than sickness, more subtle, more diffi-
cult to heal. 21

St. Augustine once said, "The devil is but the ape of
God." Sin is worse than sickness; but recollect that it
encourages sin to say, "There is no sin," and leave the 24
subject there.

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1 Sin ultimates in sinner, and in this sense they are one.
You cannot separate sin from the sinner, nor the sinner
3 from his sin. The sin is the sinner, and *vice versa*, for
such is the unity of evil; and together both sinner and sin
will be destroyed by the supremacy of good. This, how-
6 ever, does not annihilate man, for to efface sin, *alias* the
sinner, brings to light, makes apparent, the real man,
even God's "image and likeness." Need it be said that
9 any opposite theory is heterodox to divine Science, which
teaches that good is equally *one* and *all*, even as the oppo-
site claim of evil is one.

12 In Christian Science the fact is made obvious that the
sinner and the sin are alike simply nothingness; and this
view is supported by the Scripture, where the Psalmist
15 saith: "He shall go to the generation of his fathers, they
shall never see light. Man that is in honor, and under-
standeth not, is like the beasts that perish." God's ways
18 and works and thoughts have never changed, either in
Principle or practice.

Since there is in belief an illusion termed sin, which
21 must be met and mastered, we classify sin, sickness, and
death as illusions. They are supposititious claims of
error; and error being a false claim, they are no claims
24 at all. It is scientific to abide in conscious harmony, in
health-giving, deathless Truth and Love. To do this,
mortals must first open their eyes to all the illusive forms,
27 methods, and subtlety of error, in order that the illusion,
error, may be destroyed, if this is not done, mortals will
become the victims of error.

30 If evangelical churches refuse fellowship with the

SIN, SINNER, AND ECCLESIASTICISM 65

Church of Christ, Scientist, or with Christian Science, 1
they must rest their opinions of Truth and Love on
the evidences of the physical senses, rather than on 3
the teaching and practice of Jesus, or the works of the
Spirit.

Ritualism and dogma lead to self-righteousness and 6
bigotry, which freeze out the spiritual element. Pharisa-
ism killeth; Spirit giveth Life. The odors of persecution,
tobacco, and alcohol are not the sweet-smelling savor of 9
Truth and Love. Feasting the senses, gratification of
appetite and passion, have no warrant in the gospel or
the Decalogue. Mortals must take up the cross if they 12
would follow Christ, and worship the Father "in spirit
and in truth."

The Jewish religion was not spiritual, hence Jesus 15
denounced it. If the religion of to-day is constituted of
such elements as of old ruled Christ out of the synagogues,
it will continue to avoid whatever follows the example of 18
our Lord and prefers Christ to creed. Christian Science
is the pure evangelic truth. It accords with the trend and
tenor of Christ's teaching and example, while it demon- 21
strates the power of Christ as taught in the four Gospels.
Truth, casting out evils and healing the sick; Love, ful-
filling the law and keeping man unspotted from the world, 24
— these practical manifestations of Christianity constitute
the only evangelism, and they need no creed.

As well expect to determine, without a telescope, the 27
magnitude and distance of the stars, as to expect to obtain
health, harmony, and holiness through an unspiritual and
unhealing religion. Christianity reveals God as ever- 30

66 RETROSPECTION AND INTROSPECTION

- 1 present Truth and Love, to be utilized in healing the sick,
in casting out error, in raising the dead.
- 3 Christian Science gives vitality to religion, which is no
longer buried in materiality. It raises men from a material
sense into the spiritual understanding and scientific demon-
6 stration of God.

THE HUMAN CONCEPT

SIN existed as a false claim before the human concept 1
of sin was formed; hence one's concept of error is
not the whole of error. The human thought does not 3
constitute sin, but *vice versa*, sin constitutes the human or
physical concept.

Sin is both concrete and abstract. Sin was, and *is*, the 6
lying supposition that life, substance, and intelligence are
both material and spiritual, and yet are separate from
God. The first iniquitous manifestation of sin was a 9
finity. The finite was self-arrayed against the infinite,
the mortal against immortality, and a sinner was the
antipode of God. 12

Silencing self, *alias* rising above corporeal personality,
is what reforms the sinner and destroys sin. In the ratio
that the testimony of material personal sense ceases, sin 15
diminishes, until the false claim called sin is finally lost
for lack of witness.

The sinner created neither himself nor sin, but sin 18
created the sinner; that is, error made its man mortal,
and this mortal was the image and likeness of evil, not of
good. Therefore the lie was, and *is*, collective as well as 21
individual. It was in no way contingent on Adam's
thought, but supposititiously self-created. In the words
of our Master, it, the "devil" (*alias* evil), "was a liar, and 24
the father of it."

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1 This mortal material concept was never a creator, al-
though as a serpent it claimed to originate in the name of
3 "the Lord," or good, — original evil, second, in the name
of human concept, it claimed to beget the offspring of evil,
alias an evil offspring. However, the human concept
6 never was, neither indeed can be, the father of man.
Even the spiritual idea, or ideal man, is not a parent,
though he reflects the infinity of good. The great differ-
9 ence between these opposites is, that the human material
concept is *unreal*, and the divine concept or idea is spiritu-
ally real. One is false, while the other is true. One is
12 temporal, but the other is eternal.

Our Master instructed his students to "call no man
your father upon the earth for one is your Father, which
15 is in heaven." (Matt. xxiii 9.)

Science and Health, the textbook of Christian Science,
treats of the human concept, and the transference of
18 thought, as follows: —

"How can matter originate or transmit mind? We
answer that it cannot. Darkness and doubt encompass
21 thought, so long as it bases creation on materiality"
(p. 551).

"In reality there is no *mortal* mind, and consequently
24 no transference of mortal thought and will-power. Life
and being are of God. In Christian Science, man can do
no harm, for scientific thoughts are true thoughts, passing
27 from God to man" (pp. 103, 104).

"Man is the offspring of Spirit. The beautiful, good,
and pure constitute his ancestry. His origin is not, like

that of mortals, in brute instinct, nor does he pass through 1
material conditions prior to reaching intelligence. Spirit
is his primitive and ultimate source of being; God is his 3
Father, and Life is the law of his being" (p. 63).

"The parent of all human discord was the Adam-
dream, the deep sleep, in which originated the delusion 6
that life and intelligence proceeded from and passed into
matter. This pantheistic error, or so-called *serpent*, in-
sists still upon the opposite of Truth, saying, 'Ye shall be 9
as gods;' that is, I will make error as real and eternal as
Truth. . . . 'I will put spirit into what I call matter, and
matter shall seem to have life as much as God, Spirit, 12
who is the only Life.' This error has proved itself to be
error. Its life is found to be not Life, but only a transient,
false sense of an existence which ends in death" (pp. 306, 15
307).

"When will the error of believing that there is life in
matter, and that sin, sickness, and death are creations of 18
God, be unmasked? When will it be understood that
matter has no intelligence, life, nor sensation, and that
the opposite belief is the prolific source of all suffering? 21
God created all through Mind, and made all perfect and
eternal. Where then is the necessity for recreation or
procreation?" (p. 205). 24

"Above error's awful din, blackness, and chaos, the
voice of Truth still calls: 'Adam, where art thou? Con-
sciousness, where art thou? Art thou dwelling in the be- 27
lief that mind is in matter, and that evil is mind, or art
thou in the living faith that there is and can be but one
God, and keeping His commandment?'" (pp. 307, 308). 30

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- 1 "Mortal mind inverts the true likeness, and confers
animal names and natures upon its own misconceptions.
3 Ignorant of the origin and operations of mortal mind, —
that is, ignorant of itself, — this so-called mind puts forth
its own qualities, and claims God as their author; . . .
6 usurps the deific prerogatives and is an attempted in-
fringement on infinity" (pp. 512, 513).

We do not question the authenticity of the Scriptural
9 narrative of the Virgin-mother and Bethlehem babe, and
the Messianic mission of Christ Jesus; but in our time
no Christian Scientist will give chimerical wings to his
12 imagination, or advance speculative theories as to the
recurrence of such events.

No person can take the individual place of the Virgin
15 Mary. No person can compass or fulfil the individual
mission of Jesus of Nazareth. No person can take the
place of the author of Science and Health, the Discoverer
18 and Founder of Christian Science. Each individual must
fill his own niche in time and eternity.

The second appearing of Jesus is, unquestionably, the
21 spiritual advent of the advancing idea of God, as in Chris-
tian Science.

And the scientific ultimate of this God-idea must be,
24 will be, forever individual, incorporeal, and infinite, even
the reflection, "image and likeness," of the infinite God.

The right teacher of Christian Science lives the truth he
27 teaches. Preeminent among men, he virtually stands at
the head of all sanitary, civil, moral, and religious reform.
Such a post of duty, unpierced by vanity, exalts a mortal

beyond human praise, or monuments which weigh dust, 1
and humbles him with the tax it raises on calamity to open
the gates of heaven. It is not the forager on others' wis- 3
dom that God thus crowns, but he who is obedient to the
divine command, "Render to Cæsar the things that are
Cæsar's, and to God the things that are God's." 6

Great temptations beset an ignorant or an unprincipled
mind-practice in opposition to the straight and narrow
path of Christian Science. Promiscuous mental treat- 9
ment, without the consent or knowledge of the individual
treated, is an error of much magnitude. People unaware
of the indications of mental treatment, know not what is 12
affecting them, and thus may be robbed of their individual
rights, — freedom of choice and self-government. Who is
willing to be subjected to such an influence? Ask the un- 15
bridled mind-manipulator if he would consent to this; and
if not, then he is knowingly transgressing Christ's com-
mand. He who secretly manipulates mind without the 18
permission of man or God, is not dealing justly and
loving mercy, according to pure and undefiled religion.

Sinister and selfish motives entering into mental practice 21
are dangerous incentives, they proceed from false con-
victions and a fatal ignorance. These are the tares grow-
ing side by side with the wheat, that must be recognized, 24
and uprooted, before the wheat can be garnered and
Christian Science demonstrated.

Secret mental efforts to obtain help from one who is 27
unaware of this attempt, demoralizes the person who does
this, the same as other forms of stealing, and will end in
destroying health and morals. 30

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1 In the practice of Christian Science one cannot impart
a mental influence that hazards another's happiness, nor
3 interfere with the rights of the individual. To disregard
the welfare of others is contrary to the law of God; there-
fore it deteriorates one's ability to do good, to benefit
6 himself and mankind.

The Psalmist vividly portrays the result of secret faults,
presumptuous sins, and self-deception, in these words:
9 "How are they brought into desolation, as in a moment!
They are utterly consumed with terrors."

PERSONALITY

THE immortal man being spiritual, individual, and 1
eternal, his mortal opposite must be material, corporeal, and temporal. Physical personality is finite; but 3
God is infinite. He is without materiality, without finiteness of form or Mind.

Limitations are put off in proportion as the fleshly 6
nature disappears and man is found in the reflection of Spirit.

This great fact leads into profound depths. The material 9
human concept grew beautifully less as I floated into more spiritual latitudes and purer realms of thought.

From that hour personal corporeality became less to 12
me than it is to people who fail to appreciate individual character. I endeavored to lift thought above physical personality, or selfhood in matter, to man's spiritual individuality in God, — in the true Mind, where sensible 15
evil is lost in supersensible good. This is the only way whereby the false personality is laid off. 18

He who clings to personality, or perpetually warns you of "personality," wrongs it, or terrifies people over it, and is the sure victim of his own corporeality. Constantly 21
to scrutinize physical personality, or accuse people of being unduly personal, is like the sick talking sickness. Such errancy betrays a violent and egotistical personality, 24

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1 increases one's sense of corporeality, and begets a fear of
the senses and a perpetually egotistical sensibility.

3 He who does this is ignorant of the meaning of the word
personality, and defines it by his own *corpus sine pectore*
(soulless body), and fails to distinguish the individual, or
6 real man from the false sense of corporeality, or egotistic
self.

My own corporeal personality afflicteth me not wittingly;
9 for I desire never to think of it, and it cannot think
of me.

PLAGIARISM

THE various forms of book-borrowing without credit 1
spring from this ill-concealed question in mortal
mind, Who shall be greatest? This error violates the 3
law given by Moses, it tramples upon Jesus' Sermon
on the Mount, it does violence to the ethics of Christian
Science. 6

Why withhold my name, while appropriating my lan-
guage and ideas, but give credit when citing from the works
of other authors? 9

Life and its ideals are inseparable, and one's writings
on ethics, and demonstration of Truth, are not, cannot be,
understood or taught by those who persistently misunder- 12
stand or misrepresent the author. Jesus said, "For there
is no man which shall do a miracle in my name, that can
lightly speak evil of me " 15

If one's spiritual ideal is comprehended and loved, the
borrower from it is embraced in the author's own mental
mood, and is therefore *honest*. The Science of Mind ex- 18
cludes opposites, and rests on unity.

It is proverbial that dishonesty retards spiritual growth
and strikes at the heart of Truth. If a student at Harvard 21
College has studied a textbook written by his teacher, is
he entitled, when he leaves the University, to write out as
his own the substance of this textbook? There is no war- 24
rant in common law and no permission in the gospel

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1 for plagiarizing an author's ideas and their words.
Christian Science is not copyrighted; nor would pro-
3 tection by copyright be requisite, if mortals obeyed
God's law of *manright*. A student can write volumi-
nous works on Science without trespassing, if he writes
6 honestly, and he cannot dishonestly compose *Christian*
Science. The Bible is not stolen, though it is cited,
and quoted deferentially.

9 Thoughts touched with the Spirit and Word of Christian
Science gravitate naturally toward Truth. Therefore the
mind to which this Science was revealed must have risen
12 to the altitude which perceived a light beyond what others
saw.

The spiritually minded meet on the stairs which lead up
15 to spiritual love. This affection, so far from being per-
sonal worship, fulfils the law of Love which Paul enjoined
upon the Galatians. This is the Mind "which was also
18 in Christ Jesus," and knows no material limitations. It is
the unity of good and bond of perfectness. This just affec-
tion serves to constitute the Mind-healer a wonder-worker,
21 — as of old, on the Pentecost Day, when the disciples were
of one accord.

He who gains the God-crowned summit of Christian
24 Science never abuses the corporeal personality, but up-
lifts it. He thinks of every one in his real quality, and
sees each mortal in an impersonal depict.

27 I have long remained silent on a growing evil in plagi-
arism, but if I do not insist upon the strictest observance
of moral law and order in Christian Scientists, I become

responsible, as a teacher, for laxity in discipline and law- 1
lessness in literature. Pope was right in saying, "An
honest man's the noblest work of God;" and Ingersoll's 3
repartee has its moral: "An honest God's the noblest
work of man."

ADMONITION

1 **T**HE neophyte in Christian Science acts like a diseased
physique, — being too fast or too slow. He is in-
3 clined to do either too much or too little. In healing and
teaching the student has not yet achieved the entire wis-
dom of Mind-practice. The textual explanation of this
6 practice is complete in Science and Health, and scientific
practice makes perfect, for it is governed by its Principle,
and not by human opinions; but carnal and sinister
9 motives, entering into this practice, will prevent the
demonstration of Christian Science.

I recommend students not to read so-called scientific
12 works, antagonistic to Christian Science, which advocate
materialistic systems, because such works and words be-
cloud the right sense of metaphysical Science.

15 The rules of Mind-healing are wholly Christlike and
spiritual. Therefore the adoption of a worldly policy or a
resort to subterfuge in the statement of the Science of
18 Mind-healing, or any name given to it other than Christian
Science, or an attempt to demonstrate the facts of this
Science other than is stated in Science and Health — is a
21 departure from the Science of Mind-healing. To becloud
mortals, or for yourself to hide from God, is to conspire
against the blessings otherwise conferred, against your
24 own success and final happiness, against the progress of

the human race as well as against *honest* metaphysical 1
theory and practice.

Not by the hearing of the ear is spiritual truth learned 3
and loved; nor cometh this apprehension from the ex-
periences of others. We glean spiritual harvests from our
own material losses. In this consuming heat false images 6
are effaced from the canvas of mortal mind; and thus does
the material pigment beneath fade into invisibility. *

The signs for the wayfarer in divine Science lie in meek- 9
ness, in unselfish motives and acts, in shuffling off scholastic
rhetoric, in ridding the thought of effete doctrines, in the
purification of the affections and desires. 12

Dishonesty, envy, and mad ambition are "lusts of the
flesh," which uproot the germs of growth in Science and
leave the inscrutable problem of being unsolved. Through 15
the channels of material sense, of worldly policy, pomp,
and pride, cometh no success in Truth. If beset with mis-
guided emotions, we shall be stranded on the quicksands 18
of worldly commotion, and practically come short of the
wisdom requisite for teaching and demonstrating the
victory over self and sin 21

Be temperate in thought, word, and deed. Meekness
and temperance are the jewels of Love, set in wisdom.
Restrain untempered zeal "Learn to labor and to wait." 24
Of old the children of Israel were saved by patient waiting.

"The kingdom of heaven suffereth violence, and the
violent take it by force!" said Jesus. Therefore are 27
its spiritual gates not captured, nor its golden streets
invaded.

We recognize this kingdom, the reign of harmony 30

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1 within us, by an unselfish affection or love, for this is the
pledge of divine good and the insignia of heaven. This
3 also is proverbial, that though eternal justice be graciously
gentle, yet it may seem severe.

6 For whom the Lord loveth He chasteneth,
And scourgeth every son whom He receiveth.

As the poets in different languages have expressed it: —

9 Though the mills of God grind slowly,
Yet they grind exceeding small,
Though with patience He stands waiting,
With exactness grinds He all

12 Though the divine rebuke is effectual to the pulling
down of sin's strongholds, it may stir the human heart to
resist Truth, before this heart becomes obediently recep-
15 tive of the heavenly discipline. If the Christian Scientist
recognize the mingled sternness and gentleness which
permeate justice and Love, he will not scorn the timely re-
18 proof, but will so absorb it that this warning will be within
him a spring, welling up into unceasing spiritual rise and
progress. Patience and obedience win the golden scholar-
21 ship of experimental tuition.

The kindly shepherd of the East carries his lambs in his
arms to the sheepcot, but the older sheep pass into the fold
24 under his compelling rod. He who sees the door and turns
away from it, is guilty, while innocence strayeth yearningly.

There are no greater miracles known to earth than per-
27 fection and an unbroken friendship. We love our friends,
but oftentimes we lose them in proportion to our affection.
The sacrifices made for others are not infrequently met by

envy, ingratitude, and enmity, which smite the heart and threaten to paralyze its beneficence. The unavailing tear is shed both for the living and the dead. 1 3

Nothing except sin, in the students themselves, can separate them from me. Therefore we should guard thought and action, keeping them in accord with Christ, 6 and our friendship will surely continue.

The letter of the law of God, separated from its spirit, tends to demoralize mortals, and must be corrected by a diviner sense of liberty and light. The spirit of Truth extinguishes false thinking, feeling, and acting; and falsity must thus decay, ere spiritual sense, affectional consciousness, and genuine goodness become so apparent as to be well understood. 9 12

After the supreme advent of Truth in the heart, there comes an overwhelming sense of error's vacuity, of the blunders which arise from wrong apprehension. The enlightened heart loathes error, and casts it aside; or else that heart is consciously untrue to the light, faithless to itself and to others, and so sinks into deeper darkness. Said Jesus: "If the light that is in thee be darkness, how great is that darkness!" and Shakespeare puts this pious counsel into a father's mouth: — 15 18 21

This above all To thine own self be true; 24
And it must follow, as the night the day,
Thou canst not then be false to any man.

A realization of the shifting scenes of human happiness, and of the frailty of mortal anticipations, — such as first led me to the feet of Christian Science, — seems to be requisite at every stage of advancement. Though our first les- 27 30

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1 sons are changed, modified, broadened, yet their core is
constantly renewed, as the law of the chord remains
3 unchanged, whether we are dealing with a simple Latour
exercise or with the vast Wagner Trilogy.

A general rule is, that my students should not allow their
6 movements to be controlled by other students, even if they
are teachers and practitioners of the same blessed faith.
The exception to this rule should be very rare.

9 The widest power and strongest growth have always
been attained by those loyal students who rest on divine
Principle for guidance, not on themselves; and who locate
12 permanently in one section, and adhere to the orderly
methods herein delineated.

At this period my students should locate in large cities,
15 in order to do the greatest good to the greatest number, and
therein abide. The population of our principal cities is
ample to supply many practitioners, teachers, and preachers
18 with work. This fact interferes in no way with the pros-
perity of each worker, rather does it represent an accumu-
lation of power on his side which promotes the ease and
21 welfare of the workers. Their liberated capacities of mind
enable Christian Scientists to consummate much good or
else evil; therefore their examples either excel or fall short
24 of other religionists; and they must be found dwelling
together in harmony, if even they compete with ecclesias-
tical fellowship and friendship.

27 It is often asked which revision of Science and Health is
the best. The arrangement of my last revision, in 1890,
makes the subject-matter clearer than any previous edition,
30 and it is therefore better adapted to spiritualize thought

and elucidate scientific healing and teaching. It has
 already been proven that this volume is accomplishing the
 divine purpose to a remarkable degree. The wise Chris-
 tian Scientist will commend students and patients to the
 teachings of this book, and the healing efficacy thereof,
 rather than try to centre their interest on himself.

Students whom I have taught are seldom benefited by
 the teachings of other students, for scientific foundations
 are already laid in their minds which ought not to be tam-
 pered with. Also, they are prepared to receive the infinite
 instructions afforded by the Bible and my books, which
 mislead no one and are their best guides.

The student may mistake in his conception of Truth, and
 this error, in an honest heart, is sure to be corrected. But
 if he misinterprets the text to his pupils, and communicates,
 even unintentionally, his misconception of Truth, there-
 after he will find it more difficult to rekindle his own light
 or to enlighten them. Hence, as a rule, the student should
 explain only Recapitulation, the chapter for the class-room,
 and leave Science and Health to God's daily interpretation.

Christian Scientists should take their textbook into the
 schoolroom the same as other teachers, they should ask
 questions from it, and be answered according to it, — occa-
 sionally reading aloud from the book to corroborate what
 they teach. It is also highly important that their pupils
 study each lesson before the recitation.

That these essential points are ever omitted, is anoma-
 lous, when we consider the necessity of thoroughly under-
 standing Science, and the present liability of deviating
 from absolute Christian Science.

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1 Centuries will intervene before the statement of the inex-
haustible topics of Science and Health is sufficiently under-
3 stood to be fully demonstrated.

The teacher himself should continue to study this text-
book, and to spiritualize his own thoughts and human life
6 from this open fount of Truth and Love.

He who sees clearly and enlightens other minds most
readily, keeps his own lamp trimmed and burning.
9 Throughout his entire explanations he strictly adheres to
the teachings in the chapter on Recapitulation. When
closing the class, each member should own a copy of
12 Science and Health, and continue to study and assimilate
this inexhaustible subject — Christian Science.

The opinions of men cannot be substituted for God's
15 revelation. In times past, arrogant pride, in attempting to
steady the ark of Truth, obscured even the power and
glory of the Scriptures, — to which Science and Health is
18 the Key.

That teacher does most for his students who divests him-
self most of pride and self, and by reason thereof is able to
21 empty his students' minds of error, that they may be filled
with Truth. Thus doing, posterity will call him blessed,
and the tired tongue of history be enriched.

24 The less the teacher personally controls other minds, and
the more he trusts them to the divine Truth and Love, the
better it will be for both teacher and student.

27 A teacher should take charge only of his own pupils and
patients, and of those who voluntarily place themselves
under his direction; he should avoid leaving his own regu-
30 lar institute or place of labor, or expending his labor where

there are other teachers who should be specially responsible 1
for doing their own work well.

Teachers of Christian Science will find it advisable to 3
band together their students into associations, to continue
the organization of churches, and at present they can
employ any other organic operative method that may 6
commend itself as useful to the Cause and beneficial to
mankind.

Of this also rest assured, that books and teaching are but 9
a ladder let down from the heaven of Truth and Love, upon
which angelic thoughts ascend and descend, bearing on
their pinions of light the Christ-spirit. 12

Guard yourselves against the subtly hidden suggestion
that the Son of man will be glorified, or humanity benefited,
by any deviation from the order prescribed by supernal 15
grace Seek to occupy no position whereto you do not feel
that God ordains you. Never forsake your post without
due deliberation and light, but always wait for God's finger 18
to point the way. The loyal Christian Scientist is incapable
alike of abusing the practice of Mind-healing or of healing
on a material basis. 21

The tempter is vigilant, awaiting only an opportunity
to divide the ranks of Christian Science and scatter the
sheep abroad, but "if God be for us, who can be against 24
us?" The Cause, *our* Cause, is highly prosperous, rapidly
spreading over the globe; and the morrow will crown the
effort of to-day with a diadem of gems from the New 27
Jerusalem.

EXEMPLIFICATION

1 **T**O energize wholesome spiritual warfare, to rebuke
vainglory, to offset boastful emptiness, to crown
3 patient toil, and rejoice in the spirit and power of Christian
Science, we must ourselves be true. There is but one way
of *doing* good, and that is to *do* it! There is but one way of
6 *being* good, and that is to *be* good!

Art thou still unacquainted with thyself? Then be introduced to this self. "Know thyself!" as said the classic
9 Grecian motto. Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken
"stranger that is within thy gates." Cleanse every stain
12 from this wanderer's soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household. There
15 should be no blot on the escutcheon of our Christliness when we offer our gift upon the altar.

A student desiring growth in the knowledge of Truth,
18 can and will obtain it by taking up his cross and following Truth. If he does this not, and another one undertakes to carry his burden and do his work, the duty will *not be*
21 *accomplished*. No one can save himself without God's help, and God will help each man who performs his own part. After this manner and in no other way is every
24 man cared for and blessed. To the unwise helper our

Master said, "Follow me; and let the dead bury their
dead."

The poet's line, "Order is heaven's first law," is so eternally true, so axiomatic, that it has become a truism; and its wisdom is as obvious in religion and scholarship as in astronomy or mathematics.

Experience has taught me that the rules of Christian Science can be far more thoroughly and readily acquired by regularly settled and systematic workers, than by unsettled and spasmodic efforts. Genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth, because their religion demands implicit adherence to fixed rules, in the orderly demonstration thereof. Let some of these rules be here stated.

First: Christian Scientists are to "heal the sick" as the Master commanded.

In so doing they must follow the divine order as prescribed by Jesus, — never, in any way, to trespass upon the rights of their neighbors, but to obey the celestial injunction, "Whatsoever ye would that men should do to you, do ye even so to them."

In this orderly, scientific dispensation healers become a law unto themselves. They feel their own burdens less, and can therefore bear the weight of others' burdens, since it is only through the lens of their unselfishness that the sunshine of Truth beams with such efficacy as to dissolve error.

It is already understood that Christian Scientists will not receive a patient who is under the care of a regular physician, until he has done with the case and different aid

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1 is sought. The same courtesy should be observed in the
professional intercourse of Christian Science healers with
3 one another.

Second: Another command of the Christ, his prime
command, was that his followers should "raise the dead."
6 He lifted his own body from the sepulchre. In him, Truth
called the physical man from the tomb to health, and the
so-called dead forthwith emerged into a higher manifesta-
9 tion of Life.

The spiritual significance of this command, "Raise the
dead," most concerns mankind. It implies such an eleva-
12 tion of the understanding as will enable thought to apprehend
the living beauty of Love, its practicality, its divine
energies, its health-giving and life-bestowing qualities, —
15 yea, its power to demonstrate immortality. This end Jesus
achieved, both by example and precept.

Third: This leads inevitably to a consideration of an-
18 other part of Christian Science work, — a part which concerns
us intimately, — preaching the gospel.

This evangelistic duty should not be so warped as to
21 signify that we must or may go, uninvited, to work in other
vineyards than our own. One would, or should, blush to
enter unasked another's pulpit, and preach without the
24 consent of the stated occupant of that pulpit. The Lord's
command means this, that we should adopt the spirit of
the Saviour's ministry, and abide in such a spiritual atti-
27 tude as will draw men unto us. Itinerancy should not be
allowed to clip the wings of divine Science. Mind demon-
strates omnipresence and omnipotence, but Mind revolves
30 on a spiritual axis, and its power is displayed and its pres-

ence felt in eternal stillness and immovable Love. The 1
divine potency of this spiritual mode of Mind, and the hin-
drance opposed to it by material motion, is proven beyond 3
a doubt in the practice of Mind-healing.

In those days preaching and teaching were substantially
one. There was no church preaching, in the modern sense 6
of the term. Men assembled in the one temple (at Jeru-
salem) for sacrificial ceremonies, not for sermons. Into
the synagogues, scattered about in cities and villages, they 9
went for liturgical worship, and instruction in the Mosaic
law. If one worshipper preached to the others, he did so
informally, and because he was bidden to this privileged 12
duty at that particular moment. It was the custom to pay
this hortatory compliment to a stranger, or to a member
who had been away from the neighborhood; as Jesus was 15
once asked to exhort, when he had been some time absent
from Nazareth but once again entered the synagogue which
he had frequented in childhood. 18

Jesus' method was to instruct his own students; and he
watched and guarded them unto the end, even according
to his promise, "Lo, I am with you alway!" Nowhere in 21
the four Gospels will Christian Scientists find any prece-
dent for employing another student to take charge of
their students, or for neglecting their own students, in 24
order to enlarge their sphere of action.

Above all, trespass not intentionally upon other people's
thoughts, by endeavoring to influence other minds to any 27
action not first made known to them or sought by them.
Corporeal and selfish influence is human, fallible, and tem-
porary; but incorporeal impulsion is divine, infallible, and 30

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1 eternal. The student should be most careful not to thrust
aside Science, and shade God's window which lets in light,
3 or seek to stand in God's stead.

Does the faithful shepherd forsake the lambs, — retain-
ing his salary for tending the home flock while he is serving
6 another fold? There is no evidence to show that Jesus
ever entered the towns whither he sent his disciples; no
evidence that he there taught a few hungry ones, and then
9 left them to starve or to stray. To these selected ones (like
"the elect lady" to whom St. John addressed one of his
epistles) he gave personal instruction, and gave in plain
12 words, until they were able to fulfil his behest and depart
on their united pilgrimages. This he did, even though
one of the twelve whom he kept near himself betrayed
15 him, and others forsook him.

The true mother never willingly neglects her children
in their early and sacred hours, consigning them to the care
18 of nurse or stranger. Who can feel and comprehend the
needs of her babe like the ardent mother? What other
heart yearns with her solicitude, endures with her patience,
21 waits with her hope, and labors with her love, to promote
the welfare and happiness of her children? Thus must the
Mother in Israel give all her hours to those first sacred
24 tasks, till her children can walk steadfastly in wisdom's
ways.

One of my students wrote to me: "I believe the proper
27 thing for us to do is to follow, as nearly as we can, in the
path you have pursued!" It is gladdening to find, in such
a student, one of the children of light. It is safe to leave
30 with God the government of man. He appoints and He

anoints His Truth-bearers, and God is their sure defense 1
and refuge.

The parable of "the prodigal son" is rightly called "the 3
pearl of parables," and our Master's greatest utterance may
well be called "the diamond sermon." No purer and more
exalted teachings ever fell upon human ears than those con- 6
tained in what is commonly known as the Sermon on the
Mount, — though this name has been given it by compilers
and translators of the Bible, and not by the Master him- 9
self or by the Scripture authors. Indeed, this title really
indicates more the Master's mood, than the material
locality. 12

Where did Jesus deliver this great lesson — or, rather,
this series of great lessons — on humanity and divinity?
On a hillside, near the sloping shores of the Lake of Gali- 15
lee, where he spake primarily to his immediate disciples.

In this simplicity, and with such fidelity, we see Jesus
ministering to the spiritual needs of all who placed them- 18
selves under his care, always leading them into the divine
order, under the sway of his own perfect understanding.
His power over others was spiritual, not corporeal To the 21
students whom he had chosen, his immortal teaching was
the bread of Life. When *he* was with them, a fishing-boat
became a sanctuary, and the solitude was peopled with 24
holy messages from the All-Father. The grove became
his class-room, and nature's haunts were the Messiah's
university. 27

What has this hillside priest, this seaside teacher, done
for the human race? Ask, rather, what has he *not* done.
His holy humility, unworldliness, and self-abandonment 30

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1 wrought infinite results. The method of his religion was
not too simple to be sublime, nor was his power so exalted
3 as to be unavailable for the needs of suffering mortals,
whose wounds he healed by Truth and Love.

His order of ministration was "first the blade, then the
6 ear, after that the full corn in the ear." May we unloose
the latches of his Christliness, inherit his legacy of love,
and reach the fruition of his promise: "If ye abide in me,
9 and my words abide in you, ye shall ask what ye will, and
it shall be done unto you."

WAYMARKS

IN the first century of the Christian era Jesus went about 1
doing good. The evangelists of those days wandered 2
about. Christ, or the spiritual idea, appeared to human 3
consciousness as the man Jesus. At the present epoch
the human concept of Christ is based on the incorporeal
divine Principle of man, and Science has elevated this idea 6
and established its rules in consonance with their Principle.
Hear this saying of our Master, "And I, if I be lifted up
from the earth, will draw all men unto me." 9

The ideal of God is no longer impersonated as a waif or
wanderer, and Truth is not fragmentary, disconnected, un-
systematic, but concentrated and immovably fixed in Princi- 12
ple. The best spiritual type of Christly method for uplifting
human thought and imparting divine Truth, is stationary
power, stillness, and strength; and when this spiritual ideal 15
is made our own, it becomes the model for human action.

St. Paul said to the Athenians, "For in Him we live,
and move, and have our being " This statement is in sub- 18
stance identical with my own: "There is no life, truth,
substance, nor intelligence in matter." It is quite clear
that as yet this grandest verity has not been fully demon- 21
strated, but it is nevertheless true. If Christian Science
reiterates St. Paul's teaching, we, as Christian Scientists,
should give to the world convincing proof of the validity of 24

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1 this scientific statement of being. Having perceived, in
advance of others, this scientific fact, we owe to ourselves
3 and to the world a struggle for its demonstration.

At some period and in some way the conclusion must be
met that whatsoever seems true, and yet contradicts divine
6 Science and St. Paul's text, must be and is false, and that
whatsoever seems to be good, and yet errs, though ac-
knowledging the true way, is really evil.

9 As dross is separated from gold, so Christ's baptism of
fire, his purification through suffering, consumes whatso-
ever is of sin. Therefore this purgation of divine mercy,
12 destroying all error, leaves no flesh, no matter, to the mental
consciousness.

When all fleshly belief is annihilated, and every spot and
15 blemish on the disk of consciousness is removed, then, and
not till then, will immortal Truth be found true, and scien-
tific teaching, preaching, and practice be essentially one.
18 "Happy is he that condemneth not himself in that thing
which he alloweth. . . . for whatsoever is not of faith is
sin." (Romans xiv 22, 23)

21 There is no "lo here! or lo there!" in divine Science;
its manifestation must be "the same yesterday, and
to-day, and forever," since Science is eternally one, and
24 unchanging, in Principle, rule, and demonstration.

I am persuaded that only by the modesty and distin-
guishing affection illustrated in Jesus' career, can Chris-
27 tian Scientists aid the establishment of Christ's kingdom
on the earth. In the first century of the Christian era Jesus'
teachings bore much fruit, and the Father was glorified
30 therein. In this period and the forthcoming centuries,

watered by dews of divine Science, this "tree of life" will
blossom into greater freedom, and its leaves will be "for
the healing of the nations." 1
3

Ask God to give thee skill
In comfort's art
That thou may'st consecrated be 6
And set apart
Unto a life of sympathy
For heavy is the weight of ill 9
In every heart,
And comforters are needed much
Of Christlike touch. 12

—A. E. HAMILTON.

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