

THE BIBLE

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John 8:43 Why do ye not understand my speech? *even* because ye cannot hear my word.

John 8:44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Gen. 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen. 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Matt. 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Matt. 18:2 And Jesus called a little child unto him, and set him in the midst of them,

Matt. 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Matt. 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matt. 18:5 And whoso shall receive one such little child in my name receiveth me.

Matt. 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

Matt. 22:36 Master, which *is* the great commandment in the law?

Matt. 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matt. 19:14 Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Matt. 23:9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John 20:26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

John 20:28 And Thomas answered and said unto him, My Lord and my God.

John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Luke 2:14 Glory to God in the highest, and on earth peace, good will toward men.

Psa. 147:2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

Psa. 147:3 He healeth the broken in heart, and bindeth up their wounds.

Psa. 147:4 He telleth the number of the stars; he calleth them all by *their* names.

Psa. 147:5 Great *is* our Lord, and of great power: his understanding *is* infinite.

Psa. 147:6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

Psa. 147:7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

Psa. 147:8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Psa. 147:9 He giveth to the beast his food, *and* to the young ravens which cry.

Psa. 147:10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

Psa. 147:11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

Prov. 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Prov. 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

Gen. 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years:

2Cor. 5:5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

2Cor. 5:6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

2Cor. 5:7 (For we walk by faith, not by sight:)

2Cor. 5:8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

SCIENCE AND HEALTH

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

Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness.

Jesus said of personified evil, that it was “a liar, and the father of it.” Truth creates neither a lie, a capacity to lie, nor a liar. If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, the foundations of error would be sapped and error’s destruction ensured; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil and made evil good?

JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride, sensuality; envy; oppression; tyranny. Home, heaven.

As in Jesus’ time, so to-day, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in. The strong cords of scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High.

In mental practice you must not forget that erring human opinions, conflicting selfish motives, and ignorant attempts to do good may render you incapable of knowing or judging accurately the need of your fellow-man.

If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we would gain, we are not “absent from the body” and “present with the Lord” in the demonstration of Spirit. “We cannot “serve two masters.” To be “present with the Lord” is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in Christian Science.

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

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

Our theories are based on finite premises, which cannot penetrate beyond matter. A personal sense of God and of man's capabilities necessarily limits faith and hinders spiritual understanding. It divides faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the intelligent and divine healing Principle to the inanimate drug.

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

Dear reader, which mind-picture or externalized thought shall be real to you,-- the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none.

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

Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting upon divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.

Jesus acknowledged no ties of the flesh. He said: "Call no man your father upon the earth: for one is your Father, which is in heaven." Again he asked: "Who is my mother, and who are my brethren," implying that it is they who do the will of his Father. We have no record of his calling any man by the name of *father*. He recognized Spirit, God, as the only creator, and therefore as the Father of all.

WILL. The might and wisdom of God.

The belief that matter and mind are one,— that matter is awake at one time and asleep at another, sometimes presenting no appearance of mind,— this belief culminates in another belief, that man dies. Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man.

The serpent is supposed to say, "Ye shall be as gods," but these gods must be evolved from materiality and be the very antipodes of immortal and spiritual being.

It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony.

Question.—What are spirits and souls?

Answer.—To human belief, they are personalities constituted of mind and matter, life and death, truth and error, good and evil; but these contrasting pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate. Truth is immortal; error is mortal. Truth is limitless; error is limited. Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal. This last statement contains the point you will most reluctantly admit, although first and last it is the most important to understand.

The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural.

Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of personal sense. The senses confer no real enjoyment.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfill one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science makes no concessions to persons or opinions. One must abide in the *morale* of truth or he cannot demonstrate the divine Principle.

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

All mental malpractice arises from ignorance or malice aforethought. It is the injurious action of one mortal mind controlling another from wrong motives, and it is practiced either with a mistaken or a wicked purpose.

The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and

infinite idea,-- as one Father with His universal family, held in the gospel of Love.

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

This text gives the idea of the rarefaction of thought as it ascends higher. God forms and peoples the universe. The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicates the immensity of space.

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.