

The following is from *Miscellaneous Writings* by Mary Baker Eddy, “The origin, substance, and life of man are one, and that one is God,— Life, Truth, Love... Now let us not lose this Science of man, but gain it clearly; then we shall see that man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be torn apart from its fundamental basis” (pp. 187, 186).

THE BIBLE	SCIENCE AND HEALTH
SECTION I	SECTION I
(1) James 3:2-12 (<i>If any</i>)	(1) Page 455:28-30
	(2) Page 539:8-14
SECTION II	(3) Page 470:18
(2) 1Timothy 4:4 (to 1 st ,)	
(3) Genesis 1:1, 10, 16-18, 21, 25-28 (to 1 st ,), 31 (to 1 st .)	SECTION II
(4) Genesis 2:1	(4) Page 280:1-6
(5) Isaiah 43:1 (<i>I have called</i>), 21	(5) Page 286:17
(6) Isaiah 59:21	(6) Page 502:22-29
(7) Isaiah 60:1-4, 21 (to :)	(7) Page 503:9-12, 15, 22, 28
(8) John 9:1-3 (to :), 6-11, 14-17, 24-34	(8) Page 479:21-29
(9) John 8:15, 34-36 (<i>Verily</i>)	(9) Page 71:1
(10) Romans 8:1, 2, 4-6, 14-16	(10) Page 465:16-1
(11) 2Corinthians 5:16 (to :), 17, 18 (1 st ,)	(11) Page 515:11-12, 22-13
	(12) Page 516:24-29
	(13) Page 517:8-10
	(14) Page 525:20-24, 28
	(15) Page 472:23-4
	(16) Page 476:28-5
	(17) Page 476:9-13
	(18) Page 474:31

HYMN # 382
HYMN # 154
HYMN # 266

THE BIBLE

James 3:2 If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

James 3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

James 3:4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

James 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

James 3:6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

James 3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

James 3:8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

James 3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

James 3:11 Doth a fountain send forth at the same place sweet *water* and bitter?

James 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

SCIENCE AND HEALTH

This strong point in Christian Science is not to be overlooked,— that the same fountain cannot send forth both sweet waters and bitter.

What can be the standard of good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, matter, error, and death? God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil?

The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

THE BIBLE

1Tim. 4:4 For every creature of God *is* good,

Gen. 1:1 In the beginning God created the heaven and the earth.

Gen. 1:10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

Gen. 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

Gen. 1:17 And God set them in the firmament of the heaven to give light upon the earth,

Gen. 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

Gen. 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Gen. 1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Gen. 1:28 And God blessed them,

Gen. 1:31 And God saw every thing that he had made, and, behold, *it was* very good.

Gen. 2:1 Thus the heavens and the earth were finished, and all the host of them.

Is. 43:1 I have called *thee* by thy name; thou *art* mine.

Is. 43:21 This people have I formed for myself; they shall shew forth my praise.

Is. 59:21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Is. 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Is. 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

Is. 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Is. 60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

Is. 60:21 Thy people also *shall be* all righteous:

John 9:1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

John 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

John 9:3 *Jesus* answered, Neither hath this man sinned, nor his parents:

John 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

John 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

John 9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

John 9:9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

John 9:10 Therefore said they unto him, How were thine eyes opened?

John 9:11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

John 9:14 And it was the sabbath day when *Jesus* made the clay, and opened his eyes.

John 9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

John 9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

John 9:24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

John 9:25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

John 9:26 Then said they to him again, What did he to thee? how opened he thine eyes?

John 9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

John 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

John 9:29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

John 9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

John 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

John 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

John 9:33 If this man were not of God, he could do nothing.

John 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

John 8:15 Ye judge after the flesh; I judge no man.

John 8:34 Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

John 8:35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Rom. 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom. 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom. 8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

Rom. 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom. 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

2Cor. 5:16 Wherefore henceforth know we no man after the flesh:

2Cor. 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

2Cor. 5:18 And all things *are* of God,

SCIENCE AND HEALTH

In the infinitude of Mind, matter must be unknown. Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*. From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come.

The Scriptures declare all that He made to be good, like Himself,— good in Principle and in idea. Therefore the spiritual universe is good, and reflects God as He is.

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

The infinite has no beginning. This word *beginning* is employed to signify *the only*,— that is, the eternal verity and unity of God and man, including the universe. The creative Principle— Life, Truth, and Love—is God. The universe reflects God. There is but one creator and one creation.

The divine Principle and idea constitute spiritual harmony,— heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error enters there.

Hence the eternal wonder,— that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms.

But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love.

God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good.

In the vast forever, in the Science and truth of being, the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and they are the elements of nothingness.

We admit that black is not a color, because it reflects no light. So evil should be denied identity and power, because it has none of the divine hues.

Nothing is real and eternal,-- nothing is Spirit,-- but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

Question.— Is there more than one God or Principle?

Answer.—There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent being, and His reflection is man and the universe.

Genesis i. 26. And God said, Let us make man in our image, after our likeness;

All that God imparts moves in accord with Him, reflecting goodness and power.

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

God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light.

Genesis 1. 27. So God created man in His own image, in the image of God created He him; male and female created He them.

To emphasis this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit.

The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love.

Everything good or worthy, God made. Whatever is valueless and baneful, He did not make,— hence its unreality. In the Science of Genesis we read that He saw everything which He had made, “and, behold, it was very good.”

Sin, sickness, and death must be deemed as devoid of reality as they are of good, God.

Question.— Is there no sin?

Answer.— All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God. we learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming to be real and identical.

The Science of Mind disposes of all evil.

When speaking of God’s children, not the children of men, Jesus said, “The kingdom of God is within you;” that is, Truth and Love reign in the real man, showing that man in God’s image is unfallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man.

Truth destroys falsity and error, for light and darkness cannot dwell together. Light extinguishes the darkness, and the Scripture declares that there is “no night there.” To Truth there is no error,— all is Truth. To infinite Spirit there is no matter,— all is Spirit, divine Principle and its idea.