

# THE NEW INTERPRETATION

OR

THE SCRIPTURES VIEWED IN THE LIGHT OF

Christian Science.

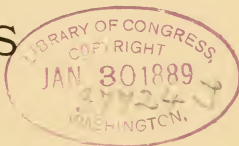
SERMONS

BY

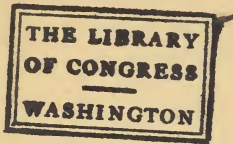
GEO. B. DAY,

PASTOR OF THE CHURCH OF CHRIST, (SCIENTIST),

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## ROBERT ELSMERE.

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*Wherefore henceforth know we no man after the flesh: Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.—2d Cor. V., 16.*

The attention of the religious world has been recently directed to two singular books of very different character, though classed alike as religious publications. "Science and Health," by Mrs. Eddy, is purely abstract, and purports to state clearly the highest truth of being. The author, like Carlyle, believes her thought to be much in advance of the age. There are few of the clergy, however, in America, who have not read at least parts of it. Some commend, others denounce, but the major part dissuade their flocks from its perusal, and affect to believe that its influence will be transient. It has reached its thirty-seventh edition. The other book is a novel. Its author is a Mrs. Ward, of England. "Robert Elsmere" is the name of this remarkable work which is having an unprecedented sale, mostly in this country, through the free advertising of the pulpit. The orthodox clergy are of one mind in denouncing it. The Unitarian ministers, together with some of the regular sects, who are independent in thought, have no fear of its influence on the universal Christian faith and even commend it. The hero of the

story is introduced as a young Oxford student, of orthodox education and belief. Elsmere is talented, ardent and scholarly. He is ordained a priest and seeks a parish where he may devote his energy and talent to the work of the established church. He is early united in marriage to a woman who is one of the purest and most self-sacrificing types of her sex. Bound to her husband by the most loyal devotion, she is, however, rigid and unswerving in her allegiance to the forms and standards of the establishment. Educated by a father who was almost an ascetic and whose view of life was narrow and puritanical, Catherine Elsmere could not see right or goodness, save within the restricted lines drawn for her by this parent who had loved and trusted her above all others. Through the gift of Squire Wendover, Elsmere became rector of a country church, and for a brief period was happy in unremitting labors in the pulpit and parish of his choice. He preached faithfully and with the assistance of his wife administered to the wants of the poor and ignorant. The Squire, who was of infirm health, selfish and egotistical, was nevertheless a scholar of the highest modern type. His library was filled with the rarest and costliest treasures, and he himself was the author of a work which embodied the results of the latest thought and research. Like many others of the modern thinkers he seems to have been filled with malice toward all established religious beliefs, and the aim of his study was evidently to overthrow the foundations of Christianity. The Squire and his rector met at the first to experience a mutual repulsion. This subsequently changed to an esteem, each for the other, growing out of a common love of books and thought. Elsmere was led by the study of his patron's most important work, to investigate the evidences of the gospel narrative; came at last

to doubt its historical realities; gave up his belief in the miracles of the bible and lost confidence in the doctrine of the Divinity of Jesus the Christ. Conscientious to the last degree, the rector did not long hesitate. After consulting the one college professor in whose integrity and honesty he had most confidence, he confided to his wife his purpose to resign his rectorship and preach no longer under the auspices of the church. Catherine hears his determination with horror, and silently submits to the new life opening before her, but with protests in every fiber of her soul. The former rector soon finds himself in London seeking work among the poor and the most irreligious of its populous corners. The way opens. He is brought into contact with the atheists, the socialists and the anarchists. He preaches Jesus as the man of courage, faith, and the ardent lover of his fellows. By his eloquence and fervid rhetoric, his devotion and unflinching courage, his purity and self devotion, he conquers the bitter misanthrope, the scurrilous demagogue, and the rampant enemies of religion and society. He founds and builds up a church of humanity. His wife becomes also a partial convert to the religion which has for its basis a human Jesus and not a divine Christ.

These two books, the one an abstract presentation of the highest truth, the other a novel, as we have said, are stirring up the animosity of multitudes of the American clergy, and yet, singularly enough, both are written by women. Can it be that the feminine thought is about to change the current of faith, and force the beliefs of men into new channels?

We are sure that the fears of honest clergymen are groundless. The doctrine of the divinity of Jesus and a belief in his miracles, have too firm a hold on the mind of Christendom ever to be dislodged by argument, or over-

thrown by any evidence whatever.

The story of the gospels came at a time when the faith of men was ready to receive it. The world had waited for it. The immaculate conception of Jesus; His precocity in wisdom when a child; His marvelous understanding in riper years, unaided by tuition or association with the learned and thoughtful; His marvelous gift of healing and His power over material nature; His sententious utterances of the highest spiritual truth; His undeserved sufferings at the hands of bigoted and malicious pietists; His violent death; His resurrection and final disappearance from human sight, are the elements of a story which crept into the faith of the world, because it served to solve the problems of being, which no philosophy or speculation of preceding times could solve. Men had lost all faith in mythologic legends. They had wearied of the theories of the origin and destiny of man and his world, which were incapable of proof or demonstration.

This Jesus of Nazareth was enthroned as the world's teacher in place of rabbi, doctor, or philosopher. He taught righteousness by illustration, power over evil by demonstration, and immortality by opening the way and entering himself, bidding men follow Him. As little as He was understood, the human mind perceived that *He* knew the mystery of being and the secret of God and the universe. Long ago—centuries in the past—failing in their apprehension of the Christ thought, the human world gave up all speculation and original thought and threw itself blindly, but trustingly, into the hands of its Jesus. It clothed Him with omnipotence, invested him with supreme control of souls, and it continues to-day to seek His favor, believing, if that is once secured, an eternal destiny of bliss is certain.

This investiture of Jesus with almightiness in the mind of Christendom is its precious doctrine of the "Divinity of Christ." The facts in his earthly life, upon which the universal trust reposes, is the doctrine of *miracles*. They cannot be separated, because they are more intimately related than cause and effect. They are one and the same. That indefinable thought called divinity could not be if miracles were not, and miracles are not miracles, if Jesus is not divine. Both are thoughts, and one can not be obliterated without the destruction of the other. To those who desire perpetuity of conscious existence and future happiness, these so-called doctrines are essential. They are in the present condition of thought in the civilized world the only basis of eternal hope. No one but a fatalist or a disciple of the decayed Greek thought would attempt to undermine or destroy them. They are not *reasonable* doctrines or philosophical deductions. They are modes of the statement of facts—believed in, because not to believe in them would be to be without a belief. And this is a condition of mind impossible to any great number of men in the Christian world.

The clergy may dismiss their fears and refrain from defence against any attack upon these fundamentals of the Christian church. Never again will the world lose its faith in the story of Jesus, until it shall forget it through a higher perception of the truth. The story itself once rightly interpreted by the limited following of its hero, has for centuries been degraded by conceptions unworthy of the grand hopes which have been based thereon. The attacks of infidelity have not been made upon the doctrine of the Divinity of Christ, but upon the puerile conceptions of that doctrine. The miracles of Jesus have not been assailed, but the definitions of miracles. It is because



the statements of the church are unscientific, that physical science and the old philosophies have a seeming vantage ground, and the defenders of the faith tremble at the blows which shake the time-honored formulas of councils and dignitaries.

The story, we repeat it, stands, and it will stand in human belief because it is worthy of belief. No laws of evidence can take away its credibility. It has been a power from the time it was lispd until now. Wherever told and among whatever people, it reaches the heart and plants itself. Nothing can uproot it. It displaces all other narratives of a kind men call the supernatural. The savage and heathen tribes, and devotees of all other religions gladly listen to its simple incidents, and accept it as a whole. It is all the missionary need carry to any people in any clime.

It is folly for the learned to declare that it is not original or special in its outlines. The assertion that many religions older than Christianity relate an immaculate conception of their founder, and that the resurrections of exceptionally saintlike men have been believed among many nations is without weight, even if it could be proved true. Could it be substantiated that each particular incident in the Messianic account is duplicated separately in the legends of different mythologies, it would not weigh in the least to take away the world's faith in the history of the Nazarene. The universal mind will cling more closely to the beloved narrative, as a mother to her babe, if ruthless hands attempt to tear it away from its embraces.

Physical science and its seeming product, agnosticism, is a temporary mental habit, a mere superficial condition of some minds. Faith is not lost, even in those who declare they do not believe. To no one is the history of

Jesus repugnant in its professed facts. Underneath, below the depths to which consciousness drops its plummet, reverence for every incident in the life of the Gallilean betrays the fact that the Christian world can not again lose faith. We should not mistake the distaste of many for the expressions in which the trust of the multitude displays itself, or their impatience at the preaching of doctrines which so feebly or falsely portray the Christ, for disbelief in Jesus and his works. Religionists have insisted with so much acrimony that their conceptions of Jesus, and their explanations of his work must be the truth of the history, that many have grown tired, and through disgust have wantonly attacked that which was thus misrepresented. But it is to be seen that in their better moods infidel and critic have bowed reverentially to the real Jesus, whose evil portraiture they have assailed. You can not fear, you can not even be offended, at any attempts to overthrow the doctrine of the Divinity of Christ, or of miracles, when you have perceived by the occult touch of sympathy that there is not a human heart among the living that holds a tinge of malice to the personal Jesus, or entertains a desire that the story of His wonderful power over evil should be otherwise than true. The seeming malice you recognize at once as an exhibition of a false self; a morbid condition of thought and feeling, which has been engendered by a too protracted inspection of a faithless and tyranical ecclesiasticism.

Squire Wendover and Robert Elsmere, as portrayed, are impossible characters. The former can only appear when senseless reverence for a scholastic formula is insisted upon to the loss of a perception of the truth which it professes to set forth. When a religious doctrine has lost its life and fails to embody the advanced perception of the re-

ligious mind, he who would destroy it should not be regarded with horror, even if he seems to assail that which it fails to manifest, viz., the truth. These iconoclasts have their place, and in the proper time their work will be found to be in the behalf of truth, though judged by those whose interest it is to hold fast to dead forms of words, as foes to all that is good and sacred. In the evolution of Christian thought it will surprise thousands to find that the Ingersolls have been favorable factors in the production of a higher perception of Divine truth, which was hindered or prevented by the labors of the zealous sticklers for time-honored dogmas.

There never was an Elsmere in real life. An ardent and an imaginative temperament, combined with a rational and philosophical mind is rarely found. Such, when found in the ranks of the clergy, seldom leave their pulpits. Like Robertson, they rise above the dead level of the doctrines of their church, and put their living thoughts in new and more fitting forms of language. The skepticism that is engendered by historical and critical study in the gospel narrative, drives the man from the field of gospel work entirely. He, whose convictions can be overthrown by argument or laws of evidence respecting the supernatural Jesus, can not cling to the natural Jesus. That phase of religion now presenting itself and known as the humanitarian, does not have for its propagators those who hold to an ideal drawn from the study of the Nazarene, out of whose history the superhuman virtue and supernatural power have been abstracted. The highest truth, the noblest virtue, the most conscientious sense of right and justice and mercy which lie hid, or are supposed to lie hid in every breast, are the spirit and the basis of natural religion. The common people care naught for Jesus, if He



did not heal the sick or rise Himself from the dead. The masses of the work people are compelled to a life of poverty, self denial, and mutual helpfulness, for which they need no ideal, since one is to be found in every tenement. The faith and courage and resignation of the Jesus who suffered at the hands of his fellows, can be duplicated in every London slum. The ideal which can draw the poor and charm the afflicted, and give hope to the mortal is the Jesus who can heal the sick, cast out devils, and raise the dead. He who would attempt to preach any other Jesus is not far removed from a simpleton.

We have intimated that the doctrines of the Divinity of Jesus and of miracles have been assailed only in the modes of conception of these doctrines as preached and taught by the heads of the orthodox churches. It is easily seen that the ordinary Christian holds tenaciously to the word Divinity, because to him it expresses a reason for his profound reverence for the man Jesus as inconceivably good and possessed of mystic power. With his humble conception of self as a sinner and a mortal, he must worship one who could approach the invisible and eternal with the calm confidence which Jesus manifests. It is in accord with this reverence for the pure and spotless character of Christ that there should be a faith that such a one could not have been of common origin with sinners; that He should be endowed with supernatural gifts, and that the dominion of the shadowy worlds should be His by right. A personal Jesus must stand in the thought of those brought up in church or sect as the manifestation of Deity. Hence the divinity of Christ and the doctrine of miracles are sacred words to the masses, and the more sacred because they are expressions which name two mysteries. He who speaks the words slightly, or questions the pro-

priety of their use, or contemptuously denies that they cover real historic facts, must expect, not to shake the faith of professing Christians, but to be branded by the harshest epithets, and regarded as the foulest enemy of man and God.

To the thinker, however, and the student, it has come to be seen that in theology the doctrine of the divinity of Christ is a mental puzzle. Definitions and conceptions are diverse. What it means has been a question which has made interminable controversy and unlimited discord. Reverent intelligence almost deplores the existence and use of the unscriptural word. The honest seeker after truth must lament its invention at the recollection of the unmeaning statements which have been forced upon the world, and the acrimonious spirit in which they have been assailed or defended. Happily for the common mind, none of these incomprehensible statements constitute its doctrine of Divinity. Jesus knows the mystery of my being; sees and pities my sinful nature; can renovate my evil character, and is able to redeem me from death and give me immortality. This is the Divinity of Christ to the average Christian in all the generations past, and will continue to be his doctrine until a spiritual understanding leads him to a higher view. The conscious sinner in Christendom will stand unflinchingly here against all argument from history, from evidence, and from philosophy.

The argument against miracles will be found equally futile to shake the faith of the masses. Even the theological definition, which alone is assailed, will retain its hold on the average mind until that mind is led by a brighter light to perceive that miracles were the works, not of a divine man, but of the spiritual perception which Jesus calls Faith.

The personal Jesus, as He Himself declares was the door to truth. His Christhood lay far in advance of that divinity, which is but a name for the reverence with which the newly awakened consciousness of the sinner looks upon its powerful friend. In Divine Science, this term divinity represents the truth and reality of man, as he is and as he is known to the infinite intelligence, and miracles are not violations or suspension of natural law performed to attest the mission and authority of him who works them, but operations of that power, which belongs to every one who will rise to the perception that no physical law restrains the exercise of that dominion which is the prerogative of the spiritual man. In Christian Science the divinity of Christ and the doctrine of miracles are thus blind statements of the mortal sense, unclosing its eyes to the first rays of the Gospel Truth. Jesus will in his personality be called divine, as long as He is beheld to be the Christ in flesh. And His works will be called miracles, while the mind of Christendom continues to look at them as the exclusive works of the Son of Mary. But as thought steps beyond the threshold of the fleshly man, and begins to perceive the spiritual reflection of the infinite love and life thinly veiled in the personality of Jesus, divinity, as applied to that personality, will lose its meaning. We come slowly to perceive that Jesus was not teaching His exclusive divinity but the divinity of man, of all men. And in his invitation to follow Him, we discover that he means that we may know that what was true for him is likewise true for us; that His sonship to the all good is our sonship, if we will but perceive and accept it. The world to which the carnal Jesus was the first dawn of light will come to the brightness of His rising, and when it does rise to the apprehension that His father is the universal

father, it will no longer need to speak of the divinity of an elder brother. In its highest conception of truth, humanity will lift itself to the side of divinity, and it will be known that Jesus was man, the image and likeness of the Infinite.

So too of miracles. While in human mind they are believed to be the exclusive works of Jesus, and impossibilities to other men, and wrought by a power that is incomprehensible and unattainable, thought is degraded. This false exaltation of Jesus is foreign to His wish and holds human faith in darkness and doubt that is a hindrance to its understanding of the truth. "Greater works than these shall ye do because I go to the Father." How easily His disciples caught the perception that all evil could be overcome by a law that was supernatural only to ignorance and blindness. When many who may have come to the spiritual insight of the reality of being, shall work the works of Jesus, miracles will cease to be miracles or wonders. By their very frequency and through the multitudes of those who perform them, they will be accounted supernatural no longer. Then the law and the spiritual force which works in accordance thereto will be made manifest; and the healing of the sick and the restoration to soundness of the infirm will be known to be in accordance with nature, and not in violation of natural law.

Christ is not dragged down by the exaltation of man through Christian Science to his level. The work of Jesus was to draw all men to Him. He is lifted up, and if to-day the conception of his altitude is named in the human thought Divinity, what use will that word subserve, when all men shall stand by His side, beholding with equal clearness of spiritual perception the allness of the Father, and the unity of the Son with Him? And what meaning will

the word miracle retain, when all men through the Christ shall have attained unto health, righteousness and immortality?

The Christian Church is responsible, if responsibility is sought, for holding back the faith of its adherents and checking the ascension of thought, which seeks to rise by the powerful attraction of its Christ, out of the error and darkness of a false nature.

Not the Wendovers, but the pulpit teachers, have taken away the people's Jesus by hedging Him around with an exclusive divinity, which, by declaring he is the Son of God, shuts out all others from that sonship. And the bonds of sin, and sickness, and mortality are bound more tightly by the doctrine, that the miracles are subversions of natural law, to be wrought only by this one divine man, whom other men must reverence abjectly, but never dare to emulate.

Christian Science would open the gates which theology has closed and barred; would lead men within the shrine; into the holy of holies, where they may behold their Christ; and as they begin to know and comprehend him, they will be transformed into His likeness from glory to glory. By the very understanding of Christ, men become Christlike, and through the perception of his power they learn to work the works of Him that is sent.

## OMNIPOTENCE OF FAITH.

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*Jesus saith unto him: If thou canst believe, all things are possible to him that believeth.—Mark ix., 23d.*

He to whom all things are possible is omnipotent. Omnipotence is God. He that believeth, therefore, is divine. Belief, in the thought of the master is the secret of unlimited power. Jesus claimed that all power in heaven and earth belonged to Him. The faith of the great teacher of men was the manifestation of the Heavenly Father. Seemingly some men can believe in this exalted sense and some can not believe. To him who can believe, nothing is impossible. To him who can not believe, nothing is possible. The verb believe and the noun faith, are characteristic of the New Testament. Each occurs over two hundred times. They are so used as to imply a supreme importance. "Without faith it is impossible to please God." At first sight it seems almost safe to say that faith is a possibility to the mortal, personal man, and that it is the only possibility left to him whereby he can surmount the evil and reach the good.

Human science despises all beliefs. The physicist declares he has no use for the word. Either we know or we do not know. If we know, we do not need to believe, for knowledge is higher and better than belief. If we do not know, it is folly to believe, for may we not believe



that which is false? Thus runs his argument.

The metaphysician passes lightly by the central idea of the inspired writers, because of his inability to define or describe what is meant by belief. He can not classify it in his mental system. Faith is not an intellectual faculty. It does not belong to the passions or affections. It is not an element or product of the will. If a man believes, with what does he believe? Assuredly not with what our philosophers call the mind, as understood and defined in their systems.

It must be admitted, however, on all sides, that a man may and does do something that we have agreed to call believe. And so far from agreeing with the physicist, that man would be the gainer in ceasing to believe, we are very sure that he would be the loser of the most important of capacities if he should become unable to exercise that of faith. In human science faith is of no account—nothing. In divine science faith is of intense importance—everything. And it may be observed that human and divine science have this marked distinction, that the former discards faith, and the latter is built up entirely upon it.

The teachings of Christ do not appeal to the mortal mind. The Master does not expect that His hearers will understand Him by the exercise of such faculties as are brought into use in the mastery of human science. What the mental philosophers call perception, reason, judgment, imagination, reflection, or intellectual faculties do not avail much in laying hold of the elements of the gospel. Jesus appeals to some capacity of understanding, which other teachers overlook, and which He calls faith. Hence men believe, not with a mental faculty, nor with some capacity connected with the moral nature, but with something apart from these, which we may call the

spiritual element. For want of a better designation Paul calls it the *heart*. "With the heart man believeth unto righteousness."

If the thought remains with us, that there is some element of goodness in the personal man, some seed of righteousness which may develop and grow into character acceptable to God, something that renders him capable of redemption and makes him a co-operator with Christ in his own salvation, assuredly it is named faith in the New Testament, and its seat is in something which is called the heart. Now by heart we do not understand the carnal mind, nor the carnal affections, nor yet the carnal will. The word is used by Jesus and His disciples to designate that which receives the word of God with acceptance or rejects it in unbelief. The divine intelligence recognizes that which believes His word, for it is the true man—the child of God.

Faith is a spiritual exercise, and not mental. Belief does not make us children of God, for it is the child of God that believes. It is an accommodation to sense to say that man becomes spiritual by believing. Faith reveals the Son of God, it does not create Him. The heart of man is an expression evidently designed to convey the idea of the substance or entity of man. The good heart is the spiritual entity of man. The evil heart is the false claim of entity set up by the carnal or fleshly man. The good heart or true spiritual man believes. The evil heart or the false carnal man does not believe. "That which believes shall be saved; that which believes not shall be damned."

In the language of the disciples belief is identical with righteousness and unbelief with sin. It would seem that Jesus held men responsible for this phase of character only. To Him faith was all the goodness that could be



manifest, and unbelief all the evil that deserved punishment. We are now ready to perceive that the words believe and faith have a false or mortal significance and a true or infinite significance. In Christian Science we are compelled to use the words that are signs of mortal thought as expressions of the spiritual truth. Intelligence, in the material mind, is a word that stands for the sum of mortal conceptions in the personal man. In Christian Science it stands for the omniscience that is God. So to believe in the material world is to assent to the facts of sense and consciousness, and faith is the condition of mortal man in which action is supposed to have its basis. In the spiritual realm, and in the lips of Jesus, to believe is to assent to the spiritual facts of an unseen world, and faith the condition in which action in that realm is not only possible but necessary. Spiritual perception and faith are not to be separated and considered as two distinct operations as in mortal thought. With physical eyes men say they see, and having seen they believe. The condition of belief, is a consequence of the act of seeing. Not so in the spiritual realm, "for blessed are they," says Jesus, "who have not seen and yet have believed." To believe in spiritual truth is one with the perception of that truth. It is more, it reveals that truth. Faith lays hold of the truth which underlies the revealed word and makes it manifest.

What men call belief in this life has two prominent laws. One is, that when evidence sufficient and of indisputable character is presented, belief follows. If men are sure that their eyes or ears are in a normal state they believe in their perceptions. If they have confidence in the veracity of a witness they also believe in his testimony, if it be so confirmed as to preclude the possibility of mistakes. The

other law is that of childhood. Children believe whatever is told them by those whom they revere. The condition of belief is therefore the normal and natural condition of infancy. Unbelief in testimony or the declaration of another, is not natural and does not begin until veneration or love is lost. Love and trust go hand in hand. Hatred and distrust can not be separated.

Jesus would have all men stay in the condition of childhood, where love is spontaneous and faith is its twin brother. If they had strayed away he exhorted them to come back and be again as little children, where faith would be a possibility, because love would impel them toward those who were kind and considerate of their welfare.

“The faith that works by love” is the faith of saving and redeeming possibilities. Humanly speaking, it is the only faith which is accompanied by power. The belief that is the result of argument, or the conviction wrought by signs and evidence is worthless, because it is mental and not spiritual. Evidences of Christianity may be drawn from material nature; from the laws of human life, from parallels, analogies, contrasts, harmonies, corroborative testimonies, and what not, until society at large entertains a conviction and calls it a belief, that Christianity is the true religion, and yet this universal faith is comparatively valueless and wholly destitute of possibilities. But when the love that is God, manifest in the Christ, draws the child man unto itself, the confidence with which he accepts the declaration of this love and truth becomes the source of unlimited power. We need not discuss the question of why some can believe and others can not, nor need we say in this connection that all can believe who will believe. As we have already seen, faith has no connection with

volitions. They can believe who can love the teacher of spiritual truth. Those who despise, scorn, or hate the teacher can not believe, because they can not love.

New Testament faith has thus been shown, not to be a mental act or condition, but a spiritual one. It is the exercise of the true, not of the false man. It has no sphere of action within what the physicist is pleased to call natural law. It moves amid unseen surroundings, and has no respect for the convictions that are dependent upon sense and visible proofs.

"All things are possible to him that believeth." The possible things of faith have their true exhibition in the spiritual world, but the power of him that believes must to the human understanding have a manifestation in the material world. And the object lessons of the Great Teacher, which serve to illustrate His statements, are abundant and plain in the great departments which the human mind assigns to this world. We would comprehend the sweep of the statement of the text better, perhaps, if we enlarged it by saying that the things which, in the world's knowledge, are known to be impossible are possible to him who believes in their possibility. This would be a belief against knowledge. But, as we have seen elsewhere, the so-called knowledge of this world is, when differentiated down, perceived to result in that condition of thought which is worthy only of the name of belief.

When Jesus says to His disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove," we have a statement of the power of faith over inert matter. Our first consideration is the possibility of belief. Who could have faith enough even in sincerity to make the experiment? Could a man be found, who would in the pres-

ence of others command a mountain to remove, and not feel in so doing that he was playing the fool?

Had there been among the disciples of Jesus on that occasion, a modern civil engineer, what would have been his thought when he had taken in the full meaning of the great teacher's words? His trained eye would have measured at a glance the height, diameter, and circumference of that mountain. He would rapidly have approximated by mental calculation the number of cubic yards which were to be removed. The force by leverage required, or the number of loads to be drawn by steam or horse-power to remove it would have passed rapidly through his mind, and he would have turned away in disgust as from the babble of a fool. It is safe to say that he could not have believed, that by his word of command, the mountain would have risen up and seated itself in the spot which he might direct. The engineer thinks himself in possession of a science. He knows that earthy materials are ponderous; that immense forces are necessary to their removal; that solid rock is tied fast to foundations underneath, and that cohesion and gravity act under laws which are unalterable, and to displace Horeb or Hor by a word of command is the thought of a dreamer or fanatic.

But all this thought of science or knowledge is empty. The engineer's knowledge is belief only, and his attitude to the great teacher is well defined. It is belief in the material pitted against faith in the spiritual. And the man of science can only believe in the proposition of Jesus when he has discovered that his science is not knowledge but belief, and that this belief covers not the truth but the falsity of things. When he has learned to unbelieve, that rock is ponderous and that cohesion is force, and that matter is substance and man is weak and must effect his pur-

poses through skillful management of one material force against another, he is in a condition to listen to the spiritual teacher who knows that the weakling is without science or knowledge.

If it be true that there is spiritual power, and that man is master of the world and can change it by his simple command when he believes he can, what an advantage a child has over the learned man, who has lost this power of faith in the unseen truth by belief in the visible falsity. The latter must unlearn all that he calls science, and deny to himself every property and law which he had accepted as essential to material substance.

There is no excuse for a misinterpretation of the statements of Jesus. Every proposition of His announced to His disciples was ocularly demonstrated. He proved that inanimate nature was obedient to His word, and when He himself unfolds the reason why other men did not assume the same mastery of the material elements, His words are worthy of consideration. That the mountains could be brought low, valleys raised, deserts be made fertile, rocky places smooth, and crooked paths straight by the command of any man who had no doubt in his heart when he uttered his command, is the plain teaching of this science which is called Christian, after its founder. He that denies "that all things are possible to him who believeth" has not yet seized the words of the great teacher. The true disciple will admit them to be the statement of truth, but append a doubt as to the ability of an ordinary man to believe that his word could remove a mountain. The Christian world is conscious of its lack of faith. It begins to lament its inability to believe in the power of the word.

The proposition of the Master has its most evident unfolding in the organic world; also its most striking dem-



onstrations. He to whom the words of the text were addressed was the father of a child doubly afflicted with dumbness and epilepsy. "If thou canst believe that my word will heal him he will be healed," is a proper paraphrase and application of Jesus' reply to a request for his son's deliverance.

It is noteworthy that this poor man could believe that the word of Jesus possessed unlimited power. We might safely affirm, however, that it would have been an impossible stretch of faith for him to believe that his own word would have been equally effective.

In the complete circle of human evils, we justly conceive that Jesus would announce it as a theorem of spiritual science, that all disease and mental and bodily affliction would disappear at the command of any man who could believe that they would so disappear. We will admit no qualification. Any man, woman, or child, can banish disease by the simple command, who believes that the disease must and will obey him. This is Christian science. "All things are possible to him that believeth," is the highest statement of that science which can now be apprehended by the human mind. The Christian world is beginning to assent to this statement without mental reserve or such qualification as tends to render it nugatory. It is also waking to the fact of its inability to believe. It is a marvelous step upward on the part of the visible church, to accept practically the doctrine of the power of faith. It is equally encouraging to note, that it is also alive to the fact, that there are so few in its folds who have the courage of conviction. Prayers by the million are made in behalf of the afflicted in body and mind, but without avail. Rarely can a man be found among the sects, who would venture to "rebuke a fever" or expel a devil in

words, whose tone would indicate his belief that the disease or demon would obey him.

Why men can not believe, is the question of the hour. It is easily answered. The great body of nominal Christians believe in human science. Chemistry with its elements, compounds, and combining forces; natural philosophy, unfolding qualities and properties of matter, and the laws which control it at rest or in motion; engineering, which devises machinery of every description to seize and apply physical forces in all departments of human activity; geology, which reveals the necessity of interminable periods for changes in the material world, and above all, the science of medicine, in which each disease is portrayed as having features and powers peculiar to itself which can not be overcome except through numberless appliances and consummate skill—all these have been received, and the male mind is toned by them into a condition of belief which renders the very thought of man's supremacy over nature by his word only, as the acme of folly. Men believe in Edison more than Jesus, and the power of a great inventor is more confided in than that of Christ. Faith in the material man, must debar the human mind from a faith in the spiritual man. Until we give up our confidence in physical forces, it will be in vain that we essay to lay hold of the spiritual force that is omnipotent.

And herein lies the secret of the superior faith of woman when compared with man. Few women have mastered physical science theoretically. They are not so generally the slaves of force and matter as their brothers. They neither see nor believe in the dominion of physical agents. To them, therefore, the statements of Jesus do not bear the impress of mystery, nor do they seem to be expressions of folly. Many can and do in their hearts

accept the words of the Great Teacher with absolute trust.

We announce it as the phenomenal fact of the decade that there are hundreds of women, who are meeting the ills and troubles of life, and conquering them by mere declarations or commands given in the confidence that evil will shrink and disappear at their word.

Their faith, too, is genuine. They do not make their declarations with doubt and blushes. They have no feeling of presumptuousness or folly in rebuking a fever, or expelling a demon. They have ventured upon a confidence drawn from the teacher's word, that man is the master of his world, and that the world must obey his word, when that word is spoken in the confidence of divine authority.

The assurance with which Jesus addressed the tumultuous sea or the demon of disease, and the unwavering expectation that He would be obeyed, did not rest in the human mind of the Master. When Canute rebuked his flatterers, who would persuade him that the earthly king was lord of the world by virtue of his crown, he mockingly bade the tide stop at his feet and advance no no further. He was not obeyed, for he knew that the *human* mind which believes in its own subjection to material law was not able to assert a supremacy over its own master. But when we rise to the conception that it is the will of the Good that the word of faith should override every claim of power in the physical forces, then have we courage to say the words that are pregnant with divine authority. It is then, not the word of humanity, the speech of human thought, but the declaration of the higher power. For in the highest sense, the word of faith is the word of God.



## THE GOOD IS ALL.

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*But yet I would have you wise unto that which is good, and simple concerning evil.—Rom. xxi. 19.*

There is but one good, while evils are innumerable. Belief in evils is admitted; faith in the good is scarcely discernible. It will be readily acknowledged that the relation of good to evil is one of opposition, but not so readily admitted, however, that this opposition is total and destructive. If good and evil are antagonistic to the extent that one is positive and the other negative, like light and darkness, for instance, it is of manifest importance to distinguish which is the positive and which the negative. If good is substantive, and therefore positive, evil must be negative. If, on the other hand, evil is substantial and real, the good must be nothing—the absence of evil. The error of human belief would seem to center in this—its admission that good and evil have both the nature of realities, and that their opposition is only one of dissimilarity. They can exist together, but not harmoniously, and the problem of human thought is how to make the discord as tolerable as possible.

Christian science is radical and will not for a moment allow that the evil and good may dwell together, even in discord. It asserts that the good is, and that the evil is not, except in the human belief. It holds to the positive-

ness of good, and claims that the evil departs from its presence as darkness is dispelled by light, or as the cold vanishes before the incoming of heat.

Good and evil are thoughts. Neither have existence when thought is not. If there was no mind, or belief of mind, there could be no reality either of good or evil. If evil prevails over good, it must find its supremacy in the thought. If good destroys the evil the battle field is primarily in mind. Whatever tokens of victory on either side may be externally manifest, it is self evident that the struggle itself was mental.

In science there is no struggle. The presence of the good to thought is sufficient. The evil retires before it. The mind that thinks good does not think evil at the same time. The knowledge of good displaces the knowledge of evil. As to the pure all things are pure, so to him that thinks only of good there is no evil. Evil can not enter where the good is, as darkness can not displace the light.

If the good is positive and substantive, and the evil negative and unreal, then must the good be God. And the mind that claims to know evil or to hold evil in its thought as real, must of necessity deny the reality of good and be ignorant of God. Mortal man is, therefore, hopelessly in error, and the good which he calls such is not good, but is an attenuated or modified thought of evil, and discord is not the result of evil in conflict with good, but is the inharmony which springs from the contact of dissimilar evil thoughts.

There is a lesson that cannot be overvalued in the fact that even the word good has no plural form, while evil in human experience is seldom used in the singular. The detection of the multiplicity of evils and the unity of good is an awakening to truth. It is the initial perception

of the divine existence. What the human mind calls knowledge it must gain by the process of analysis and a subsequent synthesis. The evil has elements. It can be taken apart and put together again. The good is indivisible, and being without parts and a unit it is incapable of analysis. Hence the mortal man is forever seeking to know the good as he knows the evil, but without success. The good has always eluded him. Were God a being constituted of elements, such as righteousness, truthfulness, justice, and holiness, the human mind might hope to separate these elements, and by their reunion detect the good that is God, but this is impossible and God in consequence remains undiscoverable. The negative character, or unreality of evil, is one of the foremost predicates of Divine Science. Its admission even in part would pave the way to the higher perception of the enduring truth. Evils are believed to be innumerable, and could we take them up singly and demolish their claims to reality in but a few instances, we are certain that the disappearance of each false claim would be followed by a perception of the truth that is hidden by this claim.

The word health represents a spiritual thought, and is unital, in the sense that it is not composite or made up of elements. It is not a material condition, and is not, therefore, an object of consciousness. The carnal or human mind is unable to define it, because it is incapable of analysis. When the attempt is made to describe health it will usually be found that if the language employed be composed of positive terms, it results in saying that health is health and nothing more. The want or absence of health is named sickness or disease, and men are wont always to describe health by terms which imply the reality of sickness or pain, and assert that it is a condition in

which the body is free from these evils. If men were never sick or diseased the word health would not have been invented. Health is good, but consciousness can not recognize the good. Disease, the negative of health, or its absence, and therefore nothing—no health—is an object of consciousness, and its only testimony to the carnal man is of the presence or absence of disease. Now it declares its presence and subsequently its departure, leaving behind nothing—no disease or health. Just here you may discover the falsity of the human mind. Its only power is to perceive the evil, and believe in it as the reality, and by so doing conceive of the good as the absence of evil and therefore nothing in itself. It has passed into a proverb that “no man prizes health until he has lost it.” This is equivalent to saying he is always conscious of disease or pain, but can not be conscious of health. On recovery from sickness all he can know is that disease and pain are no longer, and his joy is not over the conception of a present good, but the absence of a departed evil.

There is but one health, but there are a thousand diseases. This one health simple, unital, and perfect, stands as the positive good over against each disease as an evil. If you take from human consciousness the thought and fact of fever there remains no fever, of pleurisy there remains no pleurisy, of diphtheria there remains no diphtheria, or health of which the carnal mind can not become conscious, inasmuch as it is the same entity in each and every case, and without elements or phases. Disease or physical evil is complex, and the human mind is not only conscious of it as a whole, but is capable of analyzing it and describing it in detail. Our medical teachers who make it their business to furnish the world with descriptions of these thousand and one bodily evils, do it on the

basis of the *positive* reality of disease, and volumes without number attest how thoroughly and conscientiously they have done a supposed duty to their fellows. But were they to set themselves to the task of describing for the benefit of human kind, that which to them is freedom from these evils, the result would be the single phrase—health is health.

The infinite mind, which is spiritual and knows no evil, is conscious of health, for health is good, and it must be conscious of all good. And man, His child, can only become conscious of health in the mind which is spiritual and not carnal. This spiritual mind has no connection with or dependence upon the material body, and cannot, therefore, be affected by it. This is not, however, to say that it cannot seemingly affect the body. The carnal mind is evil, the spiritual mind is good; the one positive, the other negative. As the spiritual mind is heeded the carnal disappears, and the consciousness begins to testify of health where before it testified of sickness. The body is the creature of consciousness. And if consciousness will recognize the evil only to be real, it will bear no testimony to the good as positive, but when it is led by spirit to recognize the good as real, the evil, sickness will depart. The darkness departs with the light, and its departure reveals its nothingness.

Jesus knew no physical harm or disease, because His consciousness was not physical but spiritual. And He is the light of the world in that He would have men to know what He knew—viz.: That by discarding the reality of physical evil they could come into the apprehension of the physical good, or health.

Virtue is good, and, like health, is a unit, and by the human mind is incapable of definition. Men will only



describe it negatively. Its opposite is vice. But vice, like disease, is multifold. There are numerous vices, and each vice is opposed to the same indescribable virtue. If we try to subdivide virtue into virtues it will be found that each virtue is the same. We have different names for what in human thoughts will be found to have no difference. Sobriety is no drunkenness, chastity no indulgence in lust—both nothings, only the absence of vices supposed to be positive entities. A stone man is both sober and chaste—that is, free from drunkenness and lechery. Here again the human mind will insist upon making the evil real, and the good only the absence of the evil. Our moral teachers like our medical doctors overwhelm us with descriptions of vice, and can only on the positive side instruct us, that virtue is virtue. We would again have no use for the word virtue if we had no consciousness of vice, and the highest conception that the carnal mind has of this spiritual good is negative—that is, that it is the absence of the evil. God knows virtue, but He could not be conscious of vice. Virtue is spiritual, and only the spiritual mind is conscious of virtue as a reality of being. The carnal mind is incapable of virtue except as the absence of vice. We discern virtue only when we reverse the testimony of consciousness and learn that virtue is the reality of being and vice is a negative, destitute of entity; and, like the body, the creature of consciousness, which can recognize the evil but cannot know the good. Virtue will appear in thought when vice disappears from the mind. The way to virtue, like that to health, is to turn the back on evil—that is, repent and look towards the good, and this will appear as the other disappears.

Righteousness is another word whose meaning can be expressed in negative but not in positive terms. Its

opposite is sin. There is but one righteousness, while there are many sins. It is easy now to perceive that whatever entity it may possess must be spiritual. The human mind is not capable of positive righteousness. Sin, if defined to be transgression of the divine law, may be avoided in so far as to enable consciousness to say there is no transgression, but the obedience on the positive side is manifestly an impossibility. This the Scripture declares and ordinary perception confirms. It may not be so readily admitted, however, that the human mind is incapable of apprehending righteousness. If it is a spiritual thought, as one of the things that are divine, it must be spiritually discerned. All attempts by the carnal mind to even define it have the usual result. It is nothing more than the absence of sin. And this inability to perceive its positive character grows out of the inherent nature of the mind, which cannot but comprehend sin as a reality and righteousness as its negative. Take away sin and there remains no sin or righteousness. This is the highest conception possible to the mind which so constantly affirms the reality of evil.

The one righteousness stands opposed to each of the numerous sins. If it were possible to annihilate the sin of murder, the righteousness that remains would be in no sense different from that which would follow the destruction of theft.

The infinite mind knows righteousness as a positive thought, and it must enter the divine consciousness and dwell there constantly to the exclusion of the thought of sin. The thought of sin implies the absence of the thought of righteousness, inasmuch as sin itself is but a name for the negative of righteousness, and it would be as manifestly absurd to hold that an eternal consciousness of right could appre-

hend the wrong, as to assert that we could perceive the light and the darkness at the same moment of time. Jesus *knew* no sin, for only the sinful mind can apprehend sin. And if sin be negative and without reality of being, the mind that is conscious of it as a reality, can not be mind but must of necessity be the negative of that mind which is conscious of righteousness. Our religious teachers like the moral and medical are bent on maintaining the reality of sin. Their descriptions are of sin, their exhortations, against sin, and they fail to perceive that in mentally portraying the power of sin, they necessarily shut out the spiritual ability to discover righteousness. When men shall have learned to doubt the positive character of sin, they will begin to apprehend the reality of righteousness. They can only know righteousness by *unknowing* sin. Spiritual thoughts are always units, and because the carnal mind which is a complexity of mind in its own consciousness is unable to analyze a spiritual thought it always fails to perceive it. If a thought of evil in the carnal mind be destroyed, so much of that mind itself is destroyed, for the carnal mind is but the source of evil thoughts and conceptions. And if we conceive of the banishment of all the thoughts of evil, the carnal mind would in this process itself disappear. The destruction of the carnal mind is not the destruction however of the man, but of a false belief of man, and that destruction of the carnal would be followed by the appearance of the spiritual mind. The total extinction of the idea of disease would leave consciousness of health as reality. The obliteration of vice from thought is the necessary prelude to the presence of virtue, and righteousness will be the lot of man when sin is no longer conceivable.

Spirit is substance, real and positive substance. It is



unital and not complex. It exists, but it had no beginning and it can have no end, and because of its unity it is incapable of change or dissolution. The infinite mind knows spirit and is conscious of its being. Its negative—no spirit can be nothing, but the opposite or negative of the infinite mind—no mind, or, as it is designated, the finite carnal mind asserts a knowledge of this negative of spirit and names it matter. Reversing the truth of things it declares that matter or no spirit is substance, and to crown the error conceives of matter as the only substance and declares as its highest conception of reality that spirit is an immaterial—that is an unsubstantial substance—the negative of matter—nothing. To this false mind, which exchanges the negative for the positive, all is matter. Man is material; the sun, moon, and stars are material, the universe is material. The thoughts of the infinite, spiritual mind are expressed only in material forms. The one God or Creator, who is unital in Himself and is conscious of spirit as the sole substance, embodies His highest ideas in the complexity of the negative of substance known to a false mind as matter. The doubt which may and ought to develop respecting the testimony of carnal consciousness, should arise in the perception which is universal, that all that seems to be in matter is temporary, changeable and evil. If the fleshly man were perfect, good, healthy and immortal, the testimony of carnal consciousness would be without a flaw and undeniable. But as it is, there is room for a doubt, and the testimony of Christ or the spiritual man, against the witness of the carnal man, may be made to weigh. It is possible to believe in the unreality of sin, sickness and death. The negative character of evil and the unsubstantiality of matter have been received through the demonstrations of Jesus into human thought under the

name of faith in Christ. Men have conceived of themselves as spiritual—the sons of spirit or God, and in the power of this conception have demonstrated the unreality of evil.

The false or carnal mind is destined to disappear. Personal or fleshy man will give place to the spiritual man, and the process by which this change is to be effected is now obvious. Faith in the good as substantive and real, belief in the evil as illusory and unreal, is the sure and divinely-appointed way of Salvation.

## ORIGIN OF EVIL.

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*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.--Gen. iii., 5.*

It is believed that Moses is the author of the Book of Genesis. Though a Jew by birth, through a strange chain of circumstances he had been adopted by the daughter of the King of Egypt, and had been educated with the view of his eventually coming to the throne of the most powerful empire of his time. He was master of the learning and wisdom which lay at the base of the first civilization of the world. The estimate of later ages has placed him, in intelligence and mental penetration, far ahead of the teachers from whom he is supposed to have received the rudiments of an education in political and philosophic learning. It is a fact of history that he became dissatisfied with what he had been taught, and that in riper years he rejected all human systems of government, discarded all the theories of philosophy, and threw aside all the speculations respecting the origin, character, and destiny of the human race, which the Egyptian mythology presented. He has given to the world what might be called, if not a history, at least a theory of its origin, diverse from all others. And it is a wonder, difficult of explanation, that the Mosaic cosmogony has been received not only

by the people which he organized into a nation, but by all the nations which to-day call them themselves Christian, and by others also whose governments and religions differ essentially from the Christian. This cosmogony is, it is true, variously interpreted, but all who accept it, do so on the basis that its author was mentally illuminated, and that he had perceptions of the truth of being which were not shared by other men of his time.

The most striking thought of the Mosaic account of the earliest history of man is that he is not now what he was originally. In constitution, essence, powers, and character, man is not only different from the original, but in many respects is the opposite or contrary of that original man. His surroundings are likewise diverse, if not the reverse of those which were primal. The heavens and earth which then were, were not the heavens and earth which now are seen to be. The former were good and approved by the infinite intelligence as his own work. The latter are evil and pronounced accursed of God. There are evidences that Moses foresaw in the future a restoration of the human race to their lost condition and environment. And the government which he instituted among his people, the religious rites which he established, the ceremonies which he initiated, and even the substance and outline of his famous tabernacle, were all designed to lead upward and onward the human thought into a perception of the future perfect and immortal condition with Edenic surroundings. Thus does Jesus and His disciples interpret them, and the former does not hesitate to accredit Moses with this deep insight and foreknowledge of the outcome of all things.

In accounting for the unhappy conditions of the human race, which mortal mind alleges to be now the sub-

ject of experience, Moses has given the world a narrative which has never been satisfactorily explained.

If we can conceive that Moses believed that carnal man is not a reality of being, and that his earth is not really substance, and that what the eyes see and consciousness professes to reveal, are but dreams of existence without entity, and that all human history has no more basis than a vision of the night; that time is not, and material events do not occur except in a disordered human perception, we may have a hint of the difficulty which our author must have encountered in attempting to set forth such a belief. Many of the sacred writers do venture upon expressions which ought to be interpreted in the light of a similar perception or belief. But few of their readers in the past have, however, accredited them with such mystical notions. In Moses' day none were ready for such a revelation of the truth, if truth it be, and it would have been folly to have declared what centuries after Paul and John confidently affirmed that there are invisible things—an invisible man, and an invisible environment of that invisible man, in comparison with which the visible things are temporal and as nothing.

In our time, when the dream of mixed good and evil is approaching its close, thousands can perceive the unreality of the material man and the material world, and are able to perceive, by faith, things more enduring and stable. The lost man, his lost Heaven and earth are coming back to his reopened vision and evil is melting away before the incoming light of good and truth.

To Moses it was a problem how to express the fact of illusion in such a way as to make his words partially acceptable to the false belief of reality in evil. That it has been accomplished, history of the dream clearly shows,

and the narrative, with all its inconsistencies, is to-day the accepted truth of being in the belief of millions.

Is illusion a possibility? Can it be that man is righteous, pure and immortal; that his world is perfect, good and eternal, and that a delusion, a delirium, a dream seemingly, has usurped his consciousness and played itself off as a reality of time and substance, and that sometime it will disappear and man awake to find it was all a dream,—awake to know that he was never born in the flesh, never grew into sin, was never sick and never died? How could such a deception ever seem to be? And if the possibility exists how could it become a fact?

The illusion of man and his world as that illusion presents them, must have a cause, for it is the nature of illusion to seem to be reality, and it therefore demands the cause of which as a reality it is the effect. But illusions have no cause for the reason that they are nothings, and it does not require a cause to produce nothing. But illusion hides reality, and the false mind of the illusion will demand a reason for its ability to hide the truth.

Apart from dreams, whose phenomena are variously explained, there are no illusions, which the human mind will admit to be facts, except those produced by the eating of some herb, or fruit, or decoction of some tree or shrub.

Moses was familiar with the wide-spread belief of the Egyptian mind in the fabled powers of the lotus. He was likewise familiar, doubtless, with the effects of Indian hemp or hasheesh, and in his relation of the mode by which, or the cause through which, man became in consciousness and sense other than himself, he has recourse to that alone which could have conveyed a hint of the possibility of such an event. Even learned men, coeval with the Jewish Cosmogonist, accepted the fable of the lotus



eat, and believed that he who ate of its fruit or leaves, would lose all memory of the past and be compelled to begin anew his conscious life.

They were acquainted with the effects of the hasheesh drug, and knew that it would produce a vision, which, for the time, would obscure the common realities of life and lift its victim into scenes of ecstasy and surround him with sights and sounds of unspeakable beauty, which would end in other seeming realities of darkness, horror and despair.

In what way could Moses, whose clear perception of truth revealed to him the unity of infinite intelligence and power, convey the thought of the illusory character of carnal man and his material world other than the one he has used.

To assert simply that man as he now knows himself and the world in which he so confidently believes, are unrealities—the illusion of a time, would be to speak words that for two thousand years would have been regarded as the expressions of folly. But to present the thought, that the good and beneficent Father of man, had created a tree, which, like the lotus, stood in the midst of the Garden, with latent power to produce a bewildering dream or a wild delusion in man if he should partake of it, does not shock the human mind, because in the midst of the dream are trees and shrubs of a like character from that from which Moses drew his explanation. The great minds of ancient and modern times accept it as a possibility and believe it as a fact. If poppies, and Indian hemp, and lotus trees are facts, says mortal mind, why may not the tree of knowledge of good and evil have stood to tempt the wayward fancy of the man and woman who were conscious of good and knew no evil?

The great Father warned his child against the results, and surely he can not be charged with injustice or wrong to his offspring. That state of supposed knowledge of good and evil in which Adam found himself when the intoxicating effects of his disobedience began to be felt, Moses would have his readers believe, were the results of this fruit upon his system. If the disobedient pair in their delirium found their world changed, and believed in the reality of their carnal bodies and a disordered condition of their minds and surroundings, they must infer that it had been produced by the curse of God. While such is human belief, law is a necessity and all the sacred provisions of a Divine government must seem to be required by those under the dominion of this belief. Is it not marvelous that the religious mind of past centuries has not caught a glimpse of the solution of the question of the origin of evil in this plain hint of Moses? It has always accepted his story as a matter of fact, because it has always made evil as real as good. But why it has not discerned that eating the fruit of a tree could not change the constitution or essence of being, is past comprehension. And why it does not perceive that Moses hints as plainly as he can as to the unreality of evil, is evidently because it is hugging the darkness rather than coming into the light. What we are endeavoring to present at the moment is that Moses with a wisdom that was far reaching, portrays man, human life, and the material world as it appears to sense as the result of eating of a tree whose properties were to take away perception of truth and induce a belief in a false and disordered world, as the reality of being. No other mode was available. In his thought the cause of evil is analogous to the cause of intoxication in the drunkard, delirium in a fever, dreams in sleep, visions from nitrous oxide, or

the ecstatic and subsequently appalling nightmares of the opium smoker.

It is not nonsense to assert that illusion may seem to be reality, for that is the meaning of the word. And he who has caught the illuminating thought of Jesus, not only suspects, but knows, that sinful and carnal man and his material world are not entities of divine creation. It is only in the full belief of the reality of things of sense that the question obtrudes itself, Who is the author of evil? The human mind has had lessons enough to lead it to suspect that things may not be what they seem, and this suspicion is growing yearly into a positive disbelief in the realities of time and sense.

The last thing that you will apprehend, says the author of Science and Health, is the unreality of matter. When you do catch the overwhelming perception that carnal man is "walking in a vain show," you will have no longer cause to ask how man came to fall from his high estate, or who was the author of his sin, his sickness, and his mortality. Evil as an entity will disappear from vision, and the world of righteousness will rise to view when you have come to understand that the darkness of the human mind lies in the belief of unrealities to be the truth.

The question which theology asks, and the dilemmas into which it precipitates itself supposedly by a belief in the Mosaic record, owe themselves to a complete misunderstanding of Moses' thought. The whole transformation scene in which the perfect, sinless and immortal man in Eden becomes carnal, material and mortal, is effected by eating of the fruit of a tree! Here an effect is portrayed, not only with a cause wholly inadequate, but of such a nature that no mode of explanation will reveal any relation conceivable as existing between the two facts. It

is subtlety and deceit that declares by the eating of the tree "your eyes shall be opened and ye shall be as Gods knowing good and evil." The only change here hinted at is in the mind of man. It is implied in the cunning of the serpent, that primal man was blind,—without perception of a mixed condition of things, and that the result of disobedience in partaking of a forbidden fruit, would be his awakening to a knowledge of what otherwise would have been forever hidden from his view. Moses would teach, not that God punished man for disobedience, and changed him from his first estate of purity and righteousness, into another of carnality and shame, but that man, intoxicated by the delirious effects of the forbidden fruit, was no longer able to perceive the truth of his own being and his surroundings. Distorted vision, reversed perception, false reasonings, and negative thoughts of an inverted and false mind, were the consequents of his disobedience, of which he had been forewarned. We are contending here for no literal interpretation of the words of Moses. We are trying merely to show that in suggesting the thought of the unreality of material man and a material world in which evil admittedly has dominion, the author of Genesis uses the only figure which he could command by way of illustration. As it is the nature of illusion to seem to be reality, the delusion of man must seek to account for all the details of illusion as if they were realities. God was not changed by the false belief of illusion, though illusion so declared. Man was not transferred from the spiritual to the carnal ; the earth was not cursed ; Eden was not destroyed ; man was not banished from his home ; sin, and sickness, and death were not created and thrust in upon human experience, but illusion declared that they were elements of the new constitution, and the belief

of this illusion is all there is of reality to its creations. God is immutable ; Man is his offspring ; Heaven and earth are spiritual creations ; Eden is perfect environment ; eternity is the mode of existence, and these were, and are and always will be. They were never changed or lost. The carnal man, fleshly generation, sinful thoughts, base and sordid passions, a material world, events appearing and disappearing with times and seasons, these are not realities ; they are the phantoms of a delirious dream, which seemingly float over and hide the eternal verities.

You need not hope to reconcile the real universe with the false. The theology which assumes evil to be real, and would account for its existence in a world of divine creation must forever be at fault.

The only God known in the dream is the spirit of the dream, and you will look for love and goodness and immortality in vain, while you hold that the sense and consciousness which tell of phantoms that they are realities, speak the truth. The God of this world is unjust, cruel, and malicious. Why try to make out that he is otherwise ? Why not rather open your eyes to perceive that he is no God at all, and that his world is but a fitful delusion ?

That is not science which would deal with deceptions and reduce them to law and order. There are no laws in the world of flesh, save such as flesh makes for itself.

That alone is science which deals with immutable and unchangeable verities, and the real man behind the dream is the only man who knows of God, as substance, spirit, life and truth. Christian Science would tell us of spiritual and immortal man, and unfold the spiritual law by which there is knowledge only of the good. No evil enters into Divine Science. It does not account for the fall of man. It has no theory of the origin of evil. It

replies to no whys. It simply denies everything on the side of evil—as without substance or essence. Man is not carnally generated—does not grow, decline and die. Man never sinned, was never sick, and is not mortal. The earth is not material, will not pass away. There are no epochs, centuries, or years. There is no human soul, either mortal or immortal. There is no carnal mind. All this is the false conception, the belief, if you will receive it, of a delirium, which was consequent upon the intoxicating effect of eating of the tree of knowledge, of good and evil. The delirium will pass away in its own exhaustion, and Man will be found at last safe in the shelter of the everlasting arms of the Divine Love.



## DEATH ABOLISHED.

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*Our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles: for the which cause I also suffer these things.—II. Tim., i., 10, 11, 12.*

The civilized world of to-day is remarkable for its benevolent enterprises. These are generally known as causes—a special application of the word which doubtless is due to its similar use by the New Testament writers. St. Paul designates himself as the Apostle of a Cause. Prominent among humanitarian labors we may note the efforts of those who would spread liberty, intelligence, wealth and virtue. A few years ago the earnest endeavors of men to secure freedom for the slaves of America was denominated a cause—the cause of freedom, or abolitionism. There is a cause of education, a temperance cause, and a cause of religion, and, following the example of St. Paul, it has come into a rule to apply the word to all organized effort of a philanthropic kind.

All causes have a central idea, and this idea is set forth generally in two modes of statement, one of which we may name the positive and the other the negative. The root of this idea is the belief of good and evil. When the good is present in thought the positive side of the idea

outlines itself. If the evil is before the mind the negative statement is the one chosen. In the anti-slavery cause, its apostles were accustomed to assert that freedom was a blessing and the inalienable right of all men, or, that slavery was a curse, entailing misery upon both the slave and the one who holds him in bondage. Those who advocate the cause of prohibition will assert the inestimable value of sobriety among men. They also declare the uncounted evils consequent upon a life of intemperance or drunkenness. The workers in the cause of education hold that intelligence is productive of grand and desirable results. They may, on the other hand, declare that ignorance is the mother of poverty and want. The preachers of religion hold as a central thought the power of righteousness to bring happiness to a people. They also declare that sin is a curse to any man, society or nation. This mode of presenting or stating a cause seems to have been copied from St. Paul, who presents his cause in a similar manner. His central idea is that life and immortality are desirable and attainable, and that death is evil and can be abolished.

Every cause, inasmuch as it seeks the removal or extinction of the evil and the establishment of a supposed good, is named on the positive side. The causes of temperance and education, of freedom and religion, are so named from the evident reason that they will be considered more worthy of attention when named in accordance with the results which they seek to secure rather than from the evils which they aim to destroy. The cause of the New Testament philanthropists deviates somewhat from this practice for a reason which will soon appear. St. Paul calls his cause the gospel or good news. In so doing, you will note that it is rather the name of a discovery than the

appellation of something always known as desirable but long neglected.

They who propagate a cause have imitated the author of our text in calling themselves preachers and apostles and teachers. He long anticipated them in the use of these terms. In the strongest sense he was a preacher, an apostle and a teacher.

He likewise suffered in behalf of his cause. Strange, that men should suffer when they sacrifice themselves and give time and labor to secure that which is for the benefit of others. It is a fact, however, to-day as it was ages ago, that they who seek to promote the good are persecuted by those who, for selfish ends seek to maintain the evil. We may well believe that this common experience of the philanthropist will perpetuate itself until the end, when evil shall no longer be a thought obtruding itself upon the attention of those who love their fellow men.

Thus far you will reasonably infer that the cause which St. Paul preached and for which he suffered, though in many respects analagous to modern causes of benevolence, was identical with none of them. This inference is warranted by the history. The apostle and teacher of the gospel did not devote himself to the work of lessening an evil which had grown into frightful proportions through the carelessness and greed of men, and of developing a good by the combined effort of those who desired to see that good enjoyed by all. His central thought was too radical for the hope that it could be propagated by the ordinary means of philanthropic success. Death, it is true, is not only the last but the greatest of evils in human estimation, and life is prized as beyond all consideration. The central aim of all reformers, no matter how bright the prospect, when success shall be secured, pales before the

daring attempt of the few chosen ones who, eighteen hundred years ago, advocated the possibility of delivering their fellows from the clutches of the last terror and bestowing upon them the blessed but unhopèd-for boon of immortality. In any ordinary sense such an undertaking must be regarded as folly, and they who herald and advocate it deserve to be classed with alchemists and seekers for the philosopher's stone.

It must be conceded, however, that the gospel of St. Paul and his colaborers contemplated nothing less. To deliver men from death and bestow upon them perpetuity of being is its professed object. This is something unlike Christianity, which seeks to promote the good in man and to eliminate the evil, but professes no ability to prolong his being above the allotted time. The mode of propagating the gospel was unlike the modes common to the Apostles of other causes. The evils of slavery, of intemperance, of ignorance, and of sin are not always apparent to the average mind, and the preachers of temperance and intelligence, and righteousness, find it their most difficult work to arouse the attention and quicken the consciences of men to the importance and necessity of their work. Not so with the teachers of the gospel. The value of life and the fear of death are always present to the human mind, and there is not a sinner living who would not give all he possesses to prolong his life eternally.

It would seem, therefore, that Paul with his gospel of salvation from death ought to have found a world of ready listeners, and a multitude willing to accept at once any conditions and perform any labors which would secure such a grand result as immortality.

This would have been the result of his preaching had his cause not been unlike all others. His central idea is

stated as a fact, and all that he required of his listeners was that they perceive this fact and believe it. Recall the wording of the text and give it earnest consideration. "Jesus Christ abolished death and brought life and immortality to light." Were you aware that such weighty words are part of your scriptures? Can you admit that they are words of truth, and stand as the expression of the fundamental doctrine of the Gospel? But the other day a man versed in Bible lore wondered at their quotation, saying that he had never noticed them in his New Testament before. Slavery, thanks to Garrison, Phillips, Beecher, Lincoln, and others has been abolished, and all men in America are free, but were you aware that death likewise had been destroyed, and that now in a higher sense there is no death? Paul had no work to do like the reformers of modern times. An abler one than he had done the work before him. It was his to proclaim the fact and ask men to receive it as the truth.

The world was not ready for such a preacher. It persecuted him from city to city, and his gospel was pronounced to be folly by the wise and was misunderstood by the ignorant. His words have come down to us, and the question is before you: Are they true, and if true, what can they mean? If you say they are true, then must you be ready to declare with us there is no death. But words without understanding are empty sounds, and he that would profit by the gospel must not only subscribe to its declarations in a general and formal way, but must apprehend their force and meaning. If death has been abolished and is no longer, then the word death represents nothing to be feared or shunned. Men cannot die. Why, therefore, should they wail and lament over a fate which never can be encountered?

The gospel of Paul addressed itself not to the senses or perception of men in the outer or material world, but to their faith. The great Apostle besought his hearers to take his statement of fact on simple trust. To accept and believe it could not harm them. To believe in the reality and dominion of death brought nothing but fear and dismay, and would by no means disarm the king of his terrors. Why then believe or even think of it as something? The apostle himself had laid aside all belief in the reality or power of death, and was confident that he would never die. His master and Teacher had assured his disciples that as long as they continued in the faith of life, they would continue to live. The key note of the gospel is in the perception that death is no reality. This perception is in the New Testament called faith. He who believes that death is real, must die, while he who believes in the nonentity of death can not die. The being or entity of men is what they believe of themselves and no change can take place in that entity except it be a change of consciousness or belief. All men are mortal, that is they believe themselves to be mortal and therefore seem to die. If all men believed themselves immortal none could die. "All things are possible to him that believeth." Jesus Christ abolished the dominion of death in human belief. Before his day, it might be said that it was impossible that man could believe in an escape from death. Those who crucified him had all confidence in death as the end of being, but when His disciples perceived that after His crucifixion he was still alive, they caught the truth, and learned that death was not death, but a false belief that life could end. Now, therefore, death is no longer to them who perceive after the manner of the Christ, that the power of death is in the admission or conviction of that power.



Let no one consider this as an argument. We are not reasoning, only attempting fully to state the truth of the Gospel. The belief of death is all there is of death; when the belief of death is dismissed death itself is gone. When immortality is perceived, it is present as a truth. That which can believe in immortality is immortal. The name of this possibility is *man*. Truth says man is immortal and the truth is Christ. Error says man is mortal, but it is not man that dies, but the error that pronounced man mortal.

There could be no false belief called death, were there not another false belief called life. Death is the end of life. But if the life itself be naught, death is the end of nothing. That belief in life which calls itself man cannot define itself, trace its origin or give a reason for its existence or disappearance. This is because it is without entity or substance. It is a vapor, a dream, an illusion. Without a creator, there is none to uphold or preserve it. The life that is real is of God and cannot end because it is of Him.

"That which is born of the flesh is flesh" but the flesh is not man. The flesh is without a creator. God is not its author and the fleshly man is neither a child of God nor His creature. The father of the flesh is flesh, and all attempts to trace its pedigree results in nothing but flesh. Christ the truth never would acknowledge that the flesh was born of the will of His Father. Nor is the fleshly mind—the mind that is in and of the flesh, the offspring of the infinite Intelligence. It calls itself life and is self created. If it dies, it dies because it is not life and has no existence, save in the false belief of itself as entity. To pass from death unto life is to cease to believe in the testi-

mony of sense and carnal consciousness and to believe in the word of God or Truth.

Jesus Christ abolished death, not as a fact, for facts cannot be abolished; not as a reality, for realities are eternal, nor yet as a thought, for thoughts are known to the infinite intelligence who cannot perceive death as an idea; but as a belief. Jesus himself had no apprehension of death as something real even in thought. As often as He employs the term, it is evident to Him it had no significance, nowever much it might be thought to mean to others. To Him as well as to His Father there were no dead, "for all live unto Him." Jesus would never acknowledge death, even in the presence of what men called by that name. By the side of the corpse and amid the crowd of wailing relatives He declared that the maid was not dead, but asleep. To His disciples, ignorant even of the phenomenon which had brought mourning to the sisters, who loved their brother well, he mildly communicated the fact that Lazarus was asleep, and afterward at the tomb He addressed the corpse, who heard and responded to His call.

We accept no equivocal interpretations, no accommodated meaning of the language of the great teacher or His apostle. Death was and is abolished by Jesus Christ, and we assert in the language of the author of Science and Health, who has risen as no other in this our day to the perception, that "there is no death." This is *the* Truth of the New Testament, which must be apprehended somehow or the Gospel remains a sealed book. For us none shall explain it away, by admitting that death may not be what it seems, but yet must be *something* in itself, or by intimating that it may be a blessing in disguise admitting the soul to another and a better world, or by a grant that the grosser part of man disappears through its agency. We

maintain that death is nothing, absolutely nothing, but a belief of that which has no more entity than death itself.

If death be nothing, then must that life be nothing of which death is the end. We admit it. The life that makes death a necessity is as much an unreality as death itself. Both are beliefs, not of man, but of themselves. Life believes itself to be life and death believes itself to be death. Two unrealities claim being and entity and declare themselves to be man, the offspring of God. This is the darkness into which Jesus came as the light—the error which must be dispelled by the dissolving power of Truth.

“He brought life and immortality to light.” The true life is God, and man is the expression of that life. This life is incapable of death and Christ is the demonstration of its immortality. If God is the only life, what can that life be which, coming in, flits speedily away into non-entity, but illusion? If this false life did not obtrude the claim of being man, there could be no deception. The I in which it masquerades is of the “stuff of which dreams are made”—with no more reality of person than the spirit which is born aloft on roseate clouds in the visions of the Hasheesh eater.

What a Gospel was that for which the Saints of the first church suffered, and yet counted their sufferings a joy! What a proclamation to make to the ills and woes of human belief, that life was not life, nor death, death, but that the real man is a child of God, crowned with everlasting joy and as immortal as His Father. The Gospel is not the good news of a new creation. It is not a work of redemption, but the revelation of a hidden truth. Its Apostle appealed only to faith. He asked that men awake, that they shake off the illusion of evil and open

their eyes to the perception that nothing in the dream of sense was worthy of desire or fear. He clearly saw that man was never born of flesh, that he had no childhood, youth, adult age, decline or death, save in a false belief of being, and so was never mortal.

No sin, no sickness, no pain; nothing present, nothing to come; neither life nor death could effect one who could see that his real being was untouched by these mere pretensions of power or dominion. The life of Paul was hidden with Christ in God. Hidden he admits, but it was there all the same and he knew it. This knowledge he calls faith, and that faith was omnipotent. Before it all dangers by sea or land, all peril from foes, all tribulations and anguish melted away, and in its presence death was swallowed up in victory.

## THE TRUE AND THE FALSE I.

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*"And He said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world."*  
— *John viii., 23.*

REPORTED.

An antagonism seemingly existed between Jesus and the Pharisees with whom He came so constantly in contact. At first sight it would seem as though that antagonism arose from their common position. Jesus assumed in His language and in His actions to be a teacher, and claimed that He was authorized to teach, and implied always, if he did not say it definitely, that the Scribes, Pharisees, and doctors had no authority to teach, were without knowledge or intelligence sufficient to teach, and thus that they were not qualified to be teachers of men. If we stop a moment to inquire into the character of the teaching of Jesus and that of the rabbi, we can see that their instructions covered kindred if not identical subjects. Jesus could well have passed by the demagog that addressed the people on politics, the school-master that simply taught letters, the collegian that inducted his pupils into the higher classics, but when He came to confront those who gave lessons about God and the real being of man an antagonism arose at once. He, through personal expe-

rience, if I may use that phrase, and intimate relation with the Father, declared that He was the only one who could tell men about that Father, and that there was no value in the teaching of the Pharisees, for they were really not acquainted with the being of God, and did not understand the being of man. So you can see readily enough there must have been opposition between this one teacher and the other numerous teachers who taught radically different theories. The claim of Jesus to be a teacher of men is founded, as you perceive, on something set forth in the text. You might at first declare that something to be character, or if that term does not seem to express it, you might say His origin was so diverse from others as that His claim to be an instructor of men might thus be vastly superior to that of His rivals.

The thought before us in the text is the difference between the *I* of Jesus and the *I* of the human teachers, whom He opposed. "I am from above ye are from beneath. Ye are of this world I am not of this world."

Christian Science at first presented itself under the name of Metaphysics, and perhaps that name may still be applied if we put the proper meaning upon it. I ask you to assist me in trying to penetrate this afternoon the question that may arise for every one of us, What lies behind the little word *I* that we use so often, that we call the personal pronoun, that seems to represent us, and what is the *I* of Jesus which He declares to men around Him had another origin, character, or anything you may please to call it, that was so different from the *I* of those men who spoke personally against Him? The *I* the Pharisee claimed to be was from beneath. The *I* of Jesus was from above. The words above and beneath must reveal some significance to us or we shall fail to understand the teach-



ing of the Master. To the ancients, above meant the blue heavens over us, and their beneath was a bottomless abyss.

Now you apprehend at once that when Jesus uses these terms He does it as an accommodation to human thought. There was in His time a belief of celestial and infernal regions, and Jesus implies that those who would teach what was not true were from the infernal regions and that He was from the celestial regions. Now such a declaration as this in the ignorance of these people might easily be misinterpreted, and indeed they held Him to be a blasphemer because He thus claimed a celestial origin. The idea of celestial and infernal beings has alike happily passed away from the mind of man, and consequently we have no reason to dwell upon the language.

All of us who have reached mature years are accustomed to use the personal pronoun. Each in speaking of himself says I. But what do you mean when you say I? In attempting to answer such a question let us try to reach a solution by approximation. We connect with that personal pronoun I another—the possessive—my. We must reach the I through what is connected with the I or belongs to it. I stand before you; you gaze at me and say you see my body. I have a body and call it my body. But it is composite—made up of many parts. I speak of my head, my hands, my feet, my lungs, my heart, my eyes, my ears, etc. Now first of all I think it is clear to you that my body is not the I, that my head, my hands, my heart, my lungs, etc., are not the I. We can go a little farther and assert they are not any part of the I. When the uses of the bodily parts are considered and I say that with my eyes I see and have sight, with my ears I hear, and with my hands I feel, I am sure that the sight is not the I, the hearing is not the I, and the touch is not

the I, but because they are possessions or belongings they are not even a part of the I. Therefore the body or senses in no manner constitute what is represented by the personal pronoun I. No doubt you will say, most readily, we admit all this; man is higher up and above the senses. The I is mind, it is thought. I challenge you to substantiate this to yourself, for you will still use the possessive pronoun and say my faculty of judgment, of reason, of comparison, etc., and because you use the pronoun my, denoting possession, you must infer that that which belongs is not the thing to which it belongs. The reason, the judgment, and the faculty of comparison are none of them the I. The intellect is no more the self of being than the senses or the body.

If we advance still further into the domain of feelings and speak of fear, love, hate, tastes, and appetites, we persist still in the use of the possessive pronoun and speak of my feelings, my tastes, etc., and recognize that they, that is, our feelings, are in no sense the I of being. We may advance another step and I may speak of my mind independent of my body. Whether it be the intellect, the sensibilities, or the will, you see that they are not the I. The will cannot be the ego because I speak of my volitions, and thus there must be something behind which represents the pronoun I. The last step of all is into the domain of conscience, where we speak of our moral faculties and declare we are able to distinguish between right and wrong, and therefore know the good and evil, but we still use the pronoun and say our righteousness and our sinfulness, thereby demonstrating that the righteousness and the sinfulness do not constitute the being we call ourselves. When we have passed through all the realms of human thought, be they mental, moral, or material, until

we have grasped all there is of our belongings in every conceivable department, we still fail to apprehend what it is that we call the "I." We fail to find the possessor of all these possessions.

But you will say there is a something that lies behind all these, and that is consciousness. Now if we should say that consciousness of being is the being itself, I call to mind that we speak of our consciousness just as we have spoken of our memory and behind that consciousness still hides the undiscoverable, inconceivable something which we call the I.

"I am from above," said Jesus, "ye are from beneath."

So far then we have not been able to discover any entity which the pronoun I represents in human beings.

Now Christian Science comes to the rescue in this species of metaphysics, and solves the question by declaring that consciousness is not ours, and that the mind, body, and soul which we call the I is only a belief. There is a belief of being, and when you inquire what it is that does the believing you have to come back to the I. But remember there is no I that is discoverable.

Man has no senses by which he can discover this entity. There are no powers of the mind by which he can discover the I, and if you resolve it down and detect that consciousness is not the I and follow in the direction that "Science and Health" would lead you, you will perceive that it is a belief of existence, and that the I is not discoverable; that the belief itself is without a believer, and all there is of existence that is supposed to be covered by the term I is simply a belief of it. Here Christian Science takes its position, its first fundamental position, and if we do not discover that the pronoun I, which we

use every day and almost every hour of our lives, has no entity of being, we have not entered upon the study of Christian Science at all.

We dwell, therefore, for a moment upon the simple declaration that the I of man is from beneath and that the I that is from beneath is from the fathomless, from that which has no depths, from the darkness of non-existence. The I of personal man is without being.

When men think that the I is real, but distorted, the thought of God, but mis-shapen, they look at error erroneously, and this mistaken view of the personality of the false man must inevitably lead those who take, it out of Christian Science.

The I of sense has no existence. The I of personal man is a nonentity. It is simply a belief and has no believer behind it. I would like those of you who are not familiar with our studies to follow in this line of thought and apprehend that you are unable to detect what it is that you call the I, to see that there is nothing to which the mental, moral, and material surroundings and possessions of this I belong.

You look at a clock and say it is a clock. But take the hands, they are not the clock; the dial is not the clock, the wheels are not the clock. All these together constitute the clock. But that is when the clock is contemplated as something external to mind. What I am to you or what you are to me is regarded as a whole. Your body, mind, soul, faculties, tastes, feelings, and appetites are the you to me.

But when you come to speak of yourself and what the I of your being is, you are unable to discern it and can simply say I am conscious of being.

The Cartesian theory of metaphysics begins by say-

ing: "I think, therefore I am. I act, therefore I am. I feel, and therefore I am." Here the expression of the I is drawn from the surroundings, but when you attempt to apprehend that which feels, thinks, and acts, you find yourself unable to conceive or declare what the entity of the I is. You have to assume that the I is a reality—a something. The Cartesian position is that the I has a real existence, and we know it by consciousness.

I pause for a moment to look upon the environments of the I. This I must have a body, and there is no conception of its existence without a material body, or without mind and faculties.

The very moment you begin to deny the entity of the I you will know at once you cannot trust to any reasoning about its connections, because if the I is non-existent, then whatever belongs to it must be as non-existent as itself. If the I does not exist it has no body. If the I has no existence then it has no mind. That which is nothing cannot possess something. When the I disappears all the world of which it is conscious disappears. As we have remarked, this is the fundamental basis of Christian Science. "I am from above, ye are from beneath." The I from above is positive and real, spiritual, and pure, but the I from beneath is illusion and unreal, the negative of that from above. Now the I of sense that claims to think, act, and feel is nothing but a belief. There was a time when it did not even seem to be. There will be a time when it will not any longer be even a belief.

I turn a moment to the other side. Jesus says: "I am from above." There is a peculiarity about Jesus that we do well to consider; that is a claim of two I's. It seems to have been necessary as a teacher of men to assume the false I as a belief. Otherwise there could have been



no apprehension of Him, even by His own disciples. The I that is the Son of God had no relation to the I which man could discern. Now, when He says, "I am from above," mark you, He could not have meant the consciousness of His body, because that was born of Mary, as other bodies were born. He could not have meant His mind with the faculties of judgment, reason, comparison, etc., because that was seemingly the same as other people's. He could not have meant His moral faculties, because they were like other men's. So all you can know about the I which you conceive to be the Jesus is, that it is another I like your own.

Now, therefore, the bodily Jesus as apprehended by men, did not reveal the I which he claimed, because the bodily I had a beginning and disappeared just as any other *I* would begin and disappear. But what was the I of Jesus that could not be apprehended by the mind of other men? From His teachings we may learn that that I had no independent existence. It was one with the Father. "I and My Father are one." It was the expression of the Infinite Intelligence, and that *I*, no other man, could discern.

But sometimes Jesus used this personal pronoun as others use it. "Whom do men say that I, the son of man, am?" Now, said Peter, always foremost to speak, some say you are the being of John the Baptist, others that of Elijah. "But whom say ye that I am?" Peter said the I that is real, is Christ the Son of God. "Flesh and blood," replied Jesus, "never revealed that unto you. You have discovered the truth not through the faculties of reason and comparison; my Father, which is in heaven, revealed it to you." The real I of Jesus never identified itself with the I of the material, mental, or moral man. As often as Jesus



was compelled, from a personal standpoint, to address man you can perceive a repugnance to the pronoun I.

Here is a familiar fact. The belief of entity which belongs to this pronoun I in the riper years of our supposed existence does not belong to infancy. The bright little thing that is born in your house, that you call a ray of sunshine, looks out upon the world at first with no belief in its reality. It does not comprehend things as you and I comprehend them, and above all it does not comprehend the I. You call the little one, even after you have named it, baby, and when it toddles around till weary, it says, "Mama take baby, baby is tired." You call him Willie perhaps, and until he is three or four years old he will say "Willie is sleepy," and Willie is just as external to the real I, to himself as he is to you. He looks out upon the error of the belief and calls it Willie just as you do.

Now what we would call the personal I of Jesus, he calls the son of man. "The son of man is Lord also of the Sabbath." Jesus looked out upon what men called the Jesus just as your little child looks out upon Willie.

Your child has no consciousness of the I until he is taught the falsehood of being. I think now we have this thought. The real I of Jesus was from above. The false I was from beneath. Jesus assumed that false I that we might be able to catch a perception of the real I.

Do not let us make a mistake. The man that is represented by the pronoun I, as we know him to-day, is not the perversion of the true man. It is not a false conception of the truth. It is not any man at all. It is only the belief of a man and there is no believer behind it. There is no reality of existence behind your I. It never lived and it never will live. I have stated this as the fundamental thought of Christian Science. You must reach this

rock and build upon it, and if you build upon any other foundation you will certainly go astray from the truth of our Lord Jesus Christ. The I of Jesus you plainly see had nothing to do with the human body.

“Ye are of this world, I am not of this world.” Jesus takes the thought out of the abstract and brings it into the concrete. I am not of this world, but you are. You are conscious of flesh, of memory, and of action. Jesus had no use for a memory. He thought without thinking and though He moved around as other men, the reality of His being was in the spiritual I. The visible Jesus was an accommodation to sense so we might catch a glimpse of the spiritual. The I of the son of God, and the I of the son of man are not two entities in the same individual. The real I is that of the son of God, spiritual and immortal, not to be discerned by the false I of the flesh, which has no existence except in the belief of it. The true I always is. The false I never was; it only as a lie assumes to be.

There is but one more thought which I have to present to you. The spiritual I of being will never be discerned as long as the I of sense is assumed to be an entity. It is when you come to a perception of the power which you have through Christ to destroy the I of sense and to know that it is not a reality that the spiritual I will begin to appear. There is no possibility that there will not be any I. If you could conceive of a man sweeping darkness out of a room would it leave nothing in the room?

No, it would be immediately filled with light. When the false I disappears from sight the spiritual I will come into view just as rapidly as the other disappears. The I of Jesus, which was the Christ, came to sight as the I of

the material man Jesus disappeared and the true Christ was never manifest until Jesus was lost.

All through the New Testament you will find that the great work of the disciples of Jesus was to secure the destruction of the *I*. We must mortify the deeds of the flesh. We must destroy human thoughts and feelings.

When this false *I* is believed to be a nonentity then the spiritual *I* will come to be the all of us. Truth of being is found in the death of error and the faith that lays hold on the Son of God is bound to believe that there is no reality to the son of man. We must reach this point or we will never reach Christian Science.

We will never get to right thinking unless we destroy that which thinks wrong. That which sees the wrong, can never see the right. It is for you and me to have one grand funeral and the corpse that we bear to its eternal resting place is the *I* which says, I have a material body, I have power to love, hate, and be jealous. When that is buried the new man Christ will be raised up in us. The spiritual man will come to light and God will be known because he who knows will be one with Him.

## THE SAINTS WERE SAVED.

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*"But I tell you of a Truth, there be some standing here, which shall not taste of death, till they see the Kingdom of God."*—Luke ix., 27.

We approach the study of these words with some hesitation. The text is an utterance of the Great Teacher, who often meant more, but never less than His language implied. Jesus was the Man of Prophecy, and never shrank from claiming all the functions of the Messiahship. He was able to fulfil all that had been written aforetime concerning Him. And when we seek to fathom His surprising declarations we shall err exceedingly if we attempt to accommodate His meaning to the narrow limits of human probability or possibility. There is but one prophetic personage. Jesus claims to be the only one empowered of God to enlighten the world and work the works of righteousness. His demonstrations may therefore be expected to reach to all limits.

He appeared at the end of the age, or world as the English version has it, and we may be sure that the age did not end without a demonstration in behalf of His disciples, which is beyond the power of expression in the language used by mortals. He had gathered about Him a band of faithful followers. These, in the after years, had

increased that following to thousands. We call the record of their labors inspired scriptures, and watch with breathless interest the varying story of their sufferings and success, their defeats and triumphs to an abrupt termination, which is unaccountable when we consider that no definite result is reached in the sacred history.

The work of the Messiah in the world and His labors in behalf of His followers, seem at the first and for a considerable time to have been within the comprehension of honest and Truth-seeking mortals. The story is told for the most part in language which may be accepted without a strained interpretation. Its facts are beyond the level of ordinary human events, but even the world has consented to receive them with the acknowledgement that they may be true, though supernatural. But to the thoughtful, who perceive that these facts advance step by step, threatening by this advance to rise out of the region of the comprehensible, the reason for the abrupt termination of the narratives of the acts of apostles at last discloses itself. Human language could express nothing more, and the finalities of the Gospel must remain unwritten until the discovery of a new tongue which would prove adequate to convey the history of that which is invisible to mortal sense. The Bible ended at the critical point when the work of the Messiah was transferred from the material to the spiritual world.

The disciples of Jesus desired to know what would be the termination of that strange course of thought and action into which they had been introduced by their Master. "What shall we have therefore," said Peter, who had forsaken all earthly things to become a wanderer at the command of his Lord. He naturally assumed that a life of sacrifice and devotion should have some ultimate reward.

The reply of the Master was the promise of royalty in the kingdom which He Himself should finally receive at the hands of His Father. Very dim conceptions of the character of this kingdom crossed the thoughts of the little band, nevertheless they accepted the pledge and plodded on fully assured, that whatever it might prove to be, the kingdom was worth all and more that it might cost them to obtain it. They held religiously to the phrase, and as it had been in their Master's lips a favorite word, so they believed that it covered untold and inconceivable riches into the possession of which they would at some future time enter.

The Kingdom of God as the finality of their faith was not, in the thought of the disciples to be a very remote experience. All critical readers of the New Testament perceive that the Church of the Apostles confidently expected that it would be realized within a generation of human life. It consequently made no provision for a material future; built no edifices of brick or stone; founded no institutions, and moved forward without a plan or purpose contemplating the continuance of earthly work.

For this hope of an indefinite something which they called the Kingdom, they had much warrant from the words of Jesus Himself. The text is one of the strongest of the numerous sayings which supported and sustained this hope. Note first of all how indefinite it is as a promise made by the Leader, "There be some standing here that shall not taste of death till they see the Kingdom of God." It is a statement wholly negative, and pledges only that their reward is so near, in point of time, that death shall not have overtaken them all before the Kingdom of God shall have appeared. But would these specially favored ones who might survive to the date of the appearance of



the Kingdom, taste of death after they had been witnesses of its approach? If not, what would become of them? What was that Kingdom, and what could be the lot and changed condition of those permitted to see and enter it? Neither of these questions are answered in the New Testament.

Though the central phrase of the didactics of Jesus, He does not venture to define the Kingdom of Heaven. It is the burden of the parables, and the Teacher constantly makes of it a riddle. The Kingdom of Heaven is like a householder; it is like a mustard seed; like a pearl; like a treasure; like a net cast into the sea; like many other things, but what it is in itself, who can tell? To His disciples He unfolded its mysteries; but left this Kingdom to be apprehended by them according to their ability. And the reason for such reticence is not far away. The Kingdom of Heaven is spiritual, that is to say, invisible. No mortal language is sufficient to afford a description. Jesus, therefore, did not attempt to describe it. There is no spiritual or invisible language that the human mind can understand, but from the parables, inasmuch as they involved relations and principles which the wise may discern, Jesus expected that some spiritual perception would be awakened through their study in His faithful followers.

And if it be impossible to reveal directly things spiritual connected with the Kingdom of God, how could it be possible to describe what they would be who should be enthroned as its princes? Neither the Master nor His disciples seek to delineate the immortal Man. "Eye hath not seen, nor ear heard, nor have entered the heart of Man, the things God hath prepared for them that love Him," why, therefore, expect a revelation of that which cannot be revealed? All that can be told is on the negative side.

We may know what the Kingdom and its princes are not, what they may not experience and what they may not be. But with this we must at present be content.

All this is said, that we may perceive, that Jesus communicated to His followers as much of the Divine Truth as the human mind could grasp. It is a great deal to accept the negative statements of Divine Science. Are we ready to believe that some of the disciples of Jesus never died? It is folly to ask what became of them, for He only can answer this who can describe the realities of the spiritual world.

Death to the mortal thought is a terrible reality. In belief none can escape its experience. Jesus conquered death for Himself. He also declares that He vanquished it in behalf of all His faithful followers. He allowed none of them to die while He was present with them in the flesh. He pledged them that they should never die who continued loyal to Him to the end of the age. No man, He asserted, could take His flesh life from Him, but He could lay it down of Himself. To His followers He gave the same power through the spirit of life. They too, under similar circumstances with their Leader, could lay down their lives. When their enemies were bent on murder, they were instructed both by precept and example to submit to death, and not to rescue themselves by the slaughter of their persecutors. Thus Stephen, the first martyr, when the Pharisees would stone him, gave up the breath. They counted it all joy if called upon to fill up the measure of the sufferings of Christ. "The law of the spirit of life which was in Christ Jesus had made them free from the law of sin and death." Hence none could murder them without their consent. All the faithful saints who died, died of persecution by their own submis-

sion. They had power over the intercostal muscles and could cease to breathe at their own pleasure, if called so to do. They who escaped the murderous wrath of enemies, did not taste of death. They survived to see the Kingdom of God.

Let us not venture to go beyond the words of the text. Negatives will stagger the human belief more than positive statements of spiritual Truth, because the carnal mind can interpret the latter as it pleases. Plainly, the human mind is required to accept as matter of fact, that some of Jesus' personal disciples never died. It is conceded that to believe this implies much and infers more; but we are not now concerned with inferences and implications. If *some* of the personal disciples lived until they saw the Kingdom of God, how much larger a proportion of *their* disciples must have survived to the same date.

The proofs of a negative must themselves be negative. And as we have seen from the general tenor of the language of Jesus, His disciples had come into the hope of escaping death. They build up their faith and make their statements upon this assurance. We may assert that their hopes were illusive and that they never realized that they had misconceived the teaching of the Master. But it remains that they were His companions, and grew in the understanding of all mysteries, and as their understanding developed, their hope of escape from death increased rather than diminished.

The sepulchers of the founders of a religion are usually sacred, and guarded jealously. The apostles of Jesus are regarded as the heads of christianity, and when they died, if their death is claimed, were leaders of a numerous body of believers, but no tomb of an apostle is now shown. The place in Rome, where Paul is supposed to have been

beheaded, is not an exception. The sepulchres of kings and prophets back in the remotest periods, are still pointed out—the tombs of Rachel, David and Elisha are still venerable spots, but no devotee can kneel where Peter, James or John were buried.

The Christian Church, founded by the twelve in Palestine, numbered many thousands of converted Jews. The sacred annals leave them scattered in the cities and towns of Samaria, Gallilee and Judea, waiting for the fulfillment of certain promises.

Profane history records, that after a short interval, dating from the abrupt close of the inspired narrative, a terrible insurrection broke out in the Holy Land. It was accompanied with scenes of the direst confusion and misery. It resulted in the utter destruction of the nation, its capital and temple. The remnant of the people spared by the sword were carried captive and sold as slaves among all the nations of the Roman world. But what became of the great Church of the Apostles? History makes no reply. Ecclesiastical writers, in a single line, remark, that according to tradition, the church fled from the great tribulation and took refuge in a little village called Pella. It is to be noted that no christians, worthy of being called such, were discovered afterward in that obscure town.

Jesus predicted this tribulation and forewarned His disciples of its grievous character. He also instructed them in a mode of escape. They were to be in the Holy City from the commencement of the insurrection. They were to tarry therein without fear until they saw the Holy place desecrated as predicted by Daniel, the prophet. Then they were to flee upon the housetops and along the walls and make a hasty escape to the mountains. Immediately after the tribulation should have ceased, they were taught

that they should see the Kingdom of God, and thus escape death. In His outline of the events, the prophet, Daniel, was informed, that from the date of the desecration of the temple to the end of the tribulation, there would be a period of 1,290 days. And he was further assured that he himself should stand in his lot at the end of 1,335 days. Daniel wrote more than five hundred years before his predictions reached their fulfillment. Did all the bystanders, to whom Jesus addressed our text, taste of death, or did some of them survive to see the Kingdom of God?

The negative statements of Christian Science are the great stumbling blocks to the human mind, because they involve a denial of the forces which act within the bounds of material law. Christians of all sects will readily assent to the proposition that the Apostolic Church are now with their Lord in the Kingdom of God. They would, however, strenuously deny, that some of them never tasted of death. It is through the unlimited freedom, which each personality is supposed to possess, of conceiving as he pleases of spiritual things and the means of obtaining them, that imaginary states of disembodied mentality become the Kingdom of Heaven, and death the door of admission therein. Hence the denials of Jesus will not be received when His assertions seem to be cordially accepted. The former are addressed to the mortal thought of men with the intent that belief in the material world and its laws may be weakened, and the carnal mind itself thus rendered less masterful. The latter are to be apprehended by the spiritual perception, but when interpreted ideally, are assented to without understanding.

There can be no apprehension of the spiritual while the material fills the field of vision. The work of the Christ is not perceived, in its faintest traces, by him, who



believes that physical death is the gateway of immortality. They who conceive of the Apostolic Church as having entered into the ineffable glory, by the separation of mind and body, and the survival of the mind under the synonym of immortal soul, reduce the work of Jesus to zero, and accord to His disciples no advantage over those of Plato. It must be seen that these negative postulates are anterior in faith and necessarily so, to positive spiritual statements. He, therefore, who cannot accept that the disciples of Jesus escaped death, cannot follow the Master another step toward the Truth of Life and immortality. Though it be a mere negative, and fails to declare what should become of those who would not die, unless it be received into the open thought, we cannot follow the teacher.

The New Testament saints grew daily toward immortality. The bonds of sin and laws of the fleshly mind became weaker and weaker. Their growth toward the spiritual consciousness finally delivered them from any belief or perception of death. Death was abolished. But no statement to this effect can be received by the human mind.

The world has nothing in the Christ, and can see nothing in the Christ language. The things of God are spiritually discerned. Hence, he who would seek the Truth, must begin where the student began under Jesus. He must let these denials of the Master sink into his heart. If he believes them they will prove to be agents for the destruction of error. We will not ask what became of those who did not die. The lesson is sufficient for to-day that they did not taste of death. Death had no dominion over those who learned how to escape from his clutches. Death, therefore, is not a necessity. It is not the appointment of God. It has no real dominion.



The illumination of Truth is coincident with the denial of error. Jesus was a man visible to sense for a period. The world could watch Him, scan His apparent manhood, and draw its own deductions concerning His character up to the point of what it calls His death. Thence He passed out of the world's apprehension. It never beheld Him again. His disciples were illuminated, and they declare that He rose from the dead. No others ever saw Him after He was laid in the sepulcher. Had Pilate or the seventy elders who condemned Him, been present at the tomb with Mary and the disciples on the morning of the resurrection, they would have seen no Angel, nor heard any voice. Their experience would have been limited like that of Saul's company on the way to Damascus. They would have said there was an earthquake. Had men other than disciples stood upon the shore when Jesus dined with the fishermen apostles, they would have seen nothing, heard nothing of the resurrected one. The carnal Jesus, save to those to whom "He showed Himself alive after His passion," had given place to the invisible Christ.

Death, as defined by sense, has nothing to do with the spiritualization of man. He does not, through its agency, lay aside grosser elements in order to retain the finer and more attenuated parts of his being. Nor is such a resurrection of body, as human imagination pictures, a factor in the work of salvation. The incarnation of a Jesus continued up to the point of its necessity to break belief in the material laws of life and life's supposed dependence on material form and organs.

The death of Jesus confirmed the unbelief of hostile mortal mind. His resurrection was an object lesson for His disciples alone, to show them the impotence of death, and that they might submit to it fearlessly, trusting to the

power of the endless life. With the higher illumination into which the disciples had grown, through spiritual perception, they beheld the risen Lord as if still in human body, but in body subject now to no law of sense. It remained for Him to disappear when the lesson was fully learned, that death was destroyed and captivity led captive.

The progress of man out of error into Truth, his advancement from darkness into the light, as illustrated by Jesus, the Christ, must forever remain invisible to natural or carnal perception. All that can be accepted at the outset are the negative statements, which it calls miracles. Material forces under natural law cease to act. Sinful men are no longer sinners. Sick men cease to be sick, and the dead are not dead but asleep. This is all that can be apprehended by that mind that will retain itself in a false integrity and scan the works of God from the vantage ground of criticism or philosophy. That Jesus lived and died a miracle-worker by occult art, was the honest conviction of the average observer.

And the disciples who followed in the foot-steps of their Master, and reached, by concealed progress, the same ultimate destiny, are still enigmas to the mortal man. By what forces they were moved, and toward what goal their steps tended, it is useless to inquire until we accept, with some degree of conviction, the denials of the Master. "They that believe in Me shall never die." "There be some standing here who shall not taste of death." Language like this must first be accepted before we can be prepared to enter upon an investigation of what is meant by the Kingdom of God. "The Kingdom of God is not meat and drink." It is not in essence and substance analogous to anything visible or audible to sense, but rather

in character the very opposite of the thoughts which flow from natural mind.

It will now be evident that the first step toward the Truth upon the part of mortal mind, consists in firm denials of long cherished convictions of that mind, that it is in bondage to evil. This lesson we learn from the Great Teacher, and our ability to practice it with effect is in direct ratio with our confidence in Him as an unerring teacher. What He declares not to be the Truth, though we have always believed it to be the Truth, we can lay aside at his word, if we believe in Him. He knew; we do not know; and when we know not, we must accept the word of Him who does know and proves His knowledge by His works. "Believe Me for the work's sake."

To taste of death is an expression which appeals to sense and is unequivocal. Jesus used it doubtless that the carnal perception might be impressed and astonished. We can either believe or disbelieve that His disciples never died in the ordinary sense of mortals. If we disbelieve and explain his words away, then we confirm ourselves in the error and false theories, to support which we are compelled to disbelieve. If we believe, our philosophy of life, our conception of being, our interpretation of law, indeed, our whole system of theology weakens its hold on our faith, trembles and totters, and leaves us in mental states deplorable to consciousness, but such as Jesus desired should follow as the effect of faith in his words. The kingdoms of this world are without foundation in Truth, and physical death is one of their fundamental elements. When our confidence in them is overthrown, we turn with gladness to the revelations of the Christ, by faith in Whom we have eternal life.

## JUSTIFICATION BY FAITH.

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*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."*—Rom. v., 1.

From early infancy we have been taught that men are conceived and born in sin, that the natural proclivity of the human heart is toward evil, and that few, if any, pass through life without actual violation of divine law. A mild protest against this doctrine of total depravity has been made in this last century, principally upon the part of that body of christians known as Unitarians. The force of their declaration that children, properly educated and guarded from temptation, might develop inclinations toward good rather than evil, has been felt among all denominations to such an extent as to make it a question of doubt whether all men are, through the constitution of nature, necessarily violators of divine law and thereby exposed to the penal consequences of actual transgression. It is certain that the positiveness with which the pulpit formerly asserted the exceeding sinfulness of men and the certainty of their endless punishment, if unrepentant, has been toned down into much milder utterances. And there are not a few in these last days, who have summoned courage to assert that humanity has been painted in darker colors than it deserved; and that a more tolerable future

awaited erring men and women than Calvinistic preachers were wont formerly to allow.

It cannot be denied, however, that both the Old and the New Testament assume the fact, that mortal man is somehow an evil being, and as such, is destined to encounter consequences, which, if not averted, will involve him in a future condition of misery, more or less protracted, and, for the most part, the consciences of men are in accord with the Bible teachings. Few of us, if we would speak honestly from the heart, would assert our own righteousness, or express a sense of deserving a blessed or joyous destiny. Our fears of the future and what that future may bring to us of wretchedness, either as the consequences of our sin through natural law, or by the infliction of a higher power, are not as vivid as men formerly experienced, but they still remain, and constitute no small element of human unhappiness. Upon all peoples, who, in past centuries received the Hebrew Scriptures as a divine revelation, this fear settled down like a cloud. The Jew himself was tormented by it, and it was the chief element of his religion, how to appease the divine wrath and thus escape the penalty of transgression. From the third to the seventeenth century the Christian world was oppressed by a terrified conscience that left it no peace. Its cry was continually "what must I do to be saved?" Sacrifices of animals, in the Hebrew worship, penance, pilgrimage and self torture among the Christians were modes designed to find relief from the burdened conscience, and allay the fears of hell.

Twice in human history a mysterious mode of deliverance for the sinner has been proclaimed. Once by Jesus and His disciples, doing away with sacrifices, and subsequently by Martin Luther, lifting from the shoulders



of men the burden of penance and self torture. This mode of deliverance is theologically named the doctrine of "Justification by Faith," and we propose to examine it briefly in the light of Christian Science.

To justify is to make just, to restore a sinner to the condition of innocence, and to make him who has been convicted of violation of law such a one as he who never has transgressed the commandments of God or man. At first sight this seems an impossibility—a wild waste of words, and when the means by which this is to be accomplished are stated to be "by faith in the Lord Jesus Christ," we are more astonished, that such a doctrine should ever have been accepted, and that it should have brought consolation to the minds of millions. It is the central thought to-day of evangelical religion. It possesses a strange power, which seemingly can not be overcome, and lies at the basis of all religious hope. It would regenerate the world if the world would receive it, and our hope is that in the new light men may so apprehend it as to increase its power tenfold. The problem of a sinner's justification involves four fearful elements which are to be overcome.

1. The sinful deeds must be made null and void.
2. The character of the sinner must be changed into that of innocence.
3. The sense of guilt must be removed.
4. The consequences of wrong doing must be averted.

Faith in the Lord Jesus Christ implies an understanding of the truth of being as He saw and taught it. He was the divine teacher, and understood what the human mind can not of itself discover. He looked upon men from His



Father's,—that is the spiritual side, and in consequence His truth was the very opposite of human conceptions.

He saw very plainly that men and women were mere beliefs of flesh and blood, that life in matter is only a dream of existence, and without reality—that words of slander were never uttered and acts of lust and deeds of violence were never committed save in the false conceptions of a carnal life. His disciples who learned to comprehend the truth and believed in Him, discovered to their joy that it was not they who sinned, but that sin did its own sinning. They awoke to the perception that there was a second self which had no participation in the evil of the carnal man, and they rejoiced in the knowledge that the words and deeds of a dream life could have no eternity of existence. Discarding the belief that the real man could be identified with that which never proceeded from him they left the records of sin and evil to disappear where no divine intelligence could take note of them. When they had found refuge in the reality of the Christ being they knew that their sins and iniquities would be remembered no more.

Thus by faith the students of Jesus were lifted out of a sense of guilt. The sinful words and evil deeds of the past were not theirs. The awakening of a new consciousness separated them from the old self. The spiritual man shook off the claim of the carnal man. The body of flesh and blood and the mind which through it was involved in transgression became dead to their new perception. They lived a new life which was by faith in their Sonship to God. They were new men in Christ Jesus. Old things had passed away. This obliteration of the things of sense from the realm of reality, and the transfer of consciousness

from the carnal to the spiritual *ego* are the great elements of the doctrine of justification by faith.

In human belief he that speaks falsely of his neighbor to his hurt, is a slanderer. He that corrupts his neighbor's wife is an adulterer. He that purloins his neighbor's goods is a thief, and he that takes the life of his fellow men, a murderer. In human judgment, thus, words express a belief of character. For the most part this character is indelible. True, the thief may restore what he has taken, the slanderer recall his words and make amends, and thus both may retrieve themselves, and in human thought the characters of thief and slanderer may be destroyed. But the adulterer and murderer must stand forever exposed to obloquy in the judgment of carnal man, because they can neither undo the wrong nor make amends. The consequences of their sin are eternal. The adulterer and murderer must remain sinners so long as the sin remains, and how can either be justified while the chastity of one victim and the life of the other are not restored? On the human plane and within the scope of human justice this is impossible. If you believe that the carnal thought reflects the divine judgment you must believe that the murderer is always a murderer, and that innocence of crime can never be predicated of such a one. He can never become a just man, even by implication. But does the universal verdict of mortal mind correspond with the revelation of divine judgment as made by Jesus the Christ? Men who are morally good and personally righteous abhor the character of the criminal. They stand in holy horror in the presence of the incestuous and murderous. Crime shocks them, and they are repelled as by a being of a loathsome order. But was Jesus thus stirred by feelings of abhorrence? Was He repelled by the

perception of the horrid character of the sinner? Did He not invite men to Him with the tacit understanding that He could remove their guilt and restore the sinner to innocence? It would not be the truth to say that He made light of sin, excused vice, or palliated crime, but it would be true to say that He perceived, as mortal man cannot, that sinful character could be destroyed, and that the sinner himself was not the reality of being he deemed himself to be. The carnal sinner condemned himself because the carnal mind of his fellows condemned him, but Jesus did not condemn him. It is carnality that sins, not man, and sinful character departs before the spiritual light in which it is discerned, that the divine love pierces through the evil and error of human belief, and recognizes underneath the immortal features of its own child.

We are taught that the words that once are spoken can never be unsaid and that deeds cannot be undone, and in the law of cause and effect all human actions must have their eternal consequences. If this world is the reality of being, and its laws are irrevocable, this teaching would be true and the sinner could not hope for justification. The murderer, who has taken the life of his fellow sinner, and by his act of malice has thus not only robbed his victim of a life which cannot be restored, but has also involved him in the misery of a sinner's eternal doom, can not stand a just man before any human tribunal. The human mind shrinks indignantly from the thought that the murderer may share the joy of the blessed while his victim wails forever in the woe of the damned. No penance, no remorse, no good deeds however multiplied can be counted against the crime whose consequences are without remedy or end. Either there must be some wonderful misconception of the realities of human being and the laws which

control its destiny, or it is impossible that he who is once convicted of sin can ever become an innocent man. He who rises to an apprehension of Christ perceives the former alternative to be the truth. Sin is a false belief—the world in which sin is possible is a false world. Neither the sinner nor his victim are real men, and evil itself has no existence save in the consciousness of that child of the devil which claims to be child of God. There can be no perpetuity of evils, for there is no substance to be perpetuated. It is a cloud, a mist, a darkness which the light of truth will dispel. Christ the Truth will redeem the world.

This is the divine decree, and it has gone forth that all things shall be put under Him. Now we see the evil but not the good. Sin is the only reality to human mind and there is no righteousness. Hence the doctrine of total depravity. He who beholds Christ and has faith in Him learns to see only the good, and when you see the good, the evil must disappear. The man can be separated from the sinner, and thus separated the man will be justified and the sinner condemned. Faith in the Lord Jesus Christ will make this separation. When we believe no longer in the reality of sin, we will cease to sin. Human beliefs are the groundwork of human misery, and the sinner may emerge from sin, as the sick man escapes from sickness by a change of belief. "Justification by faith," are golden words, whose value is yet to be tested, not by the elect only, but by the race. With the heart man believeth unto righteousness, said a disciple of Jesus who had been one of the chiefs of sinners, and had escaped by the Christly way from a sense of guilt, the stain of sin, the fact of transgression and the torments of hell. "Justified by faith!" To the men of the world, wise in sense, these words are nonsense. To the remorseful sinner they cover

a mystery. To the disciple of Truth they are the wisdom and power of God. "Believe on the Lord Jesus Christ and thou shalt be saved." But what shall I believe? Is the old penitential inquiry, to which Christian Science replies: Believe in your spiritual manhood, your sonship to the Good, your inherited righteousness, your immortality of being. Believe in the unreality of the flesh, the nothingness of evil, the powerlessness of sin, the emptiness of earthly good, the vanity of pleasure and the mockery of pain. For all this is the truth, the Christ, which, when you have believed, will have separated your sin as far from you as the east is from the west.

## HEAVEN.

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*"For Christ is not entered into the holy places made with hands, which are figures of the true; but into Heaven itself, now to appear in the presence of God for us."—Heb. ix., 24.*

The tabernacle of Moses and the temple of Solomon, which were fashioned after certain designs given by Moses, were built by human hands. The former was for the most part constructed of woven fabric; the latter embodied the same design in wood and stone and metal. Both, says St. Paul, were metaphors which addressed the eye. They were visible things standing for the invisible. As material objects they were not imposing, nor particularly mysterious; but in the relation of their parts, the names by which those parts were designated, and the uses to which they were put; in the ceremonies connected with their use, and, above all, in the permanence which was sought to be secured both for the structure and its uses, there was a mystery which many sought to penetrate in vain. An outer court free to the nations, an inner court privileged only to the Hebrews, and an inmost enclosure lawful for but one man to enter, and for him only on a set day, are singular items in the construction of a building. An altar of brass, a font of water, a candelabra, and a



gold-covered chest were furniture remarkable for simplicity, but not otherwise striking. Stated sacrifices of animals, burning of incense and of the flesh of the animals sacrificed, the sprinkling of blood upon this furniture and the walls of the apartments, were ceremonies which, repeated daily from generation to generation, with no particular results of advantage to individuals or the nation, could call forth nothing but valueless speculation.

The time came in the course of centuries when the temple, its furniture, and the accompanying ceremonies were about to disappear. Some solution of the mystery of the whole was given before this disappearance became a fact. They who were sincerely desirous of understanding the hidden meaning of the Tabernacle learned that its mission was accomplished and the things signified by it were now revealed, and the student might, if he desired, apprehend the things which for ages had been incomprehensible.

In general, the visible tabernacle, or temple, symbolized things which were invisible and would so remain while the temple continued. The "Holy of Holies," or inner tabernacle, stood for the invisible Heaven or home of God. The court of the congregation represented that condition of mind, or partial apprehension of truth, which belonged to those who were freed from the superstition of paganism; and the court of the Gentiles figured the condition of the world at large, ignorant of all truth. The high priest was a type of the true man who would open a way whereby men might enter Heaven. The sacrifices, burning of incense, sprinkling of blood and other offices of the priesthood foreshadowed the means whereby men might pass through the outer and inner courts and reach the sanctu-

ary. The symbols were material things—the things typed are spiritual things. The former remained until by the revelations of the latter their use became valueless. The spiritual things came to view, as the symbols were withdrawn. The veil of the sanctuary was rent when the spiritual sacrifice was offered, and when the earthly temple was consumed and the material Holy of Holies was destroyed, the spiritual Jews entered into the sanctuary not made with hands.

The apostle to the Hebrews writes in the interval between the rending of the veil and the destruction of the sanctuary. The true high priest had entered into the true sanctuary, and was performing the spiritual office typed by the sprinkling of blood by the earthly high priest. The spiritual Jews were waiting the hour when the true high priest should come out and lead in the waiting throng.

This could not be while the type sanctuary stood. When this was burned, and while wondering eyes watched the smoldering embers, the high priest came out of the true sanctuary and ushered in the faithful ones, who were looking through the signs into the things which they signified. The elect, or chosen ones, were admitted by the high priest to the presence of Him who was symbolized by the glory which was above the Mercy seat between the wings of its cherubim on the Ark of the Covenant in the inner earthly sanctuary.

Truth may be studied in its own light as the Divine Science. It may be investigated from the side of error, where through things material, signs and symbols, it is less distinctly seen.

The latter way, however, is the beginning. It was the way in which the redeemed took their first steps. It

continues to be the way in which the Gentiles are feeling after God. There is really no longer need of earthly symbols. A new and living way has been opened. But where men will seek for life through signs it is important to perceive that with the disappearance of these a demonstration has been made which renders their continuance unnecessary.

Not only has Christ entered the true sanctuary, but He has likewise conducted therein His true followers of Israel. The Church of the New Testament are with their Lord in Heaven. They went in through the open veil, or dissolution, of the flesh, for the veil typifies the flesh. This is the final fact to be believed by those who seek the spiritual through the symbolic. When the Gentile Christian church shall have apprehended this and accepted it, it will be ready to perceive the truth in its own spiritual light. Stated in the language which human mind demands, it is this: As soon as all symbols were destroyed, the church of the Apostles of Jesus Christ was translated and carried to Heaven, where it is with its leader, in the presence of God. We have no arguments to advance in favor of such a statement, for it is an attempt to present a spiritual fact in a carnal way.

Christian Science has no use for such language. It is only decisive to the mortal mind, which seeks for the eternal things to be revealed on the plane of the material. And there is little probability that he who believes in the reality of personal being will accept it as a fact that the corruptible man put on incorruption, when the earthly Holy of Holies had disappeared from physical vision. He that uses still material types must take heed that he carry not the mortal conception of substance in matter into the conception of things these types are supposed to symbol-

ize. Whatever Heaven may be in human thought, as shadowed by the inner sanctuary, where Jesus is, who entered therein with His own blood as represented by the earthly high priest, it is insisted that He came out and ushered in His chosen ones to be forever with Him, and that this must be accepted in belief, or types will have been interpreted in a mystic, not spiritual, sense, and thus be robbed of any real significance. The faithful saints of the New Testament are not dead as to their bodies, and alive as to their souls in happiness, awaiting a resurrection of the dead. They were not saved from sin by the separation of soul and body; nor are they in their graves waiting a signal to come forth in some remote future day. Through the rending of the flesh they have entered into their eternal rest.

Let us look at these symbols in the higher light of Christian Science. There were three courts. The outer court, that of the Gentiles, represents the darkness of mortal mind, without any illumination or perception of spiritual truth, but waiting for the light. The second court, that of Israel, pictures human mind partially enlightened by the perception of the unity of good, the evil of sin, and the necessity of deliverance from the life of blood. The third or final sanctuary is a picture of the condition of man, when the error of mortal thought has entirely disappeared, and the full and clear perception of the good, or God, as all in all, has become a reality of experience.

The high priest's functions are fulfilled in the work of the great teacher Jesus, who by laying down His earth life and in the shedding of His blood reveals the great truth that life and sin in the flesh are falsities of belief, and that in the surrender of these and their banishment from thought the true life and righteousness appear. He

enters first of all. The elect of Israel follow Him, and through all the courts the universal mortal mind is drawn irresistibly to follow until Heaven is reached.

To mortal sense tarrying in the court of the Gentiles, Heaven is a place afar off. It is outlined in shadow and illumined with material light. God sits upon a throne from which issue flashes of vengeance and thunderbolts of wrath. His countenance is terrible with fiery brightness and His form gigantic. No man can approach into His presence unless he has lived spotless and pure. Swift servants do His bidding, and His eye pierces the remotest corners of the universe. His ear hearkens to all words of sin and crime, and his memory treasures all deeds of villainy. He is a being greatly to be feared, and His domain is canopied with awful terror.

When mortal mind has entered the court of Israel, Heaven becomes the home of the righteous. They may enter there who have kept the law, who have curbed the tongue from evil words and restrained the hand from deeds of violence and wrong; who have atoned for sin by acts of penance or sacrifices of pleasurable desires; who have trained a conscience to a sense of obligation to do what is enjoined in the law, or to avoid doing what is forbidden in ordinances. To them God is merciful, though just. He can be placated by prayers and supplications. He can lay aside His wrath and smile. His throne still stands, and He is majestic in visage and grand in outline. Heaven remains a place floored with clouds and arched with space. Strains of music swell before the throne and roll away into infinite regions or steal back in echoes from the empyrean. Angels guard the gates and admit those favored by priestly intercessions. Purified by ceremonies and clothed in white, the favored few walk



the celestial paths and join in the eternal chorus of praise and adoration.

To those who stand in the porch of the inner sanctuary, Heaven is the consciousness of eternal being, of spirit as the substance of man, of good as the only reality, of harmony as the law of the universe. Heaven is the perception of health, courage and strength, of virtue, righteousness and holiness, of purity, peace and joy, to be spiritual thoughts embodied in spiritual man as the manifestation of the infinite good. To them God is the life, the mind, the soul, the truth, and the spirit of man. Heaven is immortality with the thought of sin, or sickness, or death forever forgotten. It is oblivion to a world of matter wherein sense and a mortal mind have painted false pictures of evanescent pleasure, or drawn dark lines of sorrow, suffering and woe. It is an awaking from the finite into the infinite, the dispelling of a nightmare, the death of delirium.

Christ hath entered therein. He is the type man. His priestly work was to assume the errors of mortal thought and show them to be falsities; to break the fetters of sin and reveal its weakness; to grapple disease and cause it to disappear; to throttle death and destroy it in human thought. He offered as a willing sacrifice what error called himself, the mind, the soul, the life, the blood, the being which was born of man, to show that with every sacrifice of error's self He gained a lineament of a self which was immortal and divine. He entered Heaven only in a human sense. He departed from earth only as the sun sets; earth receded from Him. The elements of evil melted away and left the immortal embodiment of the spiritual man invisible to sense.

He entered to appear in the presence of God for us.



All the disciples of Jesus unite in the clear perception that their Master did nothing for Himself. All that He seemed to be and do was in the behalf of others. Presenting Himself in the guise of flesh and blood, He was seemingly a sinner, and subject to misfortune and unhappiness like His fellows. He did not seek deliverance and give Himself to the work of redeeming Himself. He never resisted evil, or sought to escape it. He apparently submitted and allowed His enemies, natural and human, to do their worst. It is usual to say of Him that He passed through all the stages of human life and through all the phases of human experience as do we, and afterward that He ascended into Heaven. This is well and allowable, but it is an advanced thought that Jesus did not live in the flesh for Himself, nor suffer for Himself, nor die for Himself. All this was for us. He ascended up into Heaven for us likewise, and not for himself. We think of ourselves as away from God and out of Heaven. But He was never away from His Father and never out of Heaven. He seemed to be so only for our sakes. The Christ is in no place with limits and topography. There is no here or there except in false belief. He seemed to be present and to depart as an accommodation to the feeble perception of His followers. The Christ is everywhere, where He is apprehended, as are now His saints, and he who perceives the Christ is in Heaven. We neither go to Heaven nor does Heaven come to us; we make our Heaven.

The entrance of Christ into Heaven is a statement in which material language is used to express a spiritual thought. It is founded on an assumption that human thought is only partially in error. It does not deny that the true sanctuary *is* a sanctuary, from which man is shut out by a veil. It seemingly admits that by some kind of

transition the spiritual priest Christ Jesus did pass from earth to another place of which the earthly sanctuary was a pattern. We should learn from the symbolism a higher lesson than that which can be drawn from analogies. The veil is the flesh. Man believes he *is* flesh and blood. If man is flesh and blood, he is thereby out of the sanctuary. When he is not flesh and blood, but is man still, he is in the sanctuary. He does not pass from place to place, for spiritually there is no place in the sense of locality. Jesus was able to surmount the idea of man as flesh and blood. And when He dismissed the thought of the flesh as substance and essential to being, He was spiritual. This is expressed materially by saying that He ascended into Heaven. He did not leave the body by passing out of it, but the body disappeared. False thought is the creator of the body. When the creator is gone the creation is no longer. And when Jesus had illustrated and demonstrated that the laws of the body and the evils of the body were not realities of being, there remained the final work to be done for us. The body and the blood must be destroyed. They must disappear from thought. He carried them out of the sphere of mortal apprehension, and by so doing left nothing to be considered as the man but the invisible idea. His priestly work was, therefore, to make one sacrifice, and make it once for all. The carnal man, the man of flesh and blood, was laid upon the altar, consumed and destroyed. From the world of sight, of sense, and personal fellowship, Jesus passed into the spiritual tabernacle—into Heaven—for us. Had He left His body and His blood behind Him, to be embalmed like Egyptian kings, or entombed as were the martyrs, He would have entered, not Heaven, but the shadowy realm of Hades; and that for Himself, not for us.

Immortality is reached by the sacrifice of flesh and blood, and this not upon an altar of stone, but in the perception that our life never was of blood, but is hid with Christ in God.

## THE EUCHARIST.

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*Then Jesus said unto them, verily, verily I say unto you: Except ye eat of the flesh of the son of man, and drink His blood, ye have no life in you.*

*Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day.*

*He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him. As the living Father hath sent Me and I live by the Father, so he that eateth Me shall live by Me.—John vi., 53, 54, 56, 57.*

The constant but seemingly aimless journeyings of Jesus, brought Him into close and intimate relations with all classes of His countrymen. He caught their thoughts and apprehended their mental attitudes with more than the skill of a mind reader. He did not need that any should tell Him the purposes and motives of the bystanders, "for He knew what was in man." The bigotry and false righteousness of the Pharisees whether about to display themselves in the synagogue or at the feast, were read before they uttered their voices. The treachery of Judas, the sinister motive of Simon who had invited him to supper, the marital history of the Samaritan woman, the weak purpose of Peter in his protest of fidelity, all were as clear

to the penetrating vision of this wonderful man, before they made exhibitions of themselves as they subsequently became to a more obtuse observation. A single word, the play of a feature, the slightest act, revealed to the Master all that was passing in the minds of His disciples. When He would make test of His followers, He did not need to expose the falsity of their profession, or the emptiness of their devotion; He could always say the word which would reveal the insincerity or the self-love, which had led some to profess to be His disciples.

The words which we have chosen as our text, display a wisdom which could not come from human mind. They served a double purpose. As setting forth a requisite for discipleship, the careless, straggling followers who were attracted by the unearned bread of miraculous production, were staggered at once by their utterance, and deserted Him as men would the leadership of a fool, or the captaincy of a lawless man who would put his troops upon a diet of human flesh. His earnest and chosen companions wondered at the strange words of hideous import, but had confidence enough to know that they covered meaning which the Master, or time, or deeper insight would eventually disclose. Having trusted Him and given up everything for His sake, they were not disheartened at His sayings, however obscure their sense or impracticable they might seem in their observance.

The underlying thought of the true followers of Jesus, and that which constituted the first element of discipleship was, that He was the Messiah, the hope of Israel—the anciently predicted and long expected King who was to build up the throne of David and exalt the fallen fortunes of the Hebrews. This was the faith of the twelve and the few women who were ever ready to minister to Him.

What their conception of His character was, and what their notion of the kingdom to be established by Him must have been, was clearly evident to Jesus. They had heard the prophecies read in the synagogues, and were to some degree familiar with the explanations of them as made by the rabbi and doctors; and in consequence their faint conceptions were all in the lines of error and materiality. Jesus was David's royal son, and would in some indistinct future time be the King of the Jews. Their master had so said, and they believed Him. He had likewise promised the twelve a share in His kingdom, so that at His coronation they anticipated a royalty to be bestowed, which would make them princes of the tribes.

The one single conception of truth that these ignorant men had drawn from the scriptures as expounded by the rabbi, was that the Messiah when He should appear would be immortal. This the twelve believed from the beginning. The miraculous conception of the Jesus had been accepted as a fact, and they looked upon Him as a being of a different order from themselves. His declaration that He must die was an offense to Peter's faith in his Messiahship. Nothing but the promise of His resurrection could appease their opposition to a belief that it was possible that He could be subject to the fate of common men. The teacher had no groundwork apparently, on which to work in the minds of His disciples, except this dim thought of their Master's exemption from the power of death. In many a sentence He made known the reality of His being, and in many a parable He revealed the character of His kingdom, but the words had no meaning at the time of their utterance to their dull comprehension. They were to remember them, and discover their meaning when He should be seen no more by them. In the meantime He



taught them on the low ground of their understanding, and the question of questions which He desired should be awakened was this: If they believed that He the king was an immortal man, and they, His disciples, were to be participants of His throne, how could this be, seeing that they would die and thus be separated from Him. An immortal king with mortal princes was an impossibility. Hence the question of unending life, and how it might be secured was adroitly thrust upon the infantile thought and answered by the teacher after a manner which could be satisfactory only so long as the disciples' thought lingered around the Son of Mary and recognized the Son of Man, as the Son of God.

Did the ignorant fishermen of Gallilee speculate or reason among themselves in accordance with their one belief concerning their singular leader? "This Jesus whom we are following will some day be king over all the lands. He will reign forever, we have been taught from out the prophets. He can not die of disease. His enemies can not kill Him. No accident can befall Him. He will never grow old, never become weak or infirm, never pine away. He promises us prinedoms in His kingdom, but we are mortal, may be attacked by disease, or killed by accident or design. Surely He is different in nature from us. As He is divine, we are human." How could they conceive of immortality like His becoming theirs?

Call to mind the unconscious beliefs of the carnal man concerning himself as found among all peoples. The substance of man is flesh; his life is blood. The nature of man is changed only as his life and substance are changed. To Peter and James the flesh and blood of Jesus to be exempt from death must be unlike their flesh and blood which was consciously subject to mortality.

To the Jew more than any other belongs the thought, that the character of man can be moulded by drink and diet. By eating unclean flesh he becomes unclean; by drinking impurity, he becomes impure. So his Moses has taught him. He that eats pork becomes swinish. And what other thought could possibly penetrate these low minds of his Jewish followers than this;—that he who would become immortal in his person must feed on immortal flesh and drink deathless blood? No other means of securing a perpetuity of being with their Lord could be apprehended than that of a transformation of their flesh and blood into substance identical with those of His; and this transformation could be effected in no other way than by eating His flesh and drinking His blood. “Except ye eat of the flesh of the son of man and drink His blood ye have no life in you.” To fasten this thought of the necessity of immortality in order to enter the prophetic kingdom of God, and to lead that thought into a higher conception of the mode of transformation, by which the mortal may become immortal, seems to have been the design of that remarkable institution called “The Lord’s Supper.” Bread was blessed and given to each disciple to eat, with the solemn declaration that its substance was the body of Jesus.

Wine consecrated was given them to drink with the assurance that it was the blood of Jesus. And what other thought could have been present to the minds of the twelve, than that in thus eating the body of Jesus and drinking His blood, they would become by some mysterious assimilation like their conception of Him; imperishable, in their bodily substance, and undying in their blood life? They had been witnesses of so many of His wonderful works, that no room for doubt remained respect-

ing the verity of the change of the bread and wine into the substance and life of His body and blood.

With such a faith, that by invocation the bread and wine were transformed into the body and blood of their Lord and that by eating and drinking of these, their own bodies were becoming imperishable, and their blood undying it is not to be wondered at that the memorial feast became a *sacrament*—a sacred observance the neglect of which imperiled their immortality. Do we say that this conception of the mode of gaining eternal life was grossly sensual and material? We must perceive that it was strictly in accord with their conception of eternal life as manifested by these as yet unenlightened men. It was much to believe, that the personal Jesus could not die. Never before had a group of men such an exalted view of their leader—and it was wise, infinitely wise, for that leader to instruct his followers in words which would have been true even on the lowest plane of apprehension and which continued true to the highest. These unthinking men could not distinguish the Son of Man from the Son of God. They could not put a meaning as yet behind the words, that “flesh and blood could not inherit the kingdom of God.” To them there was no other man conceivable but the carnal man, and no immortality other than the unending continuance of life in flesh. No other mode of gaining immortality, therefore, was possible to their conception than that of becoming one in substance with Him over whom death could have no power.

With the sensual idea of eating and drinking, is associated, necessarily also, the thought or belief of the destruction of that which is thus consumed. If by consecration, the bread was changed into the bodily substance of their Master, and the wine into His blood, then would they, at

the last, have eaten and drunk His person and He would have been lost in them. Another phase of truth which Jesus put in these words: "He that eateth my flesh and drinketh My blood, dwelleth in Me and I in him." Not long could the material sense of this language satisfy the thought of those who sat at the board whereon was spread the bread and wine. That we have eaten and drunk our Lord, and He is lost in us or we in Him, and all personality has disappeared, was not what these men coveted, but it was what their master desired to teach. He knew that all error of belief would destroy itself, and foresaw that when in the continued sacrament they had consumed the carnal Jesus, they would begin to discover their Spiritual Lord, the Son of God. This was the manifest intent of the institution of the Lord's supper,—a mode of gradually destroying in thought the low conception of a carnal man as the Son of God, and the redeemer of a world from error.

The eucharist was not like the feasts of the Jews under the old covenant, a perpetual memorial. The disciples were to observe it only during the absence of their Lord. Paul says its object was to show the Lord's death until He came again. It was for a time faithfully observed, and with the hope that through its efficacy, the faithful ones were becoming bodily immortal. But as this belief became more and more inconsistent with the other remembered words of the absent teacher their understanding became enlightened, and they discovered that the sacrament had been instrumental in the destruction of the carnal thought, and the means of revealing to them that their Christ would return to them, not as a bodily Jesus, but as the Son of God, invisible to sense.

Eating the body and drinking the blood of their Lord

took on at the last its spiritual significance. It came to mean the discernment that the body of the real Jesus was spirit and not flesh, that His life was God and not blood, and that the real bodies of His disciples were in like manner spiritual and their life eternal. "As I live by the Father, so he that eateth me shall live by me." The eating and drinking was perceiving that they, the disciples of Jesus, were of one substance in body with the Christ, and of one life with Him whom erstwhile they had believed to be immortal through His blood. This perception of the early church when reached was the second advent of the Lord. It was then that they discovered Him present with them spiritually, as at the beginning they had seen Him carnally. Then the symbolism of bread and wine,—the faith of their transformation into flesh and blood, was forever laid aside. They knew Jesus no longer after the flesh. They saw no immortality in the human body. They had risen with Him from the death of the carnal mind and they knew this world no more.

The vision of a Jesus from carnal infancy passing through all stages upward until lost in the invisible spiritual manhood, types the progress of the New Testament Church from the lowest mortal conception to that of spiritual realization. The vision of the church of the disciples, lost at last to mortal view, fairly represents the Christian Church of the centuries. This church began with the gross view of the Gallilean fishermen. It held long and tenaciously to a personal Jesus, thought only of immortality as manifest in outlined body visible to sense, and sought to gain that immortality by transformation of the substance of that physical body. In the early centuries it reinstated the sacramental supper, partook stately of the consecrated wafer and wine, and declared that com-



municants were through mystic chemistry, made partakers of the divine nature. Its doctrine of trans-substantiation in which it was held that the bread and wine became through consecration the very body and blood of the Lord Jesus, and that in consequence the communicant invisibly fed on his crucified Lord, was for generations one of the essentials of orthodoxy. Human reason after a time revolted at language which savored of cannibalism. The flesh and blood of Jesus could not, unless miraculously multiplied, endure the consumption of ages. He must in His personality have been devoured.

The idea of consubstantiation, which avers that the elements are invisibly changed, not into the identical substance of the body and blood of Christ, but into a *like* substance, displaced for the most part the former doctrine. Later still, both doctrines fell, as regards their forms of statement, out of use, and though to-day the sacrament continues as a part of the worship of the Protestant sects, it is difficult to determine what efficacy is now attached to its observance. The bread and wine are symbols, we are told, of the great sacrifice through which the redeemer of the world has opened the door of immortality to men: but through what mode of appropriation of these symbols the benefits of the death and blood of the crucified are obtained has come to be vague and indefinable. The play of the emotions which is induced by the solemnity of the surroundings, and the mysterious formulas used on these occasions, seems to be the only result attained or hoped for.

We speak not irreverently, when we say that the spiritual perception of the Christian sects has risen above any aid which the use of material symbols can afford. The doctrine of the resurrection of the body—body visible



to sense, has no longer much hold on the Christian's faith. Jesus—the carnal Jesus, has been eaten, his blood has been drunk until it has disappeared from view. The church has shown His death for ages. The human Jesus as flesh and blood crucified and slain, has drifted away from human vision as that vision has become more spiritual, until it is nearly lost. The son of man is almost entombed in the darkness of material error.

The true Jesus, Savior, Christ, the Son of God, lives still, but His life is not blood, and His immortality is not in person. “As the living Father hath sent me, and I *live by the Father*, so he that eateth Me shall live by Me.” The life of Jesus to-day is the life that was His before He was born of the Virgin, nay, before the worlds were, and he that feeds on His flesh and drinks His blood must discern spiritual being and appropriate it to himself.

The material symbols of the eucharist, belong to the childhood of the church. To-day they serve only to bind spiritual thought and prevent its expansion toward Life and Truth, and Love. In spite of its sacredness due to solemn tones, and hoary age, how confusing is the formula: “And may it preserve you, soul and body unto everlasting life.” What soul, what body, will be preserved by drinking of the symbolic wine? Who would have the sinful soul and the fleshly body eternally preserved? Rather let it die and depart with the body of the son of man which lives no more except in the belief of an erroneous conception.

The Church of the Gentiles, like the church of the visible Israel, has shown forth the death of the Lord for the allotted time. Its Lord has returned and is ready to sit down with his bride at the spiritual feast and drink new wine with her in the kingdom of God.

Here let us apprehend the wise words of our teacher. "*Christian Science is the Second Advent of Christ.*" He has come again as the Lord of life. Once He said, I am the truth and the life. As such He has appeared to many. We discern His spiritual body, because we have devoured His physical body. We feed on him, in the perception that now we live by him as He lived by the Father. His life is our life; His body, our body. We have become one in substance with Him. He is not carnal but spiritual, and therefore we are not carnal but spiritual. The Jesus that was, and was crucified, is dead, but the Christ that is, lives, and because he lives, we shall live also. "I will raise Him up at the last day." The last day has come, and hundreds have been raised to newness of life. It is not His flesh, but His words, that are meat indeed and drink indeed.

The coming of the truth is the coming of the Christ. We have no longer a personal Jesus. We are no longer seeking to be like the sinless Jew of eighteen hundred years ago. His fleshly person was not immortal, nor can His disciples become immortal in the carnal body by any spiritual diet.

We have therefore dispensed with the bread and wine which show no longer to human thought the *death* of our Lord. Our communion is spiritual, and thereby do we show that our Christ lives and has appeared the second time without sin unto salvation. We have put away—far away from our thought the old man with his deeds.

The light of truth has again shined, but not now through the veil of the fleshly Jesus. It is the true light, the spiritual illumination, and it will this time enlighten all men. The gentiles—nations, shall come to the brightness of His rising. Men are now to know the Lord as

He is, not as He appeared to be when Simon looked upon the babe of Bethlehem. Before the Science of Truth all false claims will give way. Principalities and powers will succumb. The great and the lofty, will abase themselves, and the wise men will come again from afar and bring gifts. The leaven will leaven the whole lump. The mustard seed will grow into a tree; the world will become our Lord's and God will appear as He is, all in all.

## THE REIGN OF SIN AND THE REIGN OF RIGHTEOUSNESS CONTRASTED.

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*"For as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."*—Rom. v., 21.

Two statements are here placed side by side in order that by transfer of thought from one to the other both may be the better comprehended. By comparison and contrast the force of truths or falsehoods are more clearly seen. The differences become obvious by the contrast; what they have in common, by comparison. The points of agreement in the apostle's two propositions reveal themselves in the word *reign*, wherein it is inferred that some power is in control of the human race, and that this power has unlimited dominion. Human freedom can not be claimed by man except in a very circumscribed sphere. He is, according to his own sense of things, bound down under a constitution and law of being, and his power of choice must be exercised within that law and constitution. Some force reigns, intelligent or otherwise, and it reigns so rigorously and effectually that, without exception, all men are subject to its rule.

Men might choose to live on continuously and forever, but they find themselves compelled, no matter how

unwillingly, to succumb to that power, whatever it may be, that brings an end to human existence. No finite wisdom or force will avail against the arbitrary power that calls men to obey the universal law. Hence, all will admit that mankind is subject to rule, and that there is no sense in which it can be asserted that we are supreme and a law to ourselves. Both statements assert the fact of a governing power and infer its absoluteness and universality. It might also be inferred from the use of the comparative words *as* and *so* that the two powers named exercise their dominion after similar modes, but it will be seen, upon elaborate consideration, that there are no different modes of arbitrary power. The character of the reign is discovered only in the character of the sovereign, and the end or object which the reign effects.

The points of contrast in the two propositions lie, therefore, in the different characters of the sovereign powers and the results, respectively, of their reigns. In one statement the ruling force is sin; in the other, righteousness. Death is the result of the reign of the former; eternal life of the latter. Sin and righteousness are more than dissimilar forces. They are opposites. It is natural, therefore, that the results of their reigns should be opposite also. But in the case of the reign of righteousness the result we note is *eternal* life—life continuous and forever,—while the result of the reign of sin is death, but death undefined and perhaps undefinable. It is possible to have some conception of life, because it manifests itself, and it is not going too far to assert that eternal life may come within our grasp of thought; but as for death, which has no manifestation, no work, no environment, no utterance, who shall say what death is? At the best it is a negative and without entity. Who, then, can say he

knows or can conceive of that which is silence, darkness, nothing?

Righteousness, whose reign is unto eternal life, is something, but is not of itself a sovereign power. It is the creation or child of principle. Grace, or Love, is the principle of righteousness, in the sense that without Love there could be no righteousness. It does not claim self-existence, and in the exercise of its eternal sway always accords to Grace, its principle, the honor and majesty of dominion. But what, let us ask, is the principle of sin which reigns unto death? It is the creature of nothing. It represents nothing. It claims to reign in its own right. It sets itself up as the sovereign power of the human world, and boasts that when it has effected its object it has reduced its subjects to the condition of nonentity. We do well to investigate this claim of sin, which is without a backer, without principle, and without dependence. Can it be that sin is eternal, self-existent, and principle in itself? Were it all this, then its reign could not be unto death or non-existence. There was a time when sin was not, when it made no claim to sovereignty; and it is the dawning hope of mortal man that the time will come when it will be dethroned and disappear. But in the meantime, what is it? If the opposite of righteousness, and righteousness is eternal, must it not be a negative—a false thought with no more entity than death?

But if righteousness acknowledges Grace or Love as its principle of being, may not sin, the negative of righteousness, claim hate or malice as its principle? Then would the proposition of St. Paul be amended to read “as malice hath reigned through sin unto death.” Thus we would place hatred behind sin and call hatred principle. Even the human perception would deny this assumption



and reject it as abhorrent. We can conceive of Love as principle, vaguely, it may be; but as for hatred being something self-existent and eternal, manifesting itself through sin, this is inconceivable. Even the most rigid Calvinism in its conception of the divine wrath never presented the hideous thought that malice could be infinite principle. Sin, if anything, is not eternal, stands on no foundation, was without a creator, and therefore, as divine science declares, is without entity or substance, material or spiritual.

The reign of Love through righteousness unto eternal life is by Jesus Christ our Lord. The reign of sin unto death is—by everybody. The truth of one proposition is supposed to be proved by universal demonstration; of the other, by the experience of a single individual. In one instance, at least, the principle, the sovereign power, its rule and the result, has been manifested. This manifestation was so made as to enable any mind to discern that the reign of sin unto death was not a reality, and that the only truth is that Love reigns through righteousness unto eternal life.

The reign of sin unto death is a statement of mortal thought, drawn from the teaching of the Old Testament. It must also be classed as a theological statement, for in the Hebrew or Christian thought alone do we find it used to express in a single phrase the central fact of human history. When to human perception there were gods many, malignant forces were believed to sport with men in divers manners, and the nations were filled with fear and sought to placate the powers, which seemed to take pleasure in human misery. But among those who have learned that there are not a multiplicity of deities, and that but one intelligence exists independent of man and above

him, it came gradually to be perceived that the mortality of men must be charged to something which would exonerate the single deity from the imputation of malice or cruelty. Hence the thought of sin; sin, as a sovereign power within man, doing its deadly work all unseen; sin, reigning in and through the constitution of man as a force or tyrant which had been evolved by man himself. It must be conceded that this statement of the reign of sin does seem at first sight to exonerate the Creator of man, and to throw the responsibility of his mortality upon man himself. But to modern thought, as to that of St. Paul, this statement cannot be held as truth, because of the impossibility of conceiving of sin as being other than a negative of righteousness.

Through free agency man is the author or creator of his own destroyer, sin. In like manner he could have been the creator of his own savior, righteousness. So teaches the ancient theology. But where in this theory does God come in? What has the Divine Intelligence to do either with man's mortality or immortality? Assuredly, nothing.

The reign of sin unto death is the highest expression of the human mind seeking to discover the truth on the plane of sense and reason. St. Paul does not object to its use. He quotes it as a statement valuable in that it does release the Almighty from a causative connection with human mortality. It stands at the threshold of the truth. If sin is a reality, it is better to conceive of it as a creation of man, or even as self-produced, than to ascribe it to God. It is better to believe that man is a suicide than to believe that God kills him. It is the evident intent of the Old Testament to bring the human mind to that conviction or outlook which makes the human race responsible for its

own sad fate. The law was given for no other purpose. Created misery must cease to accuse the creator before it can look to that creator for redemption. Carnal man must perceive that death is just and right—that he does not deserve to live forever—before he can perceive that the spiritual man may inherit eternal life.

Human thought has all gradations from the profoundest darkness of error, as it rises toward the light. The reign of sin unto death is belief and not truth; a seeming, not a reality. It is as we have said, the loftiest conception of the carnal or false mind. Its destruction in belief leaves the other statement to take its place. They can not both be true. If sin reigns unto death, then grace does not reign through righteousness unto eternal life. If grace reigns through righteousness, then sin does not reign unto death. The two statements can not express coincident facts, because they are contraries. But if it be urged that in the text they are so expressed as to lead to the understanding that the reign of sin had been a fact in all history and that the reign of righteousness had just begun, we must infer that divine grace or love had from eternity been inactive. This would be to say, that God who is Love, had not been Love until the time of Jesus, and that righteousness had not been righteousness before the time of the Apostles. This is not the lofty conception of St. Paul. In his thought, truth was eternal. Grace through righteousness had always reigned, not indeed in the conception of the human mind, but in the realities of absolute being. The reign of sin had been in the falsity of human belief; the reign of righteousness in the conception of a true faith.

The mortal mind must even yet think of God as working as personal man works. It will assert of the

reign of sin that it is an actuality of being, and inquire why there is a reign of sin. No reply can be given to this inquiry on the plane on which it is asked. Jesus would not reply to such a question. When asked why the man whom He restored to sight was born blind, He answered in effect that he was born blind in order that he might be healed.

In like manner it might be said that the reign of sin appears to be in order that the reign of righteousness might come to light. It was in the power of Jesus and His disciples to destroy sin as well as sickness, but it was not in His power to create righteousness, for righteousness is eternal. He could abolish death but He could not originate life, for life is infinite—it is God. Jesus brought life and immortality to light. He made the truth perceptible through demonstration in Himself.

The scriptures teach the destructibility of sin, in the New Testament by positive declaration; in the old by figures. On the day of Atonement the high priest confessed the sins of the congregation and laid them upon the head of the scape goat which was driven into the wilderness, where it might never be found again. To the mind of error which holds sin to be a reality, the mode of expression used to indicate its unreality once was “and your iniquities will I remember no more.” What divine intelligence remembers not, is not.

The reign of sin is a belief of error to be truth. The reign of righteousness is a belief of the truth. The priority of the former and the sequence of the latter are in the conception and faith of human understanding. “Where sin did abound grace did much more abound.” But where, or in what did sin abound or grace much more abound? Only in the conception of the disciples of the truth. Once

St. Paul had believed himself the servant of sin, sold under sin. Afterward he believed that he was a child of grace or love. There had been no change of facts in his case, but a very great change in belief and this change of belief had been effected, by no effort of his, but by the incoming of light through Jesus the Christ. He had found that the dominion of sin over him, and his slavery to sin and death was a falsehood, and he had ceased to believe any longer in the statement that sin reigned unto death. Again we repeat the axiom of "Science and Health" that "the belief of evil is all there is of evil." To believe in the Divine Love is to come into possession of that Love, and to know that thereby we have passed from death unto life.

The belief of carnal mind is the personal man—all there is of personal man. And to that belief when educated under the moral law, sin is a frightful reality. To break its dominion and free belief from its thrall is the work of truth. Personal man has always sought to free himself by earnest and prolonged resistance to sin. With fancied power of will he has made stern resolves not to submit to sin. When these have failed he has summoned to his aid the motive forces of reason, interest, happiness, consistency, honor, and self approval, and last of all he has made his appeal to an unknown God, and inspired himself with the hope of future reward for his resistance or nerved himself by a fear of punishment if he should relax his effort. All have proved futile. Death has followed after, just as certainly to him who has thus fought sin, as to him who has yielded unresistingly to its dominion. And the reason is, that sin can not be overthrown by its own subjects. Sin is a belief without entity. Personal man is the child of that belief. The claim of existence by both must stand or fall together. Sin will continue while



the carnal mind continues, and the one will have dominion over the other until both are destroyed by the truth.

Sin reigns through mystery. The carnal mind of belief cannot fathom it, can not tell whence it came, or what is its nature. It acknowledges itself to be evil, and having no creator, and being without constitution or law, it bewilders the carnal thought. It has no uniformly defined aspect but assumes a diversity of guises. It professes omnipresence and its baffled subject, the fleshly man, may twist and turn and double on his track but can not escape.

Sin reigns through *fear*. Its hideousness appals, when discerned in some of its most terrible aspects. As murder, theft, covetousness, adultery, deceit, strife, hatred, and witchcraft, it strikes terror to human belief, and the carnal man submits because he has not courage to resist. As disease and pestilence it asserts itself to be irresistible, and cowed, and broken, its victim bows as to the inevitable and give up all thought of escape.

Sin reigns through *deceit*. It beguiles its slave with false visions of pleasure, promises him unalloyed delight in the possessions of fame, and power, and riches. It paints the false material world with colors that hide its emptiness, and plants in him the vain assurance that his life is long and death is far away.

The truth alone can break this reign of sin. The perception and belief that man is spiritual and not carnal breaks his chains. In the new light of the Christ, sin loses all its power and is recognized as a false claim of evil to be something real. Personal man as slave, and sin as master, disappear together when the light of Christian Science dawns upon the spiritual vision.

Grace reigns through righteousness unto eternal life to every one who perceives this statement to be the truth.



It is the law of being to the spiritual man, and every man *is* spiritual. The belief to the contrary can not effect the truth. Because there is a belief that sin is, and righteousness is not, does not make sin a reality, or righteousness a delusion. The belief that there is a carnal man but no spiritual man, does not give substance to the carnal or take away the verity of the spiritual man. The belief that the universe is material and that there is no other does not give being to the material or hinder the spiritual from being the eternal creation of God. No harm can befall you in accepting as a truth Paul's second proposition. If true at all, why not true for you? If grace reigns through righteousness unto eternal life, anywhere, it reigns in the hearts of those who accept it as the truth and believe in it. You have but to test the truth, to find it true. Accept the dominion of grace or love, and the reign of malice is at an end. Believe in righteousness, and sin will shrink from sight. Have confidence in your eternal life and death will be visible no more.