

The following passage is from *Unity of Good* written by Mary Baker Eddy, “Jesus not only declared himself ‘the way’ and ‘the truth,’ but also ‘the life.’ God is Life; and as there is but one God, there can be but one Life. Because God is ever present, no boundary of time can separate us from Him and the heaven of His presence; and because God is Life, all Life is eternal.”

THE BIBLE	SCIENCE AND HEALTH
(1) Jeremiah 2:11 (<i>my</i>), 13	(1) Page 190:14-31
(2) John 6:63	(2) Page 427:13-16
(3) Luke 24:1-6 (to :)	(3) Page 425:15-17
(4) Isaiah 2:22	(4) Page 369:5, 16
(5) Psalms 30:9 (<i>Shall the</i>)	(5) Page 75:21
(6) Psalms 103:15, 16	(6) Page 584:9 (only), 9 (only) (<i>the lie</i>)
(7) Psalms 55:16	(7) Page 542:1 (only)
(8) Psalms 17:15	(8) Page 426:28
(9) Psalms 36:6 (<i>O Lord</i>), 8, 9	(9) Page 427:30
(10) Revelation 21:3, 4 (to 1 st), 6	(10) Page 548:1-2
(11) John 5:24-26	(11) Page 299:7-11
(12) John 4:5-7, 9-14	(12) Page 192:32-4
(13) Luke 21:33	(13) Page 193:8
(14) Psalms 107:20, 43	(14) Page 191:16-19 (to ?)
(15) Isaiah 40:6-8	(15) Page 151:18-23
(16) Isaiah 41:1	(16) Page 426:16-28
(17) Luke 7:11-15	(17) Page 468:25-26 (to .)
(18) Isaiah 26:19 (to 1 st),	(18) Page 469:4 (<i>Life is not</i>)
	(19) Page 502:24-27
	(20) Page 468:16-18
	(21) Page 598:23-30
	(22) Page 324:32-7
	(23) Page 243:26-27

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THE BIBLE

Jer. 2:11 my people have changed their glory for *that which* doth not profit.

Jer. 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Luke 24:1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

Luke 24:2 And they found the stone rolled away from the sepulchre.

Luke 24:3 And they entered in, and found not the body of the Lord Jesus.

Luke 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Luke 24:5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

Luke 24:6 He is not here, but is risen:

Is. 2:22 Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

Psa. 30:9 Shall the dust praise thee? shall it declare thy truth?

Psa. 103:15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

Psa. 103:16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Psa. 55:16 As for me, I will call upon God; and the LORD shall save me.

Psa. 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psa. 36:6 O LORD, thou preservest man and beast.

Psa. 36:8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

Psa. 36:9 For with thee *is* the fountain of life: in thy light shall we see light.

Rev. 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

Rev. 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Rev. 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

John 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Luke 21:33 Heaven and earth shall pass away: but my words shall not pass away.

Psa. 107:20 He sent his word, and healed them, and delivered *them* from their destructions.

Psa. 107:43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

Is. 40:6 The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

Is. 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

Is. 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Is. 41:1 Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

Luke 7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Luke 7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

Luke 7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

Luke 7:14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

Luke 7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

Is. 26:19 Thy dead *men* shall live,

SCIENCE AND HEALTH

Human birth, growth, maturity, and decay are as the grass springing from the soil with beautiful green blades, afterwards to wither and return to its

native nothingness. This mortal seeming is temporal; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man.

The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence:

As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake with Thy likeness.

For with Thee is the fountain of life;
In Thy light shall we see light.

Death is but another phase of the dream that existence can be material. Nothing can interfere with the harmony of being nor end the existence of man in Science.

Mortal man will be less mortal, when he learns that matter never sustained existence and can never destroy God, who is man's Life.

In proportion as matter loses to human sense all entity as man, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus as demonstrated in healing the sick, raising the dead, and walking over the wave. All these deeds manifested Jesus' control over the belief that matter is substance, that it can be the arbiter of life or the constructor of any form of existence.

Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible.

When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died,-- but not otherwise.

DEATH. the lie of life in matter;

The belief of life in matter sins at every step.

Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

Thought will waken from its own material declaration, "I am dead," to catch this trumpet-word of Truth, "There is no death, no inaction, diseased action, overaction, nor reaction."

"The Spirit and the bride say, Come!... and whosoever will, let him take the water of life freely."

My angels are exalted thoughts, appearing at the door of some sepulchre, in which human belief has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, to higher ideals of life and its joys.

I was called to visit Mr. Clark in Lynn, who had been confined to his bed six months with hip-disease, caused by a fall upon a wooden spike when quite a boy. On entering the house I met his physician, who said that the patient was dying.

Mr. Clark lay with his eyes fixed and sightless. The dew of death was on his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone."

The human thought must free itself from self-imposed materiality and bondage. It should no longer ask of the head, heart, or lungs: what are man's prospects for life?

Fear never stopped being and its action. The blood, heart, lungs, brain, etc., have nothing to do with Life, God. Every function of the real man is governed by the divine Mind. The human mind has no power to kill or to cure, and it has no control over God's man.

When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health and mortals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in God, in Life eternal.

Question. --- What is Life?

Answer. ---

Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending.

The infinite has no beginning. This word *beginning* is employed to signify *the only*,-- that is, the eternal verity and unity of God and man, including the universe.

Question. --- What is substance?

Answer. --- Substance is that which is eternal and incapable of discord and decay.

One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown.

Jesus said substantially, "He that believeth in me shall not see death." That is, he who perceives the true idea of Life loses his belief in death. He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, --- life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea.

Life has no partnership with death.