

The following is from *Miscellaneous Writings* by Mary Baker Eddy, “He is bravely brave who dares at this date refute the evidence of material sense with the facts of Science, and will arrive at the true status of man because of it. The material senses would make man, that the Scriptures declare reflects his Maker, the very opposite of that Maker, by claiming that God is Spirit, while man is matter; that God is good, but man is evil; that Deity is deathless, but man dies. Science and sense conflict, from the revolving of worlds to the death of a sparrow.” Tonight’s readings focus on the marvelous fact that, in reality, there is no material sense.

THE BIBLE	SCIENCE AND HEALTH
(1) Genesis 3:9-11 (to 1 st ?)	(1) Page 288:3
(2) Genesis 12:1, 2	(2) Page 307:31
(3) Genesis 21:34	(3) Page 581:19
(4) Genesis 26:1, 12-15, 18, 19	(4) Page 489:13-21, 24-30
(5) Jeremiah 2:13 (<i>my people</i>)	(5) Page 479:9-13
(6) 1Samuel 4:2-4 (to :), 5, 6, 10, 11 (to ;)	(6) Page 488:16-21 (<i>Christian</i>), 27
(7) 1Samuel 5:1-4, 7	(7) Page 481:7-12
(8) 1Samuel 6:2-4 (to :), 5 (<i>and ye</i>), 6	(8) Page 269:21-25 (to 2 nd .)
(9) Isaiah 40:5,	(9) Page 268:9
(10) 1Samuel 7:3-5, 7-10, 13, 14 (to 1 st ,)	(10) Page 481:19
(11) 1Samuel 17:1 (to 1 st ,), 2-4, 8-11, 32, 38-40, 48, 49	(11) Page 214:28-30, 32
(12) Genesis 3:19 (<i>for dust</i>)	(12) Page 572:19-23 (following page)
(13) 1Samuel 17:51	(13) Page 215:22-24
(14) Psalms 2:1, 2 (to 4 th ,), 4	
(15) Psalms 46:6	
(16) Matthew 9:27-30 (to ;)	
(17) Matthew 10:34	
(18) Revelation 21:1 (to ;), 3-6 (to 1 st .)	

HYMN # 144
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THE BIBLE

Gen. 3:9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

Gen. 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

Gen. 3:11 And he said, Who told thee that thou *wast* naked?

Gen. 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen. 21:34 And Abraham sojourned in the Philistines' land many days.

Gen. 26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

Gen. 26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

Gen. 26:13 And the man waxed great, and went forward, and grew until he became very great:

Gen. 26:14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

Gen. 26:15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

Gen. 26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

Gen. 26:19 And Isaac's servants digged in the valley, and found there a well of springing water.

Jer. 2:13 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.

1Sam. 4:2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

1Sam. 4:3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

1Sam. 4:4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims:

1Sam. 4:5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

1Sam. 4:6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

1Sam. 4:10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

1Sam. 4:11 And the ark of God was taken;

1Sam. 5:1 And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

1Sam. 5:2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

1Sam. 5:3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

1Sam. 5:4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump of* Dagon was left to him.

1Sam. 5:7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

1Sam. 6:2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

1Sam. 6:3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

1Sam. 6:4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines:

1Sam. 6:5 and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

1Sam. 6:6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

Is. 40:5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

1Sam. 7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

1Sam. 7:4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

1Sam. 7:5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

1Sam. 7:7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

1Sam. 7:8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

1Sam. 7:9 And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

1Sam. 7:10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

1Sam. 7:13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

1Sam. 7:14 And the cities which the Philistines had taken from Israel were restored to Israel,

1Sam. 17:1 Now the Philistines gathered together their armies to battle, 1Sam. 17:2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

1Sam. 17:3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

1Sam. 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

1Sam. 17:8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

1Sam. 17:9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

1Sam. 17:10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

1Sam. 17:11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

1Sam. 17:32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

1Sam. 17:38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

1Sam. 17:39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

1Sam. 17:40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

1Sam. 17:48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

1Sam. 17:49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

Gen. 3:19 for dust thou *art*, and unto dust shalt thou return.

1Sam. 17:51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

Psa. 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa. 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

Psa. 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psa. 46:6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

Matt. 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

Matt. 9:28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Matt. 9:29 Then touched he their eyes, saying, According to your faith be it unto you.

Matt. 9:30 And their eyes were opened;

Matt. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Rev. 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;

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. 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:6 And he said unto me, It is done.

SCIENCE AND HEALTH

The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love.

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, "Where art thou?" This awful demand, "Adam, where art thou?" is met by the admission from the head, heart, stomach, blood, nerves, etc.: "Lo, here I am, looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death."

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.

Corporeal sense defrauds and lies; it breaks all the commands of the Mosaic Decalogue to meet its own demands. How then can this sense be the God-given channel to man of divine blessings or understanding? How can man, reflecting God, be dependent on material means for knowing, hearing, seeing? Who dares to say that the senses of man can be at one time the medium for sinning against God, at another the medium for obeying God?

The corporeal senses are the only source of evil or error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium

of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is *non-sense*, want of sense.

An image of mortal thought, reflected on the retina, is all that the eye beholds. Matter cannot see, feel, hear, taste, nor smell. It is not self-cognizant,--cannot feel itself, see itself, nor understand itself.

Christian Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as *mortal beliefs*, the testimony of which cannot be true either of man or of his Maker. The corporeal senses can take no cognizance of spiritual reality and immortality.

If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed nor destroyed, since they exist in immortal Mind, not in matter.

Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind by the material senses do not change the unseen Truth, which remains forever intact.

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none.

Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

Neither age nor accident can interfere with the senses of Soul, and there are no other real senses.

Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things and the might and permanence of Truth.

In Revelation xxi. 1 we read:--

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see,-- that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality.

With its divine proof, Science reverses the evidence of material sense. Every quality and condition of mortality is lost, swallowed up in immortality.