

9 than bestow all good, since He is unchang-
ing wisdom and Love.

Deity
unchangeable

SH 92:11

In old Scriptural pictures we see a serpent coiled around
12 the tree of knowledge and speaking to Adam and Eve.
This represents the serpent in the act of
commending to our first parents the knowl-
15 edge of good and evil, a knowledge gained from matter,
or evil, instead of from Spirit. The portrayal is still
graphically accurate, for the common conception of mor-
18 tal man — a burlesque of God's man — is an outgrowth
of human knowledge or sensuality, a mere offshoot of
material sense.

Knowledge of
good and evil

SH 109:32

The three great verities of Spirit, omnipotence, omni-
1 presence, omniscience, — Spirit possessing all power,
filling all space, constituting all Science, — contradict
3 forever the belief that matter can be actual.
These eternal verities reveal primeval exist-
ence as the radiant reality of God's creation,
6 in which all that He has made is pronounced by His wis-
dom good.

God's
allness
learned

SH 128:2 (only)

Good is natural and primitive.

SH 269:3

3 From first to last the supposed coexistence of Mind
and matter and the mingling of good and evil have re-
sulted from the philosophy of the serpent. Jesus' demon-

6 strations sift the chaff from the wheat, and unfold the
unity and the reality of good, the unreality, the nothing-
ness, of evil.

SH 93:13

Good never causes evil, nor creates aught
that can cause evil.

SH 102:30–17

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

Mental
despotism

6 The destruction of the claims of mortal mind through
Science, by which man can escape from sin
and mortality, blesses the whole human fam-
9 ily. As in the beginning, however, this libera-
tion does not scientifically show itself in a knowledge of
both good and evil, for the latter is unreal.

Liberation
of mental
powers

12 On the other hand, Mind-science is wholly separate
from any half-way impertinent knowledge, because Mind-
science is of God and demonstrates the divine Principle,
15 working out the purposes of good only. The maximum
of good is the infinite God and His idea, the All-in-all.
Evil is a suppositional lie.

SH 113:9–25

9 The fundamental propositions of divine metaphysics
are summarized in the four following, to me, *self-evident*

propositions. Even if reversed, these proposi-
12 tions will be found to agree in statement and
proof, showing mathematically their exact relation to
Truth. De Quincey says mathematics has not a foot to
15 stand upon which is not purely metaphysical.

1. God is All-in-all.
2. God is good. Good is Mind.
- 18 3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin,
disease. — Disease, sin, evil, death, deny good, omnipo-
21 tent God, Life.

Which of the denials in proposition four is true? Both
are not, cannot be, true. According to the Scripture,
24 I find that God is true, “but every [mortal] man a
liar.”

SH 72:21–23

21 God, good, being ever present, it follows in divine
logic that evil, the suppositional opposite of good, is never
present.

SH 265:24–26

24 The aspiration after
heavenly good comes even before we discover
what belongs to wisdom and Love.

Blessings
from pain

SH 260:13

Science reveals the possibility of achieving all good,
and sets mortals at work to discover what God has already
15 done; but distrust of one's ability to gain the goodness
desired and to bring out better and higher results, often
hampers the trial of one's wings and ensures failure at the
outset.

SH⁸261:4

Hold thought steadfastly to the enduring, the good, and the true, and you will bring these
6 into your experience proportionably to their occupancy of your thoughts.

SH 261:32-1

Good demands of man every hour, in
1 which to work out the problem of being.

SH 293:28

Christian Science
brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness
30 of evil.

SH 450:19-22

The Christian Scientist has enlisted
to lessen evil, disease, and death; and he will overcome
21 them by understanding their nothingness and the allness of God, or good.

SH 459:26-27

The tree must be good, which
27 produces good fruit.

Certainty
of results

SH 440:15-16

15 Now what greater justification can any deed have, than that it is for the good of one's neighbor?

SH 340:23

One infinite God, good, unifies men and nations; con-
stitutes the brotherhood of man; ends wars; fulfils the
Scripture, “Love thy neighbor as thyself;” annihilates
pagan and Christian idolatry, — whatever is wrong in
social, civil, criminal, political, and religious codes;
equalizes the sexes; annuls the curse on man, and leaves
nothing that can sin, suffer, be punished or destroyed.

SH 213:11–12

Every step towards goodness is a departure from materi-
ality, and is a tendency towards God, Spirit.

SH 61:4–6

The good in human affections must have ascendancy
over the evil and the spiritual over the animal, or happi-
ness will never be won.

SH 192:23–24 (to 1st .)

The good you do and embody gives you
the only power obtainable.

SH 3:22

Are we really grateful for the good
already received? Then we shall avail ourselves of the
blessings we have, and thus be fitted to receive more.
Gratitude is much more than a verbal expression of
thanks. Action expresses more gratitude than speech.

SH 28:9–11

While respecting all that is good in the Church or out

of it, one's consecration to Christ is more on the ground of demonstration than of profession.

SH 42:25–28

This demonstrates
that in Christian Science the true man is governed by
27 God — by good, not evil — and is therefore not a mortal
but an immortal.

SH 480:31–32; 481:1–2

As vapor melts before the sun, so evil would
vanish before the reality of good.

1 How important, then, to choose good as the
reality!