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THE REVEREND MARY BAKER G. EDDY.

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CHRISTIAN SCIENCE
JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVII.

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TORMENT US NOT.

BY W. P. McKENZIE.

THE demon-haunted man, when Christ passed by,
Cried with a piteous voice, "What can there be
Of kinship, Son of God, for me and thee,—
I the most low, and thou from the Most High?"
Then by his lips the legion lusts made cry,
"Before the time art come to torment me?"
Then Jesus spake; and, from delusions free,
In his right mind the man, redeemed, drew nigh.

To-day's outcries proclaim the demon fears
Lest Truth's flame touch the unfinished warp of lies
Where malice hastes to weave in ill surmise:
"Leave us alone! our malice-work of years
If touched by Truth would pass to smoke wind-blown,
And nothing leave for hate to call its own."

CHRISTIAN SCIENCE.

BY WILLIAM MILLER, Q.C., C.S.B.

A LECTURE on the above subject was delivered on Monday, June 5, in Queen's Hall, Langham Place, London. The Earl of Dunmore, who presided, introduced the lecturer, who spoke as follows:—

Since coming to your shores I have been the recipient of many kinds of welcome, for which I am grateful, because they serve to draw closer the loving bonds of kinship, and enable us to realize that neither time nor distance can interpose barriers between those of the same language and lineage, between those who, however separated, can join in claiming the heritage of the same great deeds and the priceless blessing of liberty. Living under the same flag and bearing allegiance to the same beloved sovereign, I esteem it a privilege to be permitted to address my fellow-subjects on this side of the Atlantic, on Christian Science. You, above all others under the sun, have established a reputation for "fair play"—"British fair play"—a quality looked up to and respected the world over. I know that before me are men and women of intelligence, accustomed to investigate, criticise, and, if needs be, combat with finished skill any new doctrines or propositions that may be laid before them. Christian Scientists do not wish to avoid investigation, criticism, or combat, whenever conducted in a fair spirit. I am convinced I shall receive from you an attentive hearing and careful consideration of what I am about to say.

WHY WE BECAME SCIENTISTS.

Before entering on my subject it may not be out of place to state why Mrs. Miller and I became Christian Scientists. About eleven years ago we were deprived by death of a beloved son. Up to within a few hours of his death we were assured by those representing the highest medical skill that he would recover. At this period we were members of an orthodox church, and sought, with broken hearts, such consolation as our religion could afford. It was pre-eminently unsatisfactory, and to all appearances it then looked as if we too would soon follow our son to the tomb.

Fortunately, at this juncture we heard of Christian Science, and were enabled to learn, not theoretically as in the past, but *practically*, the truth that God is Life, and that death was an enemy to be overcome, not submitted to.

ATTITUDE OF CHRISTIAN SCIENTISTS.

The attitude of Christian Scientists towards those who know not the tenets of Christian Science is this: they know they have something to offer worthy of the deepest and most earnest thought; they do not beseech any one to accept their ideas; they are not endeavoring to proselytize, but simply making known what they are convinced are the tenets of the universal religion. They do not ask their hearers to adopt the views they uphold except in so far as they commend themselves to their mature judgment. To mortal what *can* be more important than to have right ideas of God and themselves? than to emerge from a cave of shadows into the clear daylight? Christian Science supplies the light and dissipates the shadows.

WHAT CHRISTIAN SCIENCE IS.

Christian Science is what its name implies—the *Christ knowledge*. It is primitive Christianity revived; the healing and saving power as taught and demonstrated by Jesus. It is more than a mere sect or creed. It is a vast movement which is revolutionizing the theological and medical thought of the world. It excels all other methods of healing, and at this period its practical application has never been surpassed except by its first demonstrator, Christ Jesus.

FOUNDED ON THE BIBLE.

At the outset, I would state that Christian Science is founded on the Bible. It deduces from the principles and facts there set forth conclusions that cannot be successfully assailed, exhibits God in His true character, and shows His creation to be absolutely perfect, and His government to be free from even the thought of inharmony; and, moreover, it accomplishes this, not by ignoring questions of difficulty—obstinate factors, so to speak, troublesome to handle—but by an all-comprehensive system that gives the proper weight and position to every element embraced in it.

PROPER IDEAS OF GOD REQUIRED.

To a proper understanding of Christian Science it is essential that we should begin with correct ideas of God,

Who is its centre, and from Whom every idea in Christian Science proceeds. I concede here that no mortal can get absolutely true ideas of God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" The finite cannot fathom the Infinite; but some views approaching correctness must be obtained.

WHAT GOD IS NOT.

The ideas generally entertained of God are formed from looking at Him from a human standpoint. In that light He is changeable, He repents Himself of what He has done, He is actuated by revenge. He punishes the innocent as well as the guilty. People generally worship a man-made God possessing in a large degree their own imperfection. Judging by the contradictions and absurdities into which views of this kind lead, there is no course open but to discard them.

WHAT GOD IS.

The standard of God as all-powerful, all-wise, and ever-present cannot be lowered. Attributing to Him qualities inexcusable in a man cannot be tolerated even for a moment in Christian Science. The Christian Science God, as already stated, is absolutely perfect. Looking further, it is found that the literal interpretation of the Scriptures must give place to the spiritual. "No man hath seen God at any time," yet there is no place where God is not. A Being that fills all space and yet is invisible to mortal eyes cannot be material but must be spiritual.

MAN IS MADE IN GOD'S LIKENESS.

God therefore is Spirit, and the Bible tells us that God made man in His own image and likeness. Man, therefore (the one created in God's own image and likeness, and there is no other if God is the only Creator), must be spiritual and not material. These statements, and the additional ones also taken from the Scriptures that all God made was good, and without Him was not anything made that was made, are the foundations upon which Christian Science is built and established. There is not one conclusion contended for by Christian Scientists that cannot be properly deduced from these statements. At this point I think I can hear some one object, "But I am a man, and I have a body composed of bones, flesh, blood, nerves, etc., and I have a soul or spirit within it." My friend, to mortal eyes

you certainly have a material body, and, sometimes, a pretty sick one at that. Your conclusion, however, is based on the evidence of the physical senses—the same testimony that I have just shown to be powerless to testify as to God, Spirit.

TESTIMONY OF PHYSICAL SENSES NOT RELIABLE IN SPIRITUAL MATTERS.

It is, moreover, unreliable, and in many instances misleading. Do not the eyes often mislead? Who has not seen the sun go around the earth? and is it not your eyes that deceive you? Looking at a stick thrust into the water, your eyes refuse to tell you that it is straight, although you know it is. Your eyes are again deceiving you. The ears often leave you in doubt as to the direction from which a particular sound is coming. Paul says, The things of Spirit are spiritually discerned; they cannot be understood by the physical senses. "What!" you say, "would you not only deprive me of the evidence of my physical senses, but also take away my reasoning faculties?" No. Reason correctly used is useful, and I would ask you to use it as a stepping-stone to the revelation of God in Christian Science.

GOD IS MIND AND MIND IS ALL-IN-ALL, PROVED BY THE HEALING.

Mrs. Eddy, the Discoverer and Founder of Christian Science, in her great text-book, says, "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its Principle is demonstrated by healing the sick, and thus found absolute and divine. This proof once seen, no other conclusion can be reached" (Science and Health, p. 3).

DISTINCTION BETWEEN SCIENCE AND OTHER RELIGIONS.

The vital distinctions between Christian Science and all other religions are, its insistence on the Allness of God, Good, and the way it looks upon evil. When we affirm that God made "all things," that all that He made was good, and that without Him was not anything made that was made, one naturally inquires what is comprehended in the words "all things," and we know that nothing that is not good can be included in them.

EVIL NOT INCLUDED IN THE "ALL THINGS."

Then God, Good, being the only Creator, what place is assigned to evil? "God never made it." Some theologians, recognizing the imputation it would cast on the character of their God to admit that He was the Creator of evil, take this position: they say, in effect, if He didn't make it, He permits it for His own wise purposes. What is this, if not detracting from God's absolute perfection, or power, or both? It is also setting up another creator—the creator of evil—although the Scriptures deny the existence of any other creator. It assumes that the toleration of evil—that which is not good—is part of the plan of government of a God who is perfect and all-powerful. Such a theory upholds God's wisdom at the expense of His moral character. What a paltry shift is this! Those who support it say, because He who is all-wise and all-powerful tolerates evil, it must be right to do so. Right to do wrong? Or, if not right, it is excusable under the circumstances, by reason of His wise purposes, which, of course, are not understandable. Can we crave more than pity for such imbecility? Let us go a step further. God, finding evil created—it could not have been created without the knowledge of the All-knowing—proposes to make use of it in His scheme of government. How thankful He must have been to the creator of this tool! Job says, "Who can bring a clean thing out of an unclean? not one." There is yet another theory: It is said that God's creation, which in the beginning was perfect, lost its perfection and became evil. About one-third of the angels revolted and were cast from Heaven, and man, made in God's own image and likeness—think of it!—was tempted and fell. This view also disputes the perfection of the creation. Nothing can be pronounced perfect that has in it any element that could cause or permit it to become imperfect. If God created an angel of light that could turn into a devil, the devil must have been in the angel when created. God, then, knowing that His creation would be unable to stand the test, deliberately so made it and then pronounced it good—perfect. These views drive us to the conclusion that God, Good, could not govern the universe without the aid of evil. He must have a devil to assist Him. If these views prevail, fully justified is Ingersoll in saying that the devil is the keystone in the arch of God's scheme of government, according to the

Christian religion, and in asking "If the devil died, would God create another?" Having regard to the inconsistencies and absurdities that necessarily flow from these views, nothing is left but to abandon them.

EVIL NOT INCLUDED IN GOD'S CREATION.

Despite the evidence of the physical senses, let us assume that evil is not included in the "all things" that God created, and find out to what conclusions it will lead us. God did not create it and its supposed reality is but our belief in it. A lie is not credited when it is known to be a lie. Its power is gone when its falsity is exposed. The position taken, that its reality is only in our belief, may and no doubt will appear to some of you a very startling one. It is the testimony of Christian Science, and Christian Scientists undertake to prove it by the healing.

INSTANCES OF HEALING IN CHRISTIAN SCIENCE.

Numerous instances of healing in this way have come under my notice, among them, the epidemic, the grip, which I have known to yield to a single treatment. A man I know very well came one morning to a Scientist's house, his head aching and his limbs hardly able to carry him there. He received an audible treatment, and when leaving asked the Scientist whether it would be wise for him to go down town—he really ought to go, but it was so cold and stormy. The reply was that nothing could hurt him in the way of duty, and he went away pondering on these words. After he had walked about a couple of blocks, he found that he had left something behind—he was sure he had left it, for his head had become perfectly clear, and he had with him no symptom of grip. He reported this at a testimony meeting, where the Scientist assured him that nothing had been left. Where had it gone? Science alone can answer this question. It never had any real existence, and the understanding of this (all being Mind) had dissipated the sick thought in this man's mind and sent it to its native nothingness. I know a lady who a year ago was afflicted with a disease pronounced by medical law to be incurable. Having only a few months, at the outside, to live, she made all her arrangements and even went so far as to purchase a plot in the cemetery. Before she put one foot in the grave, however, she was persuaded to try Science "as a last resort." Almost immediately she was made whole, and is

to-day rejoicing in the Truth as it is in Christian Science. I presume that any one who, after hearing this, prefers to continue in the old thought, as we call it, can purchase that plot in the cemetery, cheap. I know of more than one man who has been cured of the tobacco and whiskey habit by Christian Science. Possibly some one may be thinking, "Any resolute man can give up smoking and drinking if he so decides; but I would like to know of a cure, not of an internal disease, but of one that could be seen on the body with the eyes." I can give particulars of just such a case, one that has come under my own observation. It is that of a little girl eleven years old, who for three years had been cased in an iron frame-work for hip disease. She had indeed suffered much from many physicians, for it was a bad case; but the more that was done for her the worse she grew, until at last the child's mother, with tears streaming down her face, came to the Scientist who had offered to help her three years before and promised to trust her little girl to the Christ healing. After the first treatment the child had no more pain, and soon the terrible ulcers ceased running and the child was made whole. The emaciated little form is now almost robust, and her healthy color and bright eye attest the happiness that this cure has wrought. Her faith is unbounded, and with it she helps to heal and teach some of the younger ones, for she is one of a large family. I might go on giving instance after instance, for the healing in Christian Science is wonderful both in respect of the number and the nature of the cases healed; but after giving one more I will close this part of my subject. I refer to one of deafness. The man became deaf, just as his father did at his age, and mortal mind told him he "was going just like his father," who had become almost stone deaf. The afflicted one being somewhat of a Scientist took his own case in hand, fought the claim of false heredity as he would a temptation to sin, and overcame it. The cases I have referred to I can vouch for. The last one is "assurance doubly sure," for the deaf man was, not is, myself. Having more faith than the old woman who, after praying that the mountain might be removed, said, when she saw it looming up as large as ever in the morning, "I just thought so," I was not very much surprised when one morning I awakened to hear my watch tick under the pillow; and yet the uplifting of thought that followed the physical healing made true to me Isaiah's

words, "His name shall be called Wonderful." Every time a case of healing occurs in Christian Science it is the result of this wondrous light of divine Love shining upon darkened mortal sense, and showing the grotesque shadows of sickness and sin to be false creations, imperfect, unlovely, and untrue. It is time the world were awake to the great fact of what Christian Science is and what it is doing. It is the second coming of Christ, and is, consequently, doing the works that he did.

OTHER SYSTEMS OF RELIGION NOT UNDERSTANDABLE.

Other systems of religion ask you to believe in a God you cannot understand; for example, in a Trinity that is unexplainable—three persons in one person; and in the reality of a devil, evil, you think you understand, the human mind being so much more ready to understand evil than good. And those systems of religion that admit the existence of the healing power ask you to believe that God heals you without any one knowing how or why.

CHRISTIAN SCIENCE RECONCILES REASON AND REVELATION.

To the infidel it says, with Isaiah, "Come, let us reason together." Although, judging as you do by the physical senses, you cannot conscientiously believe that a great and good God governs the universe, yet you admit you could, but for such evidence, believe such a thing to be possible. Now I tell you that this testimony is false when applied to spiritual matters, and this can be proved. By persistently holding in your thought that health and holiness are the realities, you will prove to yourself that they are, and you will see the untruth of the testimony of the physical senses.

TO THE CHRISTIAN.

To the Christian, Science says, "Come, let us reason together." You admit as a fact that God made man perfect and in the image and likeness of His own perfection. Hold your thought persistently to that spiritual, perfect creation, and you will find that there is no other; and the proof will be that sickness will disappear from your body and sin from your mind. The proof of Christian Science is that it heals the body and purifies the thought. It cures by change of thought, not only nervous diseases, but those of an organic nature, including many pronounced by *materia*

medica to be fatal. These cures are all effected in the same way, by the realization of the power and presence of Good and Good alone, which destroys in the human mind the belief in the power of evil, of which sickness is but a phase. It is urged that healing is not confined to Christian Science. No; medicine heals, sometimes—yes, often; but it as often or oftener fails to heal, because the healing is not based on any fixed principle. Christian Science heals always in the same way, through the understanding of the “all” and the “nothing,” God being “all” and evil “nothing.” Medicine may heal the body, but it always leaves the mind untouched. Christian Science heals the body by the destruction of the thought that makes the body sick. Which of these two is the better way? Surely that which gives the understanding of why and how it heals. The medicine of Christian Science is Mind; that of doctors, matter. The latter, being material requires many aids, such as drug stores, apothecaries, etc.; but Mind needs no help; it is everywhere available without any adjuncts, and when faithfully applied cannot fail to cure. I pause here for a moment to contemplate the significance of the statement that the healing of sickness and the destruction of sin are both caused by the change of the mortal mind or thought. Nothing can produce this effect but the Divine Mind—the All-Good. We thus see the truth of the statement made in Science and Health, “All is Mind.”

OBJECTIONS TO CHRISTIAN SCIENCE.

In considering the objections to and adverse criticisms of Christian Science, it is interesting and instructive to notice from whence they principally come. The chief attacks come from those supporting the prevailing systems of medicine and theology; from those whose material interests might be supposed to be injuriously affected by the propagation of new views on these subjects. It is not so many years ago that homœopathists could not recover in a court of justice anything for their professional services, owing to the law not recognizing practitioners of homœopathy as “regular practitioners,” and these gentlemen were compelled to add to the price of their pellets what they wished to get for their services. Quite recently, on asking a lady doctor to whom I was introduced as a Christian Scientist, as to whether she knew anything about Christian Science, she curtly replied that all she knew was that it

interfered with her practice, and that was all she wanted to know. Notwithstanding that admission of ignorance, she proceeded to denounce it, and show its injurious effects. A clergyman borrowed from me our text-book, "Science and Health with Key to the Scriptures." Two weeks later he returned it with a note saying that he had not read the part that dealt with the healing, as it was only the theological aspect of the subject that he wished to consider. Only the theological aspect! How he could have separated the theology from the healing in Science and Health is more than a Christian Scientist can understand. As well attempt to separate Jesus from the Christ, or the sun from its rays. At the next meeting of the Ministerial Association he read—to his mind—a complete refutation of Christian Science, in which he, of course, said it was "neither Christian nor Scientific." God bless the man who invented that phrase! It is a cover for ignorance and a refuge for vanity and lies. What fairness can be expected from those who have the assurance to pronounce upon a subject of which they are wholly ignorant? What would be thought of any one giving an opinion on a subject, the elements even of which he had not mastered? Would a blacksmith be competent to do a silversmith's work? Could a banker prepare a legal argument? Before giving an opinion on Christian Science, let clergymen and doctors study honestly and earnestly the writings of the Discoverer and Founder of Christian Science, or at least the text-book. In its teaching the clergymen would find the living Christ, and the doctors a high system of therapeutics, higher than was ever dreamed of in their philosophy. I am personally acquainted with clergymen who, recognizing that the Church has lost the healing power of Christianity, have made the three days' journey backward and found it in Christian Science, as the parents of Jesus found him in the Temple. Without this backward journey, no spiritual progress can be made. I know a doctor, liberal-minded and of high standing in his profession, who said, "I have heard of wonderful cures in Christian Science, and, with reference to it, take Gamaliel's stand, and say to my medical brethren, 'Let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, you cannot overthrow it.' " This doctor at this time was in a house in which the Christian Scientist addressed was treating a case of diphtheria. Handing his card to the Scientist, he

said, "Good-bye. I hope your patient will recover, and I will be ready to come any time if sent for." I need hardly say that the doctor was not called in professionally. I know another doctor healed by Christian Science after being given up by his fellow practitioners, who left the profession and is now a student of Christian Science.

DOCTORS' OBJECTIONS.

Doctors object that Christian Scientists undertake to heal the body without knowing anything about the body, its functions or anatomy. Christian Scientists reply that every disease has a mental cause which is detected and destroyed by the understanding of Christian Science. When there is no cause there is no effect. In Science, the process of healing is entirely mental and spiritual, while in medicine it is wholly physical and material. The doctor endeavors to destroy the effect—sickness—leaving the cause—mind—untouched, whereas the Christian Scientist corrects the mind and thereby governs the body. From this it will be seen that healing in Christian Science is permanent, while that effected by medicine is temporary; the one purifies the body by purifying the thought; the other cleanses the outside of "the cup and platter." If you were sick, which method of healing (cleansing) would you prefer?

JESUS' METHOD.

"We never read," says Mrs. Eddy, "that Jesus made a diagnosis of a disease, in order to discover some means of healing it. He never asked if it were acute or chronic. He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing a man should live. He understood man to be immortal, whose life is God,—and not that man has two lives, one to be destroyed, and the other to be made indestructible" (Science and Health, p. 368).

THEOLOGIANS OBJECT.

The objections to Christian Science by theologians are much more numerous than those of the doctors. Those Christians who know least of Christian Science insist that Scientists do not believe in the Bible or prayer, and deny Jesus and the atonement. Christian Scientists strenuously deny these charges, and draw attention to the fact that those making them do not attempt to prove them. Chris-

tian Scientists are not content with the mere letter of the Bible, but strive earnestly to understand its spirit; and they confidently assert that this understanding cannot be reached except by the light afforded by Christian Science.

PRAYER IN CHRISTIAN SCIENCE.

In Science, the idea of prayer is not to beg God for that which He is more willing to give than we to receive; not to pray to a far-off God, for God is omnipresent. The understanding, through Christian Science, of what God is, teaches us that prayer is not mere importunity, but a strong conviction that right is in accordance with Divine will. "Not my will, but Thine, be done," is the basis of every Christian Scientist's prayer. The understanding of what God's will is—the realization that Good's will is always good—is the effectual, fervent prayer that availeth much. We cannot ask or expect too much from Him who is more willing to give than we to receive. Our asking must be believing that our requests are already granted long before we consciously receive them. When we pray—desire—that we may be lifted out of sickness or sin, we must believe that we already are the children of God, good, pure, and perfect. Prayer is an uplifted thought, the reaching out for that which we long to have and to be; the answer is the realization that we have all we long for, and are all that we desire to be. If these views conflict with the objector's idea of prayer, it is hoped, for his own sake, he will study the subject, and learn through Christian Science that "the highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death" (Science and Health, p. 321).

JESUS AND HIS WORK.

What is the difference between the orthodox view of Jesus and his work, and that of Christian Science? Does the former regard Jesus as the wayshower? So does Christian Science, and proves the path in Mind to be far higher and better than any material way, for the understanding of this heals the sick and the sinful. Does the former hold that Jesus died for sinners? So also does Christian Science, but in a higher and more practical way. The orthodox view is that the sinner gets the full benefit of the death of Jesus by simply believing that he died for him; while the Christian Scientist believes that Jesus passed

through death to show mortals how to overcome it. Jesus proved, by presenting to his disciples the same body that had lain in the grave, that it was his understanding of God as Life that enabled him to overcome death—not yield to it. Thus he abolished death, and “brought life and immortality to light.”

THE BLOOD OF JESUS.

Does orthodoxy attribute great efficacy to the blood of Jesus? So also does Christian Science, but again in a higher and more practical way. Blood signifies life. It was his life so freely given for the benefit of mortals that enables them to overcome sin, sickness, and even what Paul called the last enemy, death. Jesus said, “Whosoever liveth and believeth in me shall never die. Believest thou this?” Do his professed followers believe this any more now than they did then? Furthermore, do Christians believe Jesus’ statement, “These signs shall follow”?

SIGNS FOLLOWING.

Do the signs follow their belief in the words and works of Jesus? In Christian Science they do. The sinner is reformed, the sick are healed, and the dead raised. Christian Science has breathed upon the slain and they live and are becoming a great army. Why do not our brethren in the churches, our fellow-Christians, in place of opposing Christian Science, inquire into it? All we ask is thorough investigation and calm judgment. Condemnation founded on imperfect knowledge is what we have no right to expect. Why do our brethren in the churches obey only in part the commands of Jesus? He said not only “preach the Gospel,” but “heal the sick.” “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” “And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; And they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.” “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach to Kingdom of

God, and to heal the sick." Those who contend that these signs shall follow only those who may have believed within a certain limited period must, to uphold their contention, alter the sacred narrative and substitute the word "you" for the words "them" and "they" in verse 17 of the 16th chapter of Mark just cited.

IF SIGNS DO NOT FOLLOW, THEN NOT BELIEVERS.

In the absence of such unwarranted interference the conclusion is inevitable that those who fail to do the works are not believers.

PRESENT POSITION OF CHRISTIAN SCIENCE.

Christian Science has been discovered for over thirty years. Its growth is phenomenal. It has three hundred and fifty worshiping congregations, and over a million believers, and is rapidly spreading into all parts of the civilized world. Its text-book, "Science and Health with Key to the Scriptures," has passed through one hundred and sixty-five editions of one thousand copies each, and the demand for it is increasing daily.

MRS. EDDY.

All that is here stated, and all that is known about Christian Science, is derived from the Scriptures through the spiritual consciousness of Mary Baker Eddy, to whom the world owes a debt of gratitude it can never repay. In 1866 Mrs. Eddy, taking the Bible as her only guide, re-discovered the Science by which Jesus performed his miracles, and explained it fully in "Science and Health with Key to the Scriptures." Since then she has indeed given her life to the spread of this glorious Truth. This gentle, loving woman, standing in the "meekness and might of Mind," has braved reproach and misrepresentation, to benefit humanity. She is teaching the world the grand truths of Christian Science—that God is not only Spirit, but, from His very nature and omnipresence, can be nothing less than Mind; and that from the right understanding of God flows health and holiness. The question is sometimes asked. Why should this discovery come through Mrs. Eddy? Well, it had to come through some one, had it not? If no one had voiced this Truth, would you or I have ever heard it? If Jesus had not preached and healed, would the Gospels ever have been written?

Evidently this Truth, in order to reach humanity, had again to pass through some human consciousness; and I will tell you why it came through hers. By devoting many years of constant study to the Scriptures, with the earnest desire to get at their spiritual meaning and to make them practical, her mind became qualified for the re-discovery of the spiritual healing, the method adopted by Jesus the Christ in the destruction of sin and sickness. This knowledge therefore came through her as being the one best fitted to receive and impart it. If you or I had been fitted for this great work, it would have come through one of us; but we were not. While rejoicing over this great discovery, our thoughts naturally go out in love and gratitude to its Discoverer. What earthly honor are we not willing to give to any great benefactor? It is but right and reasonable that we should regard with love and reverence her who has opened up to us, by her Key, the Scriptures, and thus made clearer the knowledge of eternal Life. In this lecture I have not attempted to give more than an outline of Christian Science, which I would ask each of you to fill in for him or herself. In this outline you will see that the understanding of Christian Science depends upon the acceptance of God as perfect Good, as divine Intelligence, eternal Mind, omnipotent, omniscient, omnipresent Life, Truth, and Love. From a perfect Creator follows naturally a perfect creation, incapable of discord or decay, in which is included man, made in God's spiritual image and likeness, not subject to sickness, sin, or death, not dwelling in the fogs or mists of a false creation, but in the clear, pure atmosphere of a spiritual consciousness that heals the sick, and gives him dominion over every thought that opposes itself to the good and the true. The supposition that God made a perfect man and then placed him within the influence of evil to strengthen his moral fibre and keep him perfect is, in the blazing light of Christian Science, childish nonsense. Good is divine, the real and the true; evil is a human concept, unreal and untrue. We must learn to know Good as the only fact, and evil as only a falsity; to know Good by experience and evil by negation. This is the Christ teaching—Christian Science.

WITH fame, in just proportion, envy grows;
The man that makes a character, makes foes.—*Young*.

MEDICINE, THEOLOGY, LAW.

BY WILLIAM P. McKENZIE.

THE way in which agitation in legal circles, intended to secure decisions against Christian Scientists, is resulting in decisions in their favor, suggests an interesting retrospect. We find that the leaven of Christian Science has permeated the other modes of human consciousness, and we may wonder why the medical thought was first stirred, then the theological, and finally the legal. We shall find that Law, dealing with man in relation to men, presents greater unanimity of thought, is more scientific, and hence more nearly correct than medicine dealing with man's body, or theology dealing with man's soul. For right conduct or brotherly kindness, we need to understand Love; for right thinking or orthodoxy, we need to know the Truth; for right living, or health (which is one with holiness) we need to be acquainted with Life. "But the greatest of these is Love."

The theory of soul in the body which vaguely pervades modern thought comes no doubt from the land of the pyramids. The Egyptians drew pictures of the soul, winged like a hawk, escaping from the dying lips with the latest breath. The tenement of clay they preserved with spices and balm, that the soul might once more find its narrow home. What the people of ancient Egypt presented picturesquely our people of the West try to believe literally; but the unimaginative are puzzled if asked what the soul is. What body is seems to them plain enough, and "Let us eat and drink, for to-morrow we die," seems a common-sense motto. But immediately two questions arise: What shall we eat and what shall we drink? and how shall we dress in order to preserve life in the body? That mode of human thought described broadly by the word Medicine, has appeared in answer to these questions.

In this field are numberless remedies for ills that should never exist. The enumeration of them would be startling. Newspapers grow wealthy by announcing them as they come and pass. If a manufactory should send out vehicles to all parts of the land of such a kind that repair-shops were needed by thousands to keep them in running order, and if the repairers had opposing theories in regard to the defects, as the vehicles went from one shop to another to

be patched up and altered, what botch-work they would represent at last when cast aside decrepit and useless. Wisdom would suggest such change in the first building as might make certain a usable and well-working product, even though the repairers might cry out against scientific manufacture. The repairers and patchers of man's body are many and their theories are as diverse as the four elements. Some use chemical earths and mineral waters, and some prescribe air, and others fire. Some use acids of strength and others use tinctures of faintest tinct. Sulphates and chlorides and bromides are believed in by some, while others trust to infusions and decoctions. Once blisters and scarifications, cupping and hot iron searings were in vogue. The pharmacopœia or drug-book includes poisons of all kinds, corrosive acids, neurotics and narcotics, from mineral salts of mercury to vegetable aconite. Food is also named a medicine, and its quantity and quality prescribed. There are so many of these repair-shops for man's body that he cannot visit them all, but as they are divided into schools he can try all their methods. If he has tried medicines in heroic doses, or in delicate attenuations, medicines chemical and herbal, medicines tonic and sedative, stimulant and narcotic, antiseptic, antithermic, antiloimic, antinephritic, antipodagric; if he has tried electricity, static or galvanic, bathing in water, hot or cold, salted or sulphurous, mud baths and vapor baths; if he has tried the masseur or the osteopath; if he has tried to obey the innumerable laws, prohibitions, and cautions of hygiene, and still is no better, but rather growing hopeless, joyless, one might well think that the repair-shops had proven their failure, and expect recovery only through reconstruction. Here is where Christian Science blesses the race. It was discovered by Mary Baker Eddy when she recovered from an accident pronounced fatal, through the reconstruction of Mind, by which term the Cause of all Good, that is God, is meant. This experience made the records of healing given in the Scriptures vital and real to her, and after study, and prayer, and experience in "doing the work of God" the Science of Christ-healing was understood, then founded and established for the race in a text-book. This Science shows how the reconstruction of man's sense of Life is achieved as he becomes transformed by the renewing of the mind, and obeying God as his Life, finds health the consequence. For then the need

of a pharmacopœia disappears. Being well he needs no repair-shop of any kind.

The purpose of the physician is to relieve the physical man of disease. Every good physician is glad when his patient rises from a sick-bed. But the idea of laying the axe at the root of the baleful tree which daily yields the fruit of every kind of disease, is too radical for some. If you cut down the tree, they say, what use would there be for all the pruning knives and shears with which the physicians cut off from the tree of disease a branch or a leaf at a time, or for the preparations they spray upon the tree to check its growth? Their occupation will be gone, and that of the instrument-makers and apothecaries. For a time this objection holds in the minds of men, but eventually they see that if men no longer have to undo evil they are free to do good, just as when war is over men cease to ravage and destroy and become producers, sowers of seed and reapers of harvests.

The Egyptians thought of the soul as smaller than the body and concealed therein, but thence escaping winged after death. They discussed the problems of destiny and future conditions. Their priests endeavored to control men in the present life by theories regarding the dim beyond. It is not clear that the Jewish priests did so. They rather concerned themselves with questions of national integrity, temple worship, and present prosperity. The priests of heathen nations have been cold-blooded in describing the physical torments of the unsaved in their future state. The Buddhist hell as pictured by the priests is full of torture that only an insanely cruel imagination could suggest. Priestcraft is pretty much the same the world over, and mediæval priests, when they found how easily they could control mothers through fears regarding their children, would depict with ferocious exactitude the writhings of the unbaptized on the gridirons of hell.

When the Reformation came the times were ungentle and the contestants had such feelings for their opponents that if they had not believed in a very literal hell they would have had no place to which to consign each other. The pleasures of the supposititious heaven were to be enhanced by the joy of knowing the fixed doom and torment of their enemies in hell. It is a sign of these times that the page of history which had such lurid picturings of torment for those outside of certain creeds, has been turned over.

Some understanding of the kingdom of heaven within and not afar off, is being gained by man, and he is learning how to cast out the thoughts that make hell and welcome the government of the Prince of Peace in obeying "that same mind which was also in Christ Jesus." Nevertheless there remains over from the confusion and contention of the past a legacy of unrest, and men still in fear of future pains cry out after a way of salvation to the future heaven.

Where shall a remedy for this unrest be found? When a man seeks the repair of his sick body we have seen how empiricism offers him more methods than he can try. So when he seeks the saving of the soul supposed to be a prisoner within the body, he finds that the schools offer him a hundred plans, each of which excludes the others. Should he say, "What must I do to be saved?" expecting to work out his own salvation with care and earnestness, he can be told of a "scheme of salvation" in connection with which "nothing either great or small remains for him to do." Should he ask, "What must I believe in order to be saved?" he can have the choice of a hundred and fifty varying creeds, each one of which claims to be the one and only interpretation of a series of sacred Scriptures bound together as one and called The Book. He finds in this Bible that one character is central therein, and named the Son of God; that the earlier writings prophesy and the later writings explain his life and works. He also finds that this teacher, Christ Jesus, was the good physician in that with unvarying success he used means above physical for healing the sick and in that sense was a metaphysician; moreover that he was a true theologian, avoiding scholastic theories, and giving proof of the power of the God he revealed. Then he will rightly desire to know where such proof continues, for proof must be given wherever God is known, since God cannot change.

If our inquirer seeks among the sects he will be taken, as it were, to many sculptured rooms whose walls are inscribed with traditional records, once vital to the writers, and the hewers of the large places in the rock of unbelief. These rooms whose sculptured walls separate each one from the others seem endless in number. Seven score of them he can count, some magnificent in size, bright with color, and thrilling with music, where people crowd to see and hear. Others again narrow and dim where a few people are solemn as in a crypt. These separated worshipers think

they all call upon the same God, and they take the name of service to one Master, even Christ, and therefore infer that they are brethren; but they do not act as brothers, for the creed-engraven walls divide. Always among them have been a few rare souls whose love understood that unity of the faith must come; but how, they knew not. From one of these our inquirer might learn that whereas the increase of the sects had been some thirty, some sixty, and some an hundred fold, the increase now could be measured in some cases by varying tenths of one per cent. If he asked the reason for this sign of the times, he might be told that the people were weary of theory and dogma, weary of tradition inscribed on the cave walls, and crying out "They have taken away our Lord and our hearts long to know him." Then might he behold one and another stepping out from the dark passages into the sunlight. With awe and deep joy glorifying their faces, timidly they walk forth among the hillside lilies, beloved of their Lord, till they greet others whom they know for brethren by the sign of the joylit face and lustrous eye, and they find them busy like the early disciples of Christ healing the sick and breaking the bonds of sin. From the mountains of unbelief and from caves of belief on North, South, East, and West, have they come to the unity of the faith that is proven, not by writings and arguments, but by works. Should the inquirer seek for the uniting force, he will find it to be an understanding of Christian Science, which proves all that the Christ promised, *vs.* Christian Theories which set forth the traditions and unproved hypotheses of men.

All Christians theoretically believe in the brotherhood of man as necessarily following their belief in the Fatherhood of God. Each denomination knows that its platform is too narrow for all men to stand upon, and in some the steps are too high for children to reach. Neither palace nor hut could have held the multitude that flocked to hear Jesus, but from hovel and city dwelling and priests' palaces the people came, children and all, and, grouped upon the green sward, while over them soared the arching sky, they listened as one to his words of life. The multitudes flocking to Christian Science to-day are thus leaving their former homes of thought and coming into a wide place where there is room for all. Philosophers have seen that the brotherhood of man could only be realized when individual men stepped out from their cells and

walled courtyards of thought, and when men *en masse* escaped from the corrals and zarebas in which they circled, confused by doctrines and prejudices.

Men to-day are being rapidly liberated in thought. Once it was possible to speak of heaven as a petty court composed of some few, particular and renowned, with all others shut out. Such a court of the elect would bear relation to the world much like that of a German Principality compared to the peoples and nations of the whole earth; and the cosmopolitan sense of men has made such a petty and selfish heaven unthinkable. Then again, seekers after God have gone from one denomination to another, and from one teacher to another (within a denomination), and found the proverb true, "Many men, many minds." All these men agree exactly in the mathematical calculation which enables them to get the right change back when they deal with dollars; but in their ideas of dealing with souls and salvation they hopelessly differ. Indeed some adherents of a creed even consider other adherents of the same creed worthy of being attainted for heresy, so much variation of thought is found within the walls of a single fold. A man may betake himself to ten body-doctors, and get a differing diagnosis and prescription from each; so also it seems when he seeks to the soul-doctors he can get varying prescriptions of dogma and theory, and no certainty. Weary of the search he cries out after the living God at last, saying with Job, "Oh that I knew where I might find him," and also acknowledges that theologians may be "physicians of no value," since they cannot answer scientifically and demonstrably the question "What must I do to find the day of salvation now?"

It is a sign of the times that an answer to this question is attempted by Socialists who say, "The only service of God is to serve man, and men are saved by saving others." The answer is good in that it recognizes the folly of expecting a far-off heaven and salvation as reward for dogmatic belief which did not produce activity in good works; but it is too indefinite because here again we have among Socialists innumerable conflicting theories as to the way in which man is to be rightly served. No one has dared to declare in favor of the method of Jesus, who bade his disciples announce the kingdom of heaven, and told them how to prove their words, saying, "Heal the sick, raise the dead, cleanse the lepers, cast out demons."

This is the uniform, simple, practical, satisfying, and Christly method used by Christian Scientists in their reform work. When men universally accept it the kingdom of heaven shall have come on earth.

The mode of human thought denominated by the term Law has arisen in response to the question "How shall I act in relation with other men?" The simplest answer would be, "Learn love, which is the fulfilling of the law, and you will know how to do good and work no ill to your neighbor." But the human mind unacquainted with divine Love as motive force, must be guarded by negations, and the imperative "Thou shalt not" must be declared against certain courses of unkindly action.

Law does not supervise man medically. It does not decide whether he shall take as much as he can hold of black draught, or take instead a white pillule the size of a pin's head. It does not supervise man in regard to religion, nor decide what church he shall attend. A man's theological opinion may consign to future hell all the neighbors on his street, but law does not interfere so long as he takes no measures and makes no endeavors in the present to put them there. Man is lord over his own body so long as he hurt not his neighbor, and is free to imagine any religious theory so long as in practice he does not interfere with the rights of others. It is in order to prevent such hurt or interference that laws of restraint are made; and what are they all, though filling volumes by the thousand, but variations of "Thou shalt not" found in the Decalogue?

If Law could prevent crime, not simply punish it, its utility would be great. But law must look upon man from the physical side as a rule, and wait for the act; though after the commission of the act motives may be examined. Law looks upon a man as a body actuated by motives. Here is the point of failure; it acknowledges motive but cannot control it. Right here Christian Science proves itself what the legal servants of mankind long have sought; it establishes the unfailing, unfaltering, inexhaustible divine Love as the motive power for man's life and action, and illumines his understanding to accept this motive till he can "overcome evil with good."

The purpose of Law being the protection of man from men it is given power to carry out its decisions. But this power is too often a great, heartless machine grinding

out the blood of the petty thief who steals to ease his sick wife's hunger—not considering that were justice done such hunger and sickness would not exist as a motive force; and laying no hold upon the calculating thief who steals from thousands of the poor in order that the women of his family who minister to his pleasure may glisten with useless diamonds. Law is on trial to-day. Strikes are the sign of distrust in law. Socialism is a revolt in favor of better methods. The Dreyfus case revealed to the gazing world the way in which justice can be perverted with legal form; and similar cases are being recalled from past history. It is becoming clear that in Law, as in medicine and theology, there are such confusions, contradictions, perversions, and multifarious divisions of thought, that in order to get at what is right and true there must be a return to the One Mind and some learning of the things of God. The many judges who are just and true-hearted must often long for clearer discernment of the principle back of law. When they see it to be Love, and understand that Christian Scientists are endeavoring to live in accord with that Principle, their judgment will be even more kindly. Thus far no healer has been condemned, even though in some cases his good intent could not be carried out. In one city where seven hundred deaths were recorded, six hundred and ninety-seven were considered the act of Providence because medical skill failed, and three were described as manslaughter, because Christian Scientists were in attendance. But the one case brought into court was dismissed by the judge, as testimony was given to so many cases of healing accomplished through the Christian Scientist, and to so much kindness on her part in giving help, that it became evident the parents had sufficient reason for expecting good results from this treatment, and so could not be accused of neglect. In this case the law was administered with discernment of the real issue. It is such discernment of the substance of the question that makes Oriental stories of decisions given by wise men at the city gate so interesting. The effort of the special pleader is to confuse with words; and it is the part of the wise judge to find the drop of fact he has blown up into a bubble of iridescent emptiness.

It is interesting to note how Jesus brought out the substance of law when he answered the lawyer put forth by the Pharisees to entangle him. They had been unsucces-

ful in involving him in a dilemma by the question, "Is it lawful to give tribute to Cæsar, or not?" He had also confuted the stock argument of the Sadducees against the resurrection. This lawyer now proposed the question, "Which is the great commandment in the law?" On that point there was a chance for a lifetime of argument on the part of those who "say and do not." But Jesus avoided the snare, and setting forth the first and great commandment as love to God, added that the second was like unto it, "Thou shalt love thy neighbor as thyself." "And who is my neighbor?" was the question of a lawyer when he also had been referred to these two commands, and wished to "justify himself." Jesus gave in reply that beautiful story of the Good Samaritan, which enabled the lawyer to answer his own question, and taught mercy to the world.

The work of the lawyer should be to elucidate the law of righteousness, and to show men how they may be governed by good-will to others, even as Jesus was. The demonic thoughts which lead to crime should be cast out, and the sinner reformed. If that were done we should need no more our present immense machinery for punishment and restraint, jails and penitentiaries, police and detectives, criminal courts and the gallows-tree. Unfortunately some exponents of law do not appreciate the glory of their opportunity, and for gain will perplex the course of justice, and manipulate the words of the law like jugglers, so as to enable wrong-doers to succeed.

As in other fields where traditions are preserved, giving us countless medical theories and innumerable theological doctrines, we find in law "precedents" without number. It may be of these that Jesus spoke as burdens when he said, "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." The seeker after legal advice finds it almost impossible to learn about the thing itself, or the principle involved; he is told rather about previous usage and custom, and past decisions of similar cases, often in so guarded and indecisive a way that he is burdened with uncertainty when he should be delivered from doubt by learning truth. Decisions that have been gained at enormous expense of money and time are sometimes liable to be reversed; whereas if it be a mathematical question once solved by one who understands the

science of numbers, it is irreversible. Moral questions ought to be solved with greater certainty than numerical, and will be when judges know the Principle of life and righteousness, and are as obedient to it as the mathematician is to the principle of numbers. Such knowledge comes by sacrifice. Lowell says of Lincoln, whose obedience to his ideal of justice and mercy was remarkable, that he had "many scruples to overcome ere he could *overstep the limits of precedent* into the divine air of moral greatness." What is moral greatness but that "fulfilling of the law," which comes from an understanding of divine Love and obedience thereto.

When law works ideally it will accomplish reform, rather than prescribe punishments and administer restraints. Too much attention is now given to effects, not enough to the causes of crime. Just as too much effort is given to describing each branch and twig of the sickness-tree, so there is too much care given to analysis and classification of the products of the crime-tree. Moses laid the foundation of human law by his negations, and jurists are still busy with varying phases of "Thou shalt not." But they subdivide error instead of annulling it. "Thou shalt not kill," should be sufficient, as a pruning knife, to cut off from the evil-tree all that ripens into murder; but having to await the overt act, the administrators of law must go through a lengthy process of argument to decide upon the culpability of the homicide, so that punishment may be chosen to fit the crime. The punisher of crime may become so hardened by his own cruelty that he may seek with more zeal to slay the homicide, than he displayed in avenging himself. He may thus stir up and multiply murderous thoughts in the community. The method of the Christian Scientist, who is the true reformer, is different. He knows that he must begin with his own thought, and displace cruelty with love, and self-righteousness with humility, and that he must gain a sense of compassion for the wrong-doer. His effort is to inculcate new motives, to awaken dormant manhood, and by arousing aspiration after holiness to make good conduct attractive. The punisher of crime makes warfare upon criminals, but the true reformer wars against sin in himself and others so that crime may cease.

The ideal of Christianity is the renewed heavens and earth "wherein dwelleth righteousness." In preparing

the way of holiness Christian Science is now laying the axe at the root of every tree that bears evil fruit; whether it be the fear that blooms out in pain and bears the fruit of disease; or the false theory regarding God whose fruit is bigotry, arrogance, and cruelty; or the envy and lust that shows its fruit of theft, luxury, social evil, and murder. When the legitimate action of Christian Science is finished it will be found that it has "made the tree good and its fruit good." Medicine, Theology, and Law of human devising will be superseded by the understanding of God. Then Life, understood, will have for its outgrowth health; Truth, understood, will blossom into universal holiness; and Love, obeyed, will have for its fruit good-will among men, peace on earth, and consequent happiness.

THOUGHTS.

BY EMILY TUPPER-BENDIT.

Do you know that your thoughts rule your life,
Be they pure or impure in the strife?

As you think, so you are;
And you make, or you mar
Your success in the world,
By your thoughts.

Are your thoughts just and true every hour?
Then your life will attest with great power.

If it's Love fills your heart,
Then all hate must depart;
You will find all success,
In good thoughts.

Are you kind in your thoughts towards all?
Then but kindness to you must befall.

As you sow so you reap,
In a measure so deep,
Either pleasure or pain,
By your thoughts.

HE that lives in sin, and looks for happiness hereafter,
is like him that soweth cockle, and thinks to fill his barn
with wheat or barley.—*Bunyan*.

GRATITUDE.

BY ANNIE M. KNOTT.

IN all history, sacred or secular, no story can be found so full of pathos,—touching the heights and depths of being,—as the story of a woman's gratitude which we find recorded by three of the Evangelists. (Matthew, 26 : 6-13; Mark, 14 : 3-9; John, 12 : 1-8.)

Well might it have inspired the genius of poet and painter; yet, strange to say, but little notice seems to have been taken of one of the most deeply significant events in Jesus' career.

It is the story of the anointing of Jesus' head and feet by Mary of Bethany a few days after her brother Lazarus had been raised from the grave.

Before going further it may be well to correct the erroneous impression so generally held in reference to this incident—the thought that Mary of Bethany was a woman of doubtful reputation, who was called from a life spent in sin by the compassion of the Lord.

A careful and comparative study of the four gospels shows that early in Jesus' career, and during his ministry in the province of Galilee, he was entertained by Simon the Pharisee.

During the meal a strange woman entered the room and called down upon herself the notice and condemnation of the host by approaching his guest, and pouring over his head and feet a costly ointment, and afterwards bathing his feet with her tears, and wiping them with her hair.

We learn from the seventh chapter of Luke that the discussion which followed was upon the forgiveness of sin.

It is easily seen that this story must have gone far and wide, wherever his wonderful healing was spoken of, and it must have made a deep and lasting impression upon many hearts.

It is well to remember that this was an Oriental courtesy bestowed upon honored guests—and Jesus mildly but pointedly rebuked Simon for its omission on this occasion. (Luke, 7 : 44-46.)

We need not therefore be surprised when we find another woman pouring out her love and gratitude, and at the same time an almost priceless perfumed ointment,

upon the head and feet of the Saviour who had rescued from the grave her beloved and only brother,—and it is easy to see why Matthew, Mark, and John have preserved and given to posterity the details of this event because Jesus required them so to do. (Mark, 14 : 9.)

It may be interesting to know that this other feast was given in the province of Judæa, in the town of Bethany, and in the house of another Simon,—which, by the way, was a very common name at that time.

This was Simon the leper, presumably one who had been healed by Jesus, as otherwise he would have been separated from his fellow-men according to the law.

In order to understand clearly the circumstances which led up to this remarkable occasion, we shall have to read the closing verses of the eleventh chapter of John's gospel, and we shall see that the great Healer and Teacher was a proscribed man, a price set upon his head,—and such being the case, we cannot but admire the loyalty and courage of the people of Bethany who gave a feast in his honor—and was ever such a banquet served since the beginning of time?

At the festal board sat the one who had lain four days in the grave, and beside him the mighty conqueror of the King of Terrors. Need we wonder that many had come there from the capital to see them, and to hear them speak?

There was a lesson awaiting them all, and one but poorly learned, even at this late hour, when the spiritual genius of woman rose to the occasion, and gave royally to the one who had given divinely.

Martha, who but a few days before had wept despairing tears at her brother's grave,—Martha, who objected to the rolling away of the stone, saying, "Lord, by this time he stinketh,"—Martha served at the feast. But it is with Mary that we have to deal. The devout, the meditative maiden who had always sought "the one thing needful."

She had read, doubtless, the words of that incomparable Shepherd psalm: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over," and she saw that all earthly things were insufficient to pay the debt of gratitude for Life revealed and demonstrated as supreme over all; but she gave the costliest that wealth could buy, and flung herself at his feet in loving and lowly adoration.

And was this all, when the Saviour accepted at the hand of woman a sacrament which symbolized a new and loftier faith than the world had ever known, based upon spirit, not matter?

The priests of the old regime had condemned him to death for giving light unto the world; this priestess ordained of God saw and followed the great High Priest of the new covenant,—and boldly proclaimed by her deed that the Christ had indeed come to her with the unsearchable riches of Truth.

And did the drama end here? Ah, no. The dark shadow of evil belief was at the board and whispered (suggested), “Why this waste?” Well might the blessed Lord say “The poor [poverty-thought] always ye have with you; but Me [Christ-Truth] ye have not always.”

Judas thought that the world was poorer because of Mary’s outpouring, but Christ knew and Mary knew with their clearer spiritual vision that it was richer, for the fountain of Life had been opened and its treasures were flowing out to bless the whole world.

Do we understand this to-day, in the clear light of the present hour?

Do we know what is the standard of value, is it Mind or matter?

If the former, would it be possible to give too much for Truth?

Even on the human plane, it is easy to see that intellect rules and outweighs these matters.

Do we not see that the successful author has within the grasp of his thought greater riches than the possessor of a gold-mine, and that the successful man of business owes his success to mind, not to matter.

But as we rise higher in the scale of being, are we not compelled to admit that the wealth revealed by Science is infinite. First of all we have health,—not merely physical health, but purity and harmony of thought with boundless hope revealing a broader, fairer landscape each day.

To be brief, we find the “new heavens and the new earth” of God’s creating.

We have seen that “Christ hath rolled away the stone from the door of human hope and faith,” through the glorious revelation of God and man given to us through Christian Science. (Science and Health, p. 350).

There are thousands of loving hearts whose daily

prayers are poured out upon the head of our beloved Mother, through whom we have been lifted out of a longer entombment than that of Lazarus.

She has given to the world anew the Science of the Christ. She has led us down into the depths of thought where we find "unsearchable riches." She has led us up to the Mount whence are heard evermore the beatitudes which tell us that the "Meek shall inherit the earth." Christian Science is unfolding in human consciousness many rare virtues, and one of the sweetest is gratitude, which, like mercy, "Blesseth him that gives, and him that takes;" and cheers the hearts of the toilers along the rough roads of the world.

Joseph of Arimathea brought costly spices to embalm the dead, as he supposed. Mary's keener perception gave all for the deathless Christ.

If one might paraphrase slightly some lines from an old poem they would read thus:—

Oh, gratitude! the man who thee forgets,
When lucre lures him or ambition stings,
Shall never know the source
Whence real grandeur springs.

FRIENDLY WORDS.

BY J. S. EASTAMAN.

GOD leads, and if we follow God, not halting to consider self, we must do well. Of this I am sure,—that I have a niche to fill that no one else can fill for me, and I am trying hard to fill it, not as I will, but as I feel directed by Wisdom.

My experience in the past several years has shown me the necessity for watching and praying. I well remember when I was going through the first class with our beloved Teacher, fifteen years ago this month, how watchful I had to be lest I should lose one word of her teaching, how I used to pray that I might catch and remember all she said.

I noticed that there were conditions to be fulfilled in order to expect to become a good demonstrator of the healing power of God, as she taught it. Old things had to pass away; old habits to be destroyed; character to be remodeled, and new ways, correct ways, to be learned, God to be understood, and new prayers to be learned; in

fact, the old man to be made new, and great struggles to be met in the passage from an old sea captain to a Christian Scientist. "Precept upon precept, line upon line," was the way she was leading us, and I was determined to get all the precepts and lines right, because, as I knew, there was a great deal at stake, even the life of her whom I loved—my wife. So if I did not clearly understand the Teacher's explanations I would ask again and again, until I was sure I had it right. Such strict teaching was the making of me, for it changed me, oh, so much. She taught me how to pray as many of the ancient worthies prayed, and she has taught us all how to pray, and so fitted us to heal the sick and sinful. She taught us what she knew was right. Note her life. Is it not a record of piety, faithfulness, trust, and prayer from her girlhood?

Note also the immense assembly of Christian Scientists from all over the world gathered in Boston last June to testify in the Annual Meeting of the Mother Church of the results of their prayers, which prayers were heard by God whose ears are opened only to the good. As to the loving address of our dear Leader, who heard it that did not get a blessing in proportion to their readiness to receive it? One of the truisms of Christian Science is that "what blesses one blesses all," and as Christian Scientists we should carry in our thought that truism, and act upon it in obedience, in unflinching faithfulness, in fearlessness, in doing all we are able to do, and thereby learn daily that none can do us, or Christian Science, any harm without our consent; and that if we truly and honestly live the life of a Christian Scientist, as "Science and Health with Key to the Scriptures" teaches, neither sin, sorrow, sickness, nor death can overcome us, though we may feel in belief the pangs of those evils, and often so hard as to make us suffer greatly. Did not our beloved Mother tell us in the Annual Meeting, "Where God is we can meet, and where God is we can never part?" Do not those words assure us of the ever-presence of good? And do not they form conditions each and all have to fulfil? Do they not speak loud enough to assure us that God is the omnipresent All? Where then is the evil that can enter the All-Good?

Some of us may fail to get the lesson those words teach. If the failure comes through ignorance we deserve the loss, because "ignorance is sin," and having the advantage of the teachings of Christian Science from class and Science

and Health, if we still fail to demonstrate right then we should be whipped, and shall be too, until we do better. Then when we shall have learned through suffering that beside the "blessing that there shall not be room enough to receive it," there are still the claims of error which war against the spiritual understanding so strongly as to make us believe the struggle too hard. Yet clinging firmly and prayerfully to our God, striving against sin, He will see us "anchored in omnipotence," so we shall see good in all and learn by it to be a law unto ourselves; to be a guide, help, and support to each other and to all, as Christian Scientists should be, and as our Leader so earnestly wishes us to be.

My dear friends, who is it that doubts the ability of man to overcome evil when he has been instructed in Christian Science, and is willing, ready, and able to live in obedience to such instructions? Yet we see that some so instructed do not always do right, but the Christian Scientist must come to see right, and so do right in all things. Thus he gets a foretaste of Heaven, and it is within man's possibilities. Yet to demonstrate those possibilities much self-denial, striving, and prayer are needed.

The other day, for some good cause, I was strongly drawn to the words in Psalm 29: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength," illustrating in all the Psalm the mightiness and allness of God. That started me to thinking, and on examining myself I find I have come far short in that line. And what is my duty now? Not to set before myself all sorts of accusations and condemnations, for that will profit me nothing, neither will it profit me to make many resolutions for my future, for the chances are they will all fade away like clouds before the wind. To pray to God to deliver me from such and all other error, and for a new heart that I may see my faults and do better, is good if I really mean to put the prayer into practice, but past experience has shown me that though my prayers were made in good faith for the time, yet prayers and resolutions have been forgotten before now, so that the prayers have become "vain repetitions," and the resolutions, like many promises made, too easily broken. Therefore what am I to do? Here Christian Science comes to my rescue, showing that my duty stands in the assurance of the allness of God. I saw that I must disown this false man that makes such

vain prayers and weak resolutions as one that God never made, and own myself to be the real child of God, who has dominion over all such frailties and can do all God has made man capable of doing, and who cannot do anything but that which is to the glory of God, and for the good of mankind. That thought, continued, in time does away with the false belief of man, so fulfilling the request of the Psalm, which is equal to acknowledging God as all in all, which acknowledgment opens man's understanding how to go up higher, and so learn how to pray right, as our beloved Teacher prays. She is "instant in prayer." So must we be, for let the Christian Scientist be ever so diligent in treating the sick and sinner, if he does not give himself time or times to pray often, he will find that his patients will not do well. Just note the wisdom of our beloved Mother in giving us lessons on prayer. There is no chance for vain repetitions in the Lord's Prayer with its spiritual interpretation; the prayer "Thy Kingdom come," with all the other sweet prayers she so graciously has given us from time to time, and the Church Rule (Article 21, Sec. 1, tenth edition of the Church Manual) is worth, to my sense, many hundreds of sermons. The Mother Church Tenets, when prayerfully learned and diligently followed, are models of prayers; in fact, to be a Christian Scientist and succeed in healing we have to follow the Bible and Science and Health, both books requiring us to pray. Right prayers teach us good manners, good behavior, make us good workers, obedient, loving; make us know ourselves and what God is to man; make Christian Scientists of us, and so teach us to "worship God in spirit and in truth."

THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

Special attention is directed to the following By-law of the Church Manual:—

"Students are examined and given certificates by this Board, for no other purpose than teaching Christian Science. All other applicants will be dismissed."

STEPS HEAVENWARD.

BY V. M.

DO we forget sometimes in Christian Science to be grateful for all the blessings we have received through this wonderful Truth? Do we remember always to thank God for His great mercy and love with which He has loved us, and drawn us to Him?

If we neglect to do this, and are not feeling full of joy and gratitude for all He has done, then we are off the line, and are not fit to receive that blessing and help which we should otherwise have been getting.

It is never necessary or right to be weary or down-hearted in Christian Science, and we certainly ought never to be sad. The Shepherd of Hermas tells us very plainly that sadness is wrong, for, "it is the sister of doubting and of anger." We all know very well that we cannot make any demonstrations while we entertain doubts of any sort; that to overcome any kind of error, we must have a deep spiritual faith, one that recognizes God as always present with and able to save and help us.

We read in Science and Health that "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, page 408, line 24).

When we look at it in this way it becomes a very serious matter to us, if we allow ourselves to feel in the least depressed or down-hearted, whatever the circumstances may be.

When the occasion arises that would tempt us to feel so, then is just the moment in which we should have the most faith and confidence toward God, who indeed careth for us always. If it is only in the bright hours, when everything is going just as mortal mind would like, that we do not consider it necessary to worry, or that we feel we can trust God, of what use can that be? What confidence and what love is manifested by such a faltering faith?

The faith which we require, and which every true Christian Scientist has already acquired, is the abiding consciousness of ever-present Love that never wavers, but

on the contrary grows stronger in the hour of trial—when our faith is put to the test.

We must obey Jesus' command and watch and pray without ceasing. He knew how necessary it was we should do this, for error always creeps in exactly where it will be least noticed. Then before we know where we are, we find our lamps out, and we have no oil, and are therefore unable to see in the midnight hour. Then we become miserable and hopeless, and just stumble along till we are able again to see the Light. Thus we learn by experience, for next time we will take good care to have oil, and our lamps burning brightly; such a true consciousness of the Father's presence and power that will illumine our present existence with that peace and joy which the world can neither give nor take away.

What are the clouds that hang so heavily around at times, hiding the Divine Presence? What is it, but our own belief in a self apart from and unlike God's idea? Then in order to dispel the clouds, we must destroy this belief, and as we see them approaching, we must at once realize there is no separate consciousness from God, that He is all, and in all, and there is none beside Him. Then the mists disperse, and out of the darkness there shines a great Light, that lights our path, and the Christ presence will go before us, always illuminating the dark places, until we come to possess the abiding consciousness of the nothingness of material things, and the allness of God, Spirit, and there is no night there.

In Science and Health we read that "Trials teach mortals not to lean on an earthly staff,—a broken reed, which pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. Through great tribulation we enter into the kingdom. Trials are proofs of God's care" (Science and Health, page 276, line 4).

Are we not proving this every day? Where should we be without God's rod to chasten us? He watches over each one of us, and meets our smallest need. As Christian Scientists, we have a great wish to work in the Master's vineyard, and to give to others what has been given to us. But let us not forget that before we can do this we must lay our all on the altar of Christian Science, and we must not rebel when tried in the furnace, for our motives, aims, and ambitions must all be purified before the Truth can

shine through us for the healing of those who have not yet come into the knowledge of the sons of God, where fetters fall and man is free.

The discipline has often to be severe to fit us for such an exalted purpose, but if instead of turning around and rebelling so often, we would recognize the necessity of meeting and overcoming such trials, we would then show not only our love for God and our great desire to be purified, but prove our faith by our works, and go on our way rejoicing; always getting nearer to the Divine source, the Divine remedy for every ill.

So then, these seemingly hard times which call forth a struggle and much striving before the temptation can be fairly overcome and demonstrated, really ought to be welcomed; for the very circumstance that perhaps cost much to our mortal sense, has become a stepping-stone to heaven.

So let us continue our way rejoicing always, showing all men that we can prove Jesus' words to be true to-day, "I am with you alway, even unto the end of the world."

Who could feel sad or lonely with such a beautiful promise and realization ahead? We ought never to forget that when the temptation comes to us, and we allow fear or sadness to enter our hearts for a moment, we are practically doubting God's love for us, and we are not believing that "He is a very present help in trouble."

We must banish all fear, sadness, and sorrow forever, and know they have no place in God or His idea, who reflects Life, Truth, and Love. And as we take each step, the Divine Presence becomes nearer, and Love grows more real and clear to us, till some day we shall awake to know there is no opposite to God and His Infinite reflection, then shall find ourselves where we always have been, encircled in the everlasting arms of Love, safe in the Divine Consciousness.

NOTICES.

The Per Capita Tax from June 1, 1899, to May 31, 1900, is now due. STEPHEN A. CHASE, *Treas.*

All correspondence with the clerk of the Mother Church on matters pertaining to his office should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

NOTES FROM THE FIELD.

UNTIL I heard of Christian Science, fourteen years ago, I had never known what it was to be free from pain. My diseases were numerous and my suffering at times intense, so that I would be confined to my bed for months at a time. I had several physicians, but no encouragement was given that I would ever be well. That I was growing worse could plainly be seen. What was there to help me was the question. The last physician consulted said an operation was all that could help me, adding that my disease was of such a nature, that few lived through the operation.

This was the condition I was in when I first heard of Christian Science. Just through reading the "little book," Science and Health, I was healed; I had no other healer. Afterwards I went through a course of Christian Science instructions from a normal student of Mrs. Eddy.

Previous to my coming into Christian Science I was a member of the Episcopal Church. I had always loved the Bible, and it was my constant companion. For years I was seeking and praying for more light. My prayers were answered but not just as I expected. The realization of the one Mind, one Life, and one Power came to me as it never had before, and through this knowledge I have proved that God will destroy all the seeming ills of the flesh.

It seems to me the best way to show our thankfulness and gratitude to God for this blessed Truth which has come to us is to be so filled with Love that we cannot help expressing love destroying error and healing the sick.

One of my sisters had been an invalid for twenty-seven years or more. One of her diseases was spinal trouble according to the many physicians that she had had. Although she went through very severe treatment, she received no permanent help. As soon as she received Christian Science treatment she was not only helped, but was healed.

Another sister had a fibrous tumor. She did not think Christian Science could destroy a tumor, so she called in a surgeon. He named it, said there was no time to lose, and if not removed immediately it could not be done at all. To please our mother she decided to wait a while be-

fore having the operation and try Christian Science. With less than two weeks' treatment in Christian Science the tumor disappeared.

Another time an accident happened while using a sickle, the end of her thumb was cut off. The end of the thumb was picked up and put on with sticking-plaster. Not understanding Science she was very much alarmed for fear of lock-jaw. Truth destroyed the fear. Her thumb never became swollen or inflamed, neither did it ever pain her. In twenty-four hours after it happened she wore a kid glove as usual.

Another case was my brother. The trouble was paralysis of the face. After a few Christian Science treatments Truth prevailed.

I will mention one other demonstration. This was a case of typhoid fever in its worst form. After the fever was destroyed, every symptom of spinal meningitis was manifest with two severe spasms. The pain for a short time was fearful, but the one Life was realized and health and strength were expressed. Mortal mind then said, "Sight is almost entirely gone," but again Truth was realized, with the understanding that nothing could be lost. For have we not a God who is unchangeable? Is not the true man a thought or reflection of God? When the *belief* of blindness was destroyed, sight was restored.

Jeannette R. Seabury, Peoria, Ill.

ABOUT ten years ago Christian Science was recommended to me as a possible cure for an inward trouble which a Kansas City specialist had pronounced incurable without a surgical operation that I had not strength to bear.

What a gloomy outlook! Surely I must have been ready for Christian Science. I should have been glad of speedy relief, yet before trying it I thoughtfully considered this step, being determined that not even to save me from this suffering would I use any remedy that was contrary to the Bible.

To my glad surprise, in studying the Bible for authority for Divine healing, I seemed to find it on every page of that Book of Books. With this new understanding I was able to relieve myself of suffering a number of times. These first attempts were made before I had read Science and Health. I had been sent to a student of Mrs. Eddy, yet

other works were given to me to read—and only on one occasion; after a severe chemicalization, was I advised to read *Science and Health*. Then was it taken down from a high shelf and the paragraphs upon chemicalization given me to read. Then I did not dream of the divine import of that work, yet I was searching honestly for the Truth and it came to me in due time.

During those years of darkness in mental Science I was surely protected by the Truth, for the Bible became a new book to me, and well do I remember how often I turned with unsatisfied craving for Truth from those erroneous works, to the Bible. A few years passed in this way, when I was told that *Science and Health* was the only textbook of Christian Science. I answered that this might be true, and if it were I hoped to know it, for I desired to follow the true way. I bought a copy of *Science and Health*, and putting away all other works I began reading. I had not read many pages in this divinely inspired work until the Truth dawned upon me. That understanding has never left me from that hour till this. Through all the deception that it has since been my lot to pass, owing to false teaching and persecution, this one thing could not be taken from me, viz.: that Mrs. Eddy was sent of God to give birth to Christian Science, for the salvation of men from sin, sickness, and death. It was this understanding that performed the needful surgical operation, mentally, for which I am thankful every day I live, and hope my life may yet show more than mere words my gratitude to our dear Mother in Israel.

Seeming trials that have appeared since finding the true way—among them being dropped unceremoniously from a position I had held four years as a public school teacher, because I upheld fearlessly the teachings of Christian Science—all these things I deem as nothing compared with the benefits that Christian Science has brought to me. Jesus and many of his followers have had greater trials, so I would be ashamed to complain. I will close by stating that I have had the great blessing of class instruction with one of our Mother's faithful students, for which I am thankful, but must know more and more that no one can do my work for me. The way is laid down in *Science and Health*, the understanding of which will destroy all sin, sickness, and finally death.

Isabel R. Scott, Hopewell Cotton Works, Pa.

As I was only a babe in the understanding of Truth at the time the following demonstration was made, I would like to tell just a little of my experience in the case, as it may help some who are just starting in the good way and think they are not far enough advanced to help others.

Only a few months before this experience I had been healed of a complication of diseases. The doctors had said I would never be well again. After my own healing several came to me for help. I did not think I had sufficient understanding to help others, and wished to send them to the one who had done so much for me; but she told me the work was for me and I must do it, and when fear or doubt arose must turn to the Bible and our text-book for guidance. I did so, and have never thought of turning back, well knowing there was nothing to go back to.

Up to the time of which I write, those asking me for help were mostly chronic cases, and were able to come to me, and I felt confident I could help them, but when a gentleman told me his wife was in the last stages of consumption, given up by the doctors, I thought, What can I do in a case like this? and told him I did not think I could take the case. But he said some friends were with her from the southern part of the city and must leave at four o'clock, and they were anxious to know if something could not be done to alleviate her suffering, I promised to call before they left, my intention being to take my healer with me either to take the case or advise me, but other callers detained me until it was too late, so I was obliged to go alone.

All Scientists will understand something of my thoughts on the way out to their home—of the prayer that went out from the very depths of my heart to the Father for guidance.

When I entered her room and saw that pale little woman and pressed the hand extended to me as if reaching out for help, how my heart went out to her in a flood of love and yearning that she might know the Truth that makes free. I asked her friends who were standing around her bed to leave the room that I might talk with the patient alone. When we were alone such a sense of peace came to me as I had never known before. It seemed that divine Love not only permeated my very being but the room seemed aglow with a purifying light or presence which I cannot find words to express. I told her of God's love

for her, and assured her that it was not His will that she should either suffer or die. I could see hope kindling in her countenance, but when I told her she must give up all material remedies and must take off the plaster (which I believe extended all around the body), she was afraid, and said, "If I remove that I shall be obliged to send for the doctor or you before morning, as I could not endure the suffering." When told she must choose that day whom she would serve, it must be either God alone or medicine, she chose the better way. The plaster and all material remedies were removed from the room. After the first treatment the pain did not return.

After a few more treatments she acknowledged being entirely healed. Such is the power of Truth over error.

L. M. H., St. Louis, Mo.

BETWEEN seven and eight years ago I sought Christian Science for the help of one of my family who had tried all the so-called remedies of *materia medica* unavailingly, and whose case, far from being helped, was much aggravated by their well-meaning but mistaken methods. Desiring to understand more of its teachings I began to read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for the first time. Previously my ideas of Christian Science had been very confused; I had imagined it as many do at first to be the effect of one mortal mind over another, and did not think I wanted to inquire into it. But by the persuasions of persistent friends whom I knew to be reliable I was drawn to investigate it, and having found all material means worse than useless for the one for whom I sought relief, I at length consented to try it.

As soon as I began to read Science and Health I saw that this must be the Truth for which I had long been seeking, as I had gradually and almost insensibly been drifting away from old theological teachings, which no longer satisfied my yearning for a more practical Christianity, something to meet and solve the many problems which confront us daily. The Bible very soon became a different book to me. I had read it earnestly before, but without understanding; but under the light shed upon it by the Truth as revealed in Science and Health it unfolded and became the most wonderful and interesting book in the world. Not only was this the result, but a peace and calm came to me in the midst of great seeming trials, which

nothing but God's power would have brought. I was uplifted, strengthened, and supported in a way which I cannot describe, and many proofs of God's healing power confirming the truth of what I had read, came to encourage me.

In the spring of 1892 I had the privilege of class instruction, and began to demonstrate for myself and others. So many strong proofs came to me daily of the truth of Christian Science that I saw this to be indeed the Master's word, and felt that what I had long sought was indeed mine. The more I saw of it the more I saw it was not for me to keep for myself alone, but to live it daily, that I might carry help and courage to those weary and heavy laden. When later dark clouds of sorrow seemed around my path, I was enabled to see that the Light was ever with me, and that my seeming sense of trouble or perplexity arose from my own false belief of life and intelligence in matter which must be destroyed in time by the recognition of "the true Light, which lighteth every man that cometh into the world."

I cannot be too grateful to the dear loving Mother and Leader, who has suffered so much to make the Master's idea plain to us; and though this acknowledgment seems tardy, it is only the outward expression, and a poor one, of the love and loyalty I have always felt for her, and which grows as I learn more and more by experience of the path she has trodden before us.

Eliza A. Lovell, Elgin, Ill.

AFTER being under the care of the best physicians of our town for years, I was finally told they could do no more for me. At that time a lady friend called and told me of the wonderful healing that was being done through Christian Science, and asked me why I did not try it and be healed. I said I had never heard of Christian Science before, but I seemed to love the name Christian Science. I thought, can it be that after all these years of suffering and praying for a higher and a more spiritual life, that I am to have it? The Scientist called the next day, and gave me my first treatment; I shall never forget that day, it seemed that I was lifted into heaven. I was free from pain and all my old claims disappeared, I forgot I had a body, I felt so light and free. I felt as St. John wrote, that I had found a new heaven and a new earth.

My husband was also healed of paralysis of the right arm at the same time. I continued taking treatment for about two weeks.

My friends looked at me in astonishment to see me skip about as free as a child, for before I was healed I was not able to walk a block without assistance. After studying Science and Health and the Bible for about three months I was forced to prove its teachings. I went to church one evening and as the congregation arose to sing the first hymn I began to cough, and had quite a hemorrhage. My thought was so filled with the allness of God that I had no fear, and thought I would stay until services were over when my husband would come for me, but my handkerchief was soon saturated. I was given another and that was soon in the same condition, then my brother took me home and I took my Science and Health and read a while, and declared that God was my life, that nothing could destroy that life, for I live, move, and have my being in God, and by the time my husband came home I was better, by twelve o'clock I felt perfectly well, went to bed, and slept soundly the rest of the night. In about two days I had the second hemorrhage and again I took Science and Health and read page after page and I think I have never had a more perfect demonstration than that was; in two hours the cough and hemorrhage had all disappeared and I went about my housework, praising God for this Christ-Truth.

My sister and neighbors thought I was going crazy because I would not call a doctor. They said the third spell would take me off. But I was so surrounded by divine Love that their laws could not touch me, and I never had the third spell, and am more alive to the allness of God to-day than ever before. I have given this one demonstration out of many to show to the world what Science and Health will do for those who will imbibe the spirit of its teachings.

A short time after this my husband and I went through a class of instruction in Christian Science, and since then, now about ten years, have been striving to demonstrate this Truth.—*Mrs. Amma B. Lankton, Kansas City, Mo.*

It is thirteen years since I became interested in Christian Science. It found me laboring with congestive headaches, brought on by kidney disease which I had a few

years before. I had from childhood been a great sufferer from headache; I can scarcely remember the time when I was free from pain, but after this disease the suffering increased.

I was in this condition when a loyal student of Mrs. Eddy came to me. I had been suffering more than usual during the past two weeks, not being able to lie down or sit up without the greatest distress, and I was much prostrated by the pain and felt I must have relief from some source. After sending for different doctors in my immediate neighborhood without any success (it being vacation time, those who were not away for pleasure were unusually busy and could not come to me), this dear student came to my rescue. I shall never forget the calm trust and perfect rest and peace that fell upon me at her very presence, which at that time I was not able to understand. After explaining this beautiful Truth and giving me the usual silent treatment, I was greatly relieved. I got up, dressed, ate dinner with the family, sat up all the evening, went to bed, slept soundly and quietly all night, something I had not been able to do for many weeks. I immediately put myself under her care, after promising to be guided by her in Christian Science. As a result I was thoroughly healed of this and other claims in a few weeks; one particular one I would like to mention was great fear of thunder and lightning, which entirely disappeared after the second treatment.

At the time I was healed I had a daughter who the doctors said was in the last stages of consumption of the blood, and they could do no more for her. We could see her fade from our sight every day; now she is a healthy wife and mother.

Also blood poisoning, inflammation of the bowels, and rheumatic fever were all destroyed by Christian Science. I am deeply grateful to our dear healer for her loving-kindness and untiring patience while laboring to bring me into this Light. My gratitude for Science and Health and all the writings of our beloved Leader cannot be put into words.

My husband has been helped many times by Truth. While we have never had the privilege of class instruction, we have been earnest students of "Science and Health with Key to the Scriptures," and all our Leader's other works,

for thirteen years. The amount of love and strength it has given us words are inadequate to express.

G. K. Winslow, Dorchester, Mass.

FOR many years I was an invalid, at times a great sufferer. I was taken to California and the different hot springs, had many physicians, tried many treatments and cures, but grew worse, until I was obliged to remain in bed. For two years I lay in bed, suffering night and day. I wore out all opiates; had trained nurses, and six of the best specialists of this country. Three times I nearly passed away. At the end of two years I was beyond all medical help, and the physicians said the only way was to put me in a sanitarium, where my last days would be easier. I remember how I felt, praying God would take me, but I always said, "Thy will be done," and surely God was leading.

After being at the sanitarium two weeks I felt it was only experimenting again, and I begged my husband to find a quiet place where I could die in peace. A quiet place was found and my husband said I should not be worried any more,

In a few days Christian Science was brought to me. I at first said I could not have it, I had had all the science I wanted; but to please those I loved I let the Scientist come in. I shall never forget that first thought given to me, "God is Love. He does not make you suffer." I was too ill to be talked to, but my healer told me to know that God is Love.

In five days I was relieved; in a week I sat up, and in two weeks I rode out. It was like raising one from the grave. For two months my healer patiently worked to lift me out of one belief after another until I came home traveling all day. I sat up instead of lying on a bed, as I was taken away. I was well and happy and ate supper with my husband. Then came my own work with the precious book, *Science and Health*. With the kind help of Scientists where I live I have been able to go on growing stronger all the time. At times error would attack me, and I had to have help. It is two years since I have used any material remedy, yet never had such health. After all, the physical healing is the least. I wish I could only tell the whole world the joy of Christian Science, how it helps us to meet all trials and sorrows, that seemed mountains before.—*I. G. H., Baltimore, Md.*

I WANT to give a demonstration made over bone trouble. Six years ago I had a small sore come on the side of one of my feet which at first seemed nothing more than a blood blister, but day by day it spread and at last I was unable to wear a shoe or stand on my foot. A doctor was called, and upon examination said, when a child I had hurt my foot some way, and for several years this had been coming on. He treated me for many months, but instead of improving my foot continued to grow worse. A number of physicians were called, each having a different idea regarding it.

At last I went to the City Hospital, Boston. The doctors there pronounced it blood poison; said the bones of the ankle were all diseased. I went there daily for several months, and at last they told me one toe and part of the foot must be amputated. I had suffered so much and long, I was willing to have this done, but the family objected, and another doctor was called. He said there was no need of amputation, and he treated me, but failed to bring out a cure.

By that time it became evident to us that the physicians did not understand my case, and as I had received so little if any help from them, decided to doctor it myself, and tried everything I could hear of. After several months had passed the sore disappeared, but the bones of the ankle were very weak and I could not stand straight on my foot.

For two years I walked with the ankle turned, and it grew very much out of shape. The bones had so grown out of proportion that I walked more on the side than the bottom of my foot, and there was great weakness. The ankle would very often give out and I would fall.

Becoming alarmed again I had it put in a plaster cast, but as soon as the cast was removed the ankle again fell in. About that time I came to New York and decided to try Christian Science—the Truth. I had been treated successfully by Science before for some other claims, but until then did not understand it well enough to trust it for any trouble of the bones. In about five weeks the cure was effected, and my ankle to-day is as straight and strong as any one's—*Nena B. Graham, New York, N. Y.*

FOR twenty years I was subject to epilepsy, considered by *materia medica* to be an incurable disease. I have had

as many as twelve spasms in a day, sometimes remaining unconscious for fifteen minutes.

I took medical treatment from two specialists in epilepsy, one in New York, the other in Philadelphia. They both said my case was a hopeless one, that it had become chronic, and the older I got, the more frequent and severe the spells would be.

I had other troubles, such as dyspepsia, a weak heart, and catarrh of the head and throat, and had taken six months' treatment from a specialist in catarrh. I had an operation performed and a piece of bone removed from my nose. One month after I had stopped taking his treatment, the catarrh was as bad as ever.

I spoke to a healer about taking treatment from her for epilepsy and other troubles. She said she would be pleased to give me treatment; but she did not think I would need it. She said she believed if I would study the Bible, and "Science and Health with Key to the Scriptures," in the right spirit, and gain the understanding, I would be healed of all my ills.

I thought as I looked at her, "This is certainly a good case for an insane asylum. The idea of my being healed of an incurable disease of twenty years' standing simply by reading that book, is preposterous."

One year ago last March I began studying Science and Health. In a few weeks the spells became less frequent and less severe, and in six months they ceased altogether. It was one year ago last August since I have had any symptom whatever of epilepsy. I have never taken a treatment, but have been healed of all my diseases through studying Science and Health and the Bible. At the present time my health is perfect, showing that Christian Science has accomplished in a few months what *materia medica* did not accomplish in twenty years. I never can be thankful enough for what Christian Science has done for me, as it has made a better man of me morally, physically, and spiritually.—*Charles Somes, Pittsburg, Pa.*

I CAME to Christian Science through the healing of my only child, a boy of eleven, of cataracts. Out of one eye he never saw for ten years, until we came to Christian Science, and out of the other he could barely see by turning his head, and looking over the cataract. I had him carefully examined by fourteen leading oculists, eight of them

from St. Louis. His trouble came on when he was eight months old, caused by teething.

I felt that by going to so many oculists I was doing just the right thing. They all agreed as to what was the matter, and as to how he would have to be operated on. They could promise me nothing, but said if he saw at all, he would have to wear both near and far-sighted magnifying glasses.

But one oculist—who seemed a little kinder than the others—advised me to have him treated by slow absorption. I went to this oculist for eight years, never losing hope, until we saw the very strong medicine the child had been taking, had begun to settle in his limbs. His knees and elbows had grown to be six times their natural size, and he was stooped over. At this time the oculist said he could do nothing more but would have to operate.

A lady noticing my extreme distress in the hotel where we were boarding, asked me why I didn't have that little boy helped by Christian Science. Hearing her talk I grew so interested that I started in at once, and with his first treatment a headache he had had for years, through the condition of his eyes, was stopped, and in the course of three or four months his limbs began to straighten out and he began to be a bright, happy, loving little sunbeam, very different from his former condition. The sight seemed slower in coming, but we both grew to know that God was sight. So now after being in Science eighteen months, his sight is here, and mornings when he wakes up, he will say, "Mamma, if you only could know how bright and beautiful everything is to me."

Mrs. B H. Hutchinson, St. Louis, Mo.

ABOUT a year and a half ago I visited the Mother Church for the first time in my life. I found what I had always looked for in vain in the church, viz.: Love. It was seen in the expression on the face, felt by the cordial grasp of the hand, and fell like music on the ear in the comforting and inspiring words of God's blessed truth. I have often thought I should write and acknowledge something of what Christian Science has done for me, but I have been waiting for some great demonstration and I have come to realize I have it now. It is this: Christian Science has given me an understanding of God for whom I had ceased to search. I can read and enjoy my Bible, because through

that blessed book, "Science and Health with Key to the Scriptures," I can understand what to me before was inexplicable, and because I could not understand it I had discarded it, and had not looked into it for more than twenty-five years. I now am a changed man; what I formerly enjoyed I now find no pleasure in. For over twenty-five years I was an inveterate user of tobacco, and also used liquor; now I have lost all desire for either of them, my Bible and Science and Health have more than filled their place in my affections; they are my constant companions and I am now happy when I was before unhappy, careworn, and full of anxiety and fear. I do not claim I have gained perfection, but I am striving for it, and that makes me happy. I should indeed be most ungrateful if I did not in my poor way express one word of gratitude from a heart which overflows with love to her who by ceaseless toil, suffering, and privation has made it possible to gain such blessings here and now; and if people would only investigate they would find, as I have found, just what they have so long been searching for and have not found, but is found in Christian Science, for it is the Christ-Truth, and best of all it is demonstrable.

Alfred Moore, Arlington Heights, Mass.

It was my great privilege, to be able, along with my husband and two children, to visit our dear Mother Church in Boston. We attended two services on October 15, also Wednesday night experience meeting on the 18th. While one young lady gave her experience of being in a dentist's chair, I could scarcely keep still, so anxious was I to tell of mine which I had just gone through. Before I came into Christian Science my teeth were in a terrible condition, but I had made up my mind that a Christian Science dentist should do my work for me, and when I got to Boston I inquired about one, but as I had such a limited time, mortal mind said, "You will not have time."

One of Mrs. Eddy's dear students who had been very kind to us all, said she would go with me, and we went Monday morning to see the dentist. I told him I would have to leave on Thursday. He extracted eleven roots and teeth in less than ten minutes, without pain. I always had a terrible terror of the dental chair, but as I sat in this one I wondered if this were really I. I attended the Wednesday night meeting with my new plate in my mouth.

I had one tooth capped and two filled, all being finished by Thursday morning, and have had no trouble whatever; I think it was indeed beautiful.

I will now take the opportunity to thank all the dear Scientists who were so kind and helpful to us while on our visit to Boston. We have had a season of refreshing, and came back feeling stronger to battle in our little field of labor. Our little church has been organized recently, the first chartered Christian Science Church in the state of South Carolina. The pioneer work has been commenced, all we have to do is to get more wisdom and understanding, to watch, to work, and to pray, that we may be fruitful workers in our dear Master's vineyard.

Mrs. Elizabeth J. Yates, Charleston, S. C.

TEN years ago *materia medica* counseled me to make myself a "comfortable invalid," as I could not expect to be well. That counsel of my family physician was the straw that broke the delusion of belief in drugs. A friend had told me of "something" that cured people without medicine, and kindly loaned me some Science literature. I read and studied everything she had, although it was several weeks before I had Science and Health. After some weeks of reading our dear Mother's works, I commenced to notice how well I felt and how much I could endure. Then I found that a claim of neuralgia in my head of over a year's constant pain was gone. Malaria, a burden of six years, was healed. A chronic claim of sciatica in my left foot of many years' suffering—so great at times that I have taken off my shoe in a street car or on the walk, and never could keep it on long in a warm room—that was all gone. And some inherited troubles were all gone; all from reading the books. One day I was obliged to walk several blocks in a very hard rainstorm. My few thoughts of Science, although very limited at that time, sustained me. For one instant the laws laid down by *materia medica* flashed through my mind as I hurried through the rain. When I saw a little bird running along in front of me through the puddles, I reasoned to myself that it did not hurt that little bird to get his feet wet, and neither would it hurt me; and it did not.

The increased understanding of Christian Science has enabled me the past season to heal through the power of Truth and Love a severe claim of hay fever of

twenty-two years, and asthma in the same patient of fifteen years' standing. I can never be thankful enough for "Science and Health with Key to the Scriptures;" and there is not enough money in the United States to buy my copy provided there were no more to be purchased.

Mrs. Abbie H. Kidd, Cincinnati, O.

I HAD suffered from catarrh and hay fever for about twelve years, and was steadily growing worse. The bronchial tubes were badly affected. For about two years I had had a disease the doctors called aphonia or loss of voice, also asthma. These latter troubles were very trying as I could not use my vocal organs in the usual way. I could not sing, read aloud, or converse freely. At times I was much worse than at others. I could not bear the least bit of dust without suffering from it. The doctor said I was going into consumption, and advised change of climate.

It was then we heard of Christian Science and decided to try it. We were given the address of a Scientist at Rockford, Ill., whom we went to see, and through her my troubles vanished and I came to know myself as God's child, and that these things did not have power over me as I had thought. I also laid aside my glasses, having had poor eyesight for ten years.

My husband had been troubled with his stomach and liver for about three years. He was constantly taking medicine of some kind, but received no benefit. When we decided to take Science treatment he was scarcely able to eat food of any kind without suffering from it. But since the first treatment he has eaten what he wanted, and has not experienced any ill effect. Since then Science has been our one and only remedy.

The interest in Christian Science is growing here. Many of our friends have been healed and are now studying Science and Health. We have the *Journal*, *Sentinel*, and *Quarterly*. These, with the Bible, Science and Health, and some of our Leader's other books, are our constant study, and we feel that we are rich.

Carrie Noble, Stillman Valley, Ill.

I NEVER had heard of Christian Science until February, 1899. I had been a sufferer for thirteen years from what *materia medica* called chronic lung trouble. The doctors

had told me that there was no cure for me—that they could only patch me up for a while. One said that the only cure for me was the resurrection-day, and that was not far off.

After this I gave up all hope of ever getting well; but, thank God, I lived to meet a lady who was a Christian Scientist. She told me of Christian Science and what it had done for her. I believed every word she told me, but I did not care much so far as I was concerned, as I thought I had been here about long enough anyway. I told her of my oldest son, who had suffered all his life with nasal catarrh. She replied that he could be cured.

I went home and told him what I had heard. He wished to know if I was crazy, or if I thought him a fool. He had taken about every kind of medicine, and he evidently thought that everything had been done to cure him that could be done. However, he took the treatment and is now well and stout.

Sometime after, I was taken with a pain in the lungs and shoulder. I could not move without screaming. My husband called a doctor. I did not want to see him as I had no hope, nor did he do me one bit of good. My son, who had been healed, came to my bed and asked permission to go and get the Christian Science healer. I told him he might go if he wished. The healer came and remained about twenty minutes. Before I quit talking to her I felt easy. I was healed in eight days. All the family have been healed, and some of them are helping others.

Emma Darnell, El Campo, Tex.

ABOUT two years ago, while attending school, I took a severe cold. I consulted a physician, who after making a thorough examination decided that it had settled on my heart, and caused enlargement of that organ to double its normal size. His treatment failing to relieve me, another physician was called who soon informed me that in addition to the enlargement, I was suffering from a most dangerous inflammation of the lining membrane of the heart, and ordered me immediately to bed with the encouraging remark that the least exertion or excitement might result fatally. Absolute quiet was enjoined on me, and for six months I remained in my bed, growing weaker and thinner every day under his treatment. Finally he proposed that I stop taking medicine. About this time my mother heard

of some successful cures effected through Christian Science by a healer in San Diego; and as I had faith that God could heal me, my parents begged him to come to see me. He did so, and, with a thankful heart, I can state that three weeks after his first call, I was actually healed, and in a short time I was able to take up my school work again, and to accomplish in the remainder of the school year nearly double the ordinary course of work, making up the lost time and passing my grade examination successfully with my class.

For more than a year I have been and am now enjoying perfect health, for which I am glad to give Christian Science the full credit. Thinking that my experiences and wonderful deliverance from the dreadful state of fear in which this blessed Truth found me might be an encouragement to some other poor sufferer, I have written this testimonial with a deeper sense of gratitude than I can find words to express.—*Adolph Mende, North San Diego, Cal.*

I WOULD like to tell of a demonstration of God's power that took place last Communion Sunday, in June. It was my privilege to attend the first service at the Mother Church. We reached the church soon after nine o'clock, and took our places, standing in the left aisle. About half past nine an old claim came up. In belief I had never been able to stand long without growing faint. I denied it and tried to realize that God was my strength, and that I lived, moved, and had my being in Him. For a while I was able to subdue the manifestation, but could not seem to destroy the fear of disturbing those around me. Just as the service began, error swept over me in such a wave that I was obliged to ask for help from a sister near by. This was at once given.

These words, with her realization gave me true strength, "Underneath are the everlasting arms."

The claim was destroyed almost at once, and with the exception of a few moments when I was seated, I was able to stand during the rest of the service.

It was a beautiful proof that God is an ever-present help, and if we turn to Him, He will deliver us from all the claims of evil. I feel very grateful to the dear sister who so gladly and lovingly realized the Truth for me.

As I became a member of the Mother Church that day, it was my great privilege to be present at the annual meet-

ing that followed on Tuesday, and to see our dear Mother for the first time. When, at her request, we sang her beloved hymn, it seemed to me we all made a sacred promise to God, to consecrate our lives to His work; and it is my earnest prayer to be faithful to the promise.

Cordie F. Hillman, Fairhaven, Mass.

CHRISTIAN SCIENCE was first brought to my notice in the winter of 1896. Previous to that time I was attacked with numbness of hands and feet, gradually creeping up my limbs, until my shoulders and back were numb. I became alarmed, and sought a doctor. He pronounced it creeping paralysis. I took his medicine, but to no purpose, and as a last resort he advised me to try an electric battery, which I did, but with no better result. All the time I kept getting worse, often fell and had to be helped up, and at times could not feed myself. I was in this condition when a brother-in-law told me he believed that Christian Science could help me. I told him I had exhausted all my means with no hope of recovery. The healer kindly consented to treat me. My brother-in-law went with me to drive the horse and help me in and out of the cutter. Her house was eight and a half miles away. The healer asked me if I were willing to give up all medicines. I replied that I was; then she said, "God is your life, and He gives you health and strength; God is Love, and perfect Love casteth out all fear. Let these thoughts occupy your mind." She also gave me Science and Health. After reaching home, I opened the book and read as I would any other book, but found that would not do; so I began to study and try to understand; and on the third day I felt better; and, thanks be to God, I got better right along. In a month's time, I was helping to pack ice. My friends and neighbors were surprised to see me well again; and one of them, a near neighbor, seeing how I had been helped, said, "Why will not this help me?" She tried it and was healed after twenty-five years of invalidism.

Edwin Flanders, Stockbridge, Wis.

TWELVE years I suffered with what one doctor called catarrh of the bowels and stomach, and another something else, and a third some other chronic claim. Seven physicians had my case together in consultations for nearly a year, and I think I heard them say they reported it regu-

larly in a medical journal. Because of my sickness I lost my business three times and myself and family became so financially reduced that for days we lived on almost nothing. To add to our burden our little sixteen-months old daughter passed away. The grief over this loss brought me to the verge of delirium and insanity. On the fifth day I rallied and had strength enough to visit my customers and met among them a Christian Science lady. I told her why I did not supply her with the goods; that I had just buried my dear child. The undertaker had taken the last cent, my business was gone, as during my absence my competitors had taken advantage of it. The landlord was ready to turn me out. I had no strength left to do my work and no money to hire help, and I told her that suicide was my only seeming way out of my trouble. Christian Science was lovingly offered and accepted. I received treatment, and gradually regained strength, business, and harmony. I feel like one new-born—new-born of Spirit and resurrected from seeming death and misery. I have since gone through a class of one of Mrs. Eddy's students, have been privileged to help some weary wanderers in the seeming desert, and am trying to grow more into that Christ-likeness that knows no sin, disease, or death.

Theo. C. Bartholomae, Chicago, Ill.

EARLY in the spring of 1897 a friend of mine came into my place of business, as he had always been accustomed to do, and after a short conversation with him, I made the remark that I had decided to leave Oberlin, O., for Colorado for my health, as all medicine had failed.

"Why don't you go up to see Mr. D." "How does Mr. D. heal?" I inquired. "With Christian Science," he replied.

The word Christian sounded very unpleasant to me. But I had known Mr. D. to be an honest man, so I decided to have a little talk with him about it. I had a little talk with him about my healing, but left him without faith.

A short time after, he came into my place of business, and after a little conversation with him, I decided to study over the matter and let him know in a few days.

A few days later, about six o'clock in the afternoon, he stepped into the store and asked me what conclusion I had come to. I answered, I will try.

He gave me a treatment at once. In all my life I never had such a sweet, gentle rest, as I had that night. I com-

menced to realize the Truth from that night. I began to regain my health and strength. I commenced reading Science and Health, and found therein facts which have proven a fortune to me.

Had it not been for that little book, I should without a doubt be lying in some cemetery now. I had been a heavy smoker for twenty years; the appetite has left me entirely.

Christian Science gives me an understanding of what God and life are, and I am convinced now that I am in the right way.—*Joel Oransky, Xenia, O.*

SOME four weeks ago I was asked to light the gas furnace, having done so last season. I first turned on the main, then lighted my paper; the door being ajar, there was an explosion, and I was in flames. I ran upstairs declaring that God was All. My grandson took off my little wool shawl and dressing sack—the shawl was burnt to a crisp. He also was declaring the Truth with me as I walked the floor. In about five minutes my daughter came in, and her first words were, "Mother, Mind cannot be consumed." I replied, "I know it; and am all right." My face was all black, also my right hand, arm, and neck. My ears were as large as my hand, but I had no fear. This was at ten minutes past seven in the morning. My daughter remained with me, meeting the error, and at ten o'clock all pain left me instantly; at eleven I washed my face. My eyes were all right although the eyebrows were gone. During the day I was constantly wiping the water from my face, which in the old thought would have been blisters. At six in the afternoon I dined with the family, and was at church on the following Sunday. To-day a new skin is formed and not a scar.

I omitted to say that the burners were all left open by a man sent to overhaul the furnace two days previous. Truly God is Good and ever-present. The evening before the accident I was much impressed by reading in Science and Health, p. 590, lines 1-8, and I know the reading of this paragraph enabled me to meet this error fearlessly.

Elizabeth Waller, Chicago, Ill.

THAT those who are in pain may discover a source of relief, and that those who have found man to fail may come to *understand* that God cannot, I am, in a spirit of deep gratitude, constrained to give my testimony.

Eight years ago I became afflicted with a varicose ulcer

on the lower portion of my left leg. I was treated successively by four doctors who did for me all that lay in their power, but my case did not improve; on the contrary it continued to grow steadily worse until it reached the point where as a last resort I was urged to have the limb amputated below the knee.

It was then that I heard of Christian Science and determined to prove whether the things which are impossible with man are possible with God, and to find out for myself if in this time of great trouble I might not find a very present help.

I placed myself under the care of a young man who had recently gone through a class of instruction in Christian Science, taught by one of Mrs. Eddy's loyal students. The first treatment greatly allayed the intense suffering, and in seven days every trace of pain had vanished, and the ulcer had entirely healed, leaving the skin as smooth and clean as that of a babe.—*Mary Hodgson, Toronto, Ont.*

ALMOST a year ago, after having chewed tobacco fully fifty-five years, I came to the wise conclusion to try Christian Science treatment for this evil, having frequently essayed in my own strength to quit the habit but without success, and with what results the sequel will show. My conscience often accused me of wrong-doing, and when some one of my friends caught me chewing the weed I felt guilty. Having been a believer in Christian Science for several years, I gave others of this faith the impression that I was not *true* to my profession. I made bold, though not without some hesitation, to ask the advice of one of our practising Scientists, also to ask for treatment. The Scientist upon whom I called gave me all the encouragement possible, and advised me by all means to have treatment. She felt that it would result in good. She gave me but two treatments, some instructions, and much encouragement, and the work was completed. The lifetime enemy to decency and good morals was vanquished as if by magic. I have not had the least desire to return to the filthy practice; and how thankful I was, and ever expect to be, to know that I am once more a free man!

G. P. Nicolai, Pasadena, Cal.

I CAN truthfully say that before Christian Science was presented to us four and a half years ago we were in bond-

age to sickness and sin, the fear of change of climate, contagion, accidents, or some other dreadful calamity coming upon us. We were noted for having the greatest accumulation of drugs, plasters, and pills of any family, and the doctor was a constant attendant upon one or all of us, hardly ever missing two weeks at a time.

Since coming into Christian Science I have not taken one drop of medicine, neither has the doctor visited us except for a friendly talk. I have demonstrated over claims of the grip, headache, sprains, burns, bruises, and poison. I have been healed of heart trouble of years' standing, ring-worm, and malarial fever.

I had the great privilege of going through a class of one of Mrs. Eddy's loyal students some two years ago.

I cannot be grateful enough for Christian Science. If I could not get another copy of Science and Health no money could ever buy it from me. Christian Science has helped me in my business and in my home.

Harry B. L. White, Chicago, Ill.

I WAS sick four years with dropsy, and for three months I could not walk a step. I had been attended by a doctor all the time. He tapped me twice, causing me great suffering. He finally said he could do me no good, but gave me medicine to relieve me as much as possible. I did not seem to receive any benefit and was given up to die, when a colored Christian Science healer visited me, and began to give me treatment. In a few days I felt a change and in a few weeks I could walk with a crutch. Now in less than three months I am going everywhere and can work for hours. I feel better than I have for four years. I know that nothing but God through Christian Science healed me.—*Rosa Lewis (colored), Halifax, N. C.*

I HAVE just received a position as ticket agent for the Chicago and North-Western Railway Co. This has been a demonstration to me, for it came to me without asking. I have been studying Science for three years. I was an inmate of the Home for Aged and Disabled Railway Men, suffering with locomotor ataxia, but Christian Science has brought me from my back to be able to take this position.

Frank C. Prichard, Ravinia, Ill.

EDITOR'S TABLE.

WE desire to quote some letters and articles which will give a retrospect for a year, and inform our readers regarding the opportunities given the *Washington News Letter*.

In May, 1898, Captain Linscott of Washington, D. C., reported to Rev. Mary Baker Eddy that a patient of his had been filling the pages of a little sheet of which he was editor with articles relating to Christian Science, and as a consequence had so lost patronage that financial ruin threatened him. The response of Mrs. Eddy to this appeal was immediate.

In the *Christian Science Journal* for June, 1898, appeared a letter from our Leader, recommending "every Scientist on terra firma" to subscribe for the *News Letter* for one year. Can one imagine greater kindness to a struggling paper about to cease its existence, than this recommendation, which gave it entrance and welcome into thousands of homes of good people? Kind thoughts were given to the editor, many subscriptions were sent in to his enterprise, and contributions poured in for his columns, so that success was assured; but it should be clear that all this grace of love was solely the outcome of the recommendation referred to, which called it forth. Years and years of toil could not gain for any paper such a position. Does this warrant the charges now made by Mr. Sabin about exclusive "combines," "trusts," etc.?

The fact is that in their loving desire to help, some Christian Scientists passed the line of kindness, and poured in what was really flattery, which became so much of an intoxicant as to turn our brother's head, and make him believe that his success was due to his own greatness and cleverness.

At the expiration of the year, Scientists everywhere began to send inquiries both to Mrs. Eddy and to the Publishing Society as to whether they were expected to renew their subscriptions to the *Washington News Letter*. One year of weekly issues had surely furnished the paper with ample opportunity to prove its service to the Cause, and its usefulness to workers therein; therefore it seemed expedient to let the paper stand upon its own merits, so any

obligation to continue subscriptions because of the first recommendation was removed by the publication of the following letters:—

We quote first the letter from the Publishing Society which appeared in the August, 1899, *Journal*.

THE WASHINGTON NEWS LETTER.

The Publishing Society has felt and still entertains a friendly interest in the *Washington News Letter*, and through the loving counsel and admonition of our beloved Leader—not to “cast the first stone”—we trust that this attitude has been put upon the truly Christian and Scientific basis.

The editor of the *News Letter* in a recent editorial says of his paper, that it is “not a Christian Science organ, nor is it a Christian Science publication.” We understand that he thereby defines his position in relation to our cause.

The matter which appears in the Christian Science organs is under the careful inspection of the Christian Science Publishing Society, and is understood to be officially representative of our movement. The *News Letter* does not come under this care and inspection. Nevertheless, the friendly interest of the Publishing Society will continue so long as its editor boldly defends the Truth, and is obedient to the Principle and rules of Christian Science; but the Publishing Society cannot in any way be responsible for what appears in the *News Letter*.

Christian Science Publishing Society,
JOSEPH ARMSTRONG, Business Manager.
SEPTIMUS J. HANNA, Editor.

We quote next the following letter from the Rev. Mary Baker Eddy, which appeared in the same *Journal*.

Dear Editor:—Having received a letter from Captain John F. Linscott, C.S.D., of Washington, D. C., in or about May, 1898, informing me that Colonel Sabin of that city, editor of the *Washington News Letter*, had become a Christian Scientist, and by reason thereof had lost the principal patronage of his newspaper,—I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscription had resulted in the present prosperity of his paper. I had never heard of Colonel Sabin up to the above-named date, and have never had the pleasure of meeting him.

In answer to the questions from the Field: “Are Christian Scientists under obligation to continue their subscriptions for the *Washington News Letter*?”—they are under no further obligations to me.

July 10, 1899.

MARY BAKER EDDY.

The editor of the *News Letter* admits that his paper had been saved by the generous help of Christian Scientists, in the following comment upon a letter regarding the obligation of Scientists to continue as subscribers to his paper, published in his issue of August 9, p. 560. He says:—

When the editor of the *News Letter* first commenced to write Christian Science the patronage of the paper left it, and, as appears

from her (Mrs. Eddy's) letter, Captain Linscott, First Reader of the Church in Washington, wrote to her, stating the facts. She, of her own volition, asked Christian Scientists throughout the world to subscribe for the *News Letter* for one year, and her request was generously responded to.

This enlarged subscription list placed the *News Letter* where it was not obligatory upon any person to subscribe for it for the purpose of sustaining its life, or, in other words, the object of the Mother's original recommendation had been accomplished. The paper had been saved and become an instrument of usefulness, notwithstanding the abandonment of its mortal-mind patronage.

The Mother's note does not signify in the slightest degree that she is not yet the friend of the *News Letter*.

The *News Letter* and its editor is the devoted friend of Christian Science and the Mother, as its Founder and Discoverer, and whatever we can do for the advancement of this great Truth it is our ambition to do. We take her advice in all things, and our desire is to follow her leading.

To show the kindly feeling which was then expressed, we quote also the following from an article in the *News Letter* entitled "Christian Science Publishing Society" from the same issue, page 561:—

In view of the fact that the Christian Science Publishing Society and its managers with the editors and all connected with it, are now being subjected to persecution by the powers of evil, it becomes the duty of all loyal Christian Scientists, and those who desire to see the advancement of the kingdom of God on earth, to rally to the support of Christian Science and to those who are the appointed leaders of such propagation. In this behalf I desire to call attention to the publication known as "Christian Science History," and also the "Legal Aspects of Christian Science," published by the Society in Boston. The pamphlet "Christian Science History," is sent free of charge, and should be very widely circulated throughout all parts of the country and the world. The "Legal Aspects of Christian Science" is charged for, and the price will be given on application to the Publishing Society.

The present time seems to be fraught with antagonism against the Truth to a remarkable degree, and the clouds seem thicker and thicker as we advance into the future, but we know that God reigns, that God is absolute, that God is All, and that God is Good; therefore, no worker of evil can affect His cause or injure those who are faithfully working in His vineyard.

The *News Letter*, like each of its subscribers, is but one in the field that is endeavoring to carry on this great work, and we are all working in the one great cause, and should do all we can to advance the work and uphold our Mother and her appointed agencies.

In the *News Letter* of August 16, the editor, in his article on "Law of Interpretation," undertakes to interpret his own language, from which article we extract the following, page 592:—

THE EDITOR INTERPRETS.

I have given this general rule and explanation in order that I may claim the right all others are entitled to, to explain the meaning of

my own writings in my own way. I refer especially to the article written in the *News Letter* of July 5, in which I made use of the following words: "The *News Letter* is not a Christian Science organ, nor is it a Christian Science publication." I have received innumerable letters asking the meaning of these words, and even so good a lawyer and good a friend as Judge Hanna, the editor of the *Christian Science Journal*, put an interpretation upon that writing which I never dreamed of. One may ask, Can't I read? I answer, yes. Can't I understand? I answer, no. You cannot understand unless you are guided by the one infinite Mind. There has never yet lived the human being guided by mortal mind who was able to understand another's writings. This I am justified in saying by the innumerable cases which fill the law books and fill all history with such controversies, showing that human reason cannot fathom infallibly the meaning of others. I wrote to my good friend, Judge Hanna, stating that he had mistaken my meaning, and he replied that he had given it the only interpretation which seemed possible, but adds "that we shall be glad to hear any explanation which you have to make in reference to what you intended to be the import of your editorial."

My intentions when writing that article were in perfect harmony with my former enunciations as to what the *News Letter's* policy was to be. I meant to say, as I say now and repeat, that the *News Letter* is not a Christian Science organ, nor is it a Christian Science publication. My idea of a Christian Science organ and a Christian Science publication is, that such paper or magazine, or whatever it may be is such as is published only by the Christian Science Publication Society, and not by anybody else. The *Journal* and the *Sentinel* are Christian Science organs and Christian Science publications. They write Christian Science. The *News Letter*, on the other hand, writes of Christian Science and about it. It is a John the Baptist—"one crying in the wilderness;" it is he who goes through the wild forests and blazes the trees, that those following after him may know that the land of civilization has been before. The *Journal* and the *Sentinel* are my organs, the same as they are the organs of every other member of the Christian Science Church, and what they say and do are binding upon us as loyal Christian Scientists; but if the *News Letter* should make a mistake and enunciate some principle which in fact should be wrong as to what Christian Science is, there is no one on earth who can hold the Christian Science Church organization responsible justly for what the *News Letter* may say, *because it is not a Christian Science organ, nor is it a Christian Science publication.*

My object in writing this editorial is to inform my friends throughout the world my exact position. There is no unfriendliness, no tension, or anything but brotherly love existing between the *News Letter* and the Christian Science Publishing Society or the Mother Church, or Judge Hanna or the Mother herself. They all love the *News Letter* and it is devoted to them, but some have misunderstood the meaning I intended should be given to my article of what the *News Letter* is, and as I have stated, I alone of all the world have the right to interpret and say what is the meaning of my own writings. I know of only one living person who can infallibly interpret the writings of others, and she is not guided by mortal mind.

OLIVER C. SABIN.

In his issue of September 6 the editor says of the article from the *Journal* that it "purposely and maliciously puts a

construction on an editorial I had written trying to show that I had said exactly what I did not say." As there was no attempt at interpretation in the *Journal* article other than to suggest that the editor had thereby defined his position in relation to our Cause, it is difficult to see how the editor can justify his charge of malicious misconstruction.

The editor's attitude toward the Cause and its Leader on August 30th was indicated in the following extract from his issue of that date, page 656:—

A FRIENDLY ATTITUDE.

God is blessing us all in this work, for, even though surrounded by enemies who are black with the envy and hate of mortal mind, who snap and snarl at Christian Science, our blessed Mother, and all who are working in this vineyard of the Lord, they can neither hurt, injure, nor retard any of us, and as for the *News Letter*, it, under the guidance of Truth, has become a great paper, and doing the work of the Lord manfully and without fear or favor.

COMPLETE CHANGE OF BASE.

Within one week we are astonished at learning that the editor has undergone a marvelous transmogrification. He no longer recognizes the leadership of the Discoverer and Founder of Christian Science, but, publishing his own photograph as a frontispiece in his paper, declares editorially:

The editor of the *News Letter* is as competent to teach Christian Science as anybody in the world, and it is simple and plain to all and easily taught" (Page 691).

In his issue of August 9, before quoted from, in comment upon the letter from the Rev. Mary Baker Eddy, he calls himself her "devoted friend," but in the issue of September 6 he spoke of it as part of a "combine" made to destroy his paper.

BROTHERLY EFFORTS.

When rumors and inquiries began to come to headquarters, the following letter (which he terms "unfriendly") was sent to him by the Christian Science Publishing Society, and published in his issue of September 6, page 691:—

BOSTON, June 27, 1899.

Col. Oliver C. Sabin,

512 Tenth Street, Washington, D. C.

Dear Brother: In view of the many stories that have been circulated about you in connection with your work in Christian Science, we think you should come to Boston at once.

We are constantly receiving inquiries from the field relative to the reliability of the *News Letter* as a Christian Science publication.

You will readily see the desirability, as well as the absolute ne-

cessity, of having a satisfactory explanation from you before we can give an intelligent reply to these questions.

Kindly let me hear from you upon receipt of this,

Yours in Truth,

J. ARMSTRONG.

In the reply to this letter published in the same issue, the editor said, among other things, "I recognize no power but God and His duly appointed messengers on earth to control my conduct and my actions, and so far as I am now advised, you have nothing whatever to do with me or my business, further than Christian friendship and brotherly love."

We fail to see wherein the letter quoted was unfriendly, or written in other than a Christian spirit, or any cause for so defiant a reply, or where the basis for a charge of conspiracy was found therein.

To show more clearly how the "Christian friendship and brotherly love" asked for, continued to be shown, we give the text of a letter sent to the editor from the First Members after some knowledge had been gained that he was making the plans recently disclosed by him. It is as follows:—

July 22, 1899.

Col. Oliver C. Sabin,

Dear Friend: The kindly attitude of our beloved Leader towards you as editor of the *Washington News Letter*, has found its expression in loving counsel and admonition to the First Members of the Mother Church in response to which they hereby express to you their cordial appreciation of all the good which results from the work of the *Washington News Letter* in behalf of our Cause.

We have noted that the editor of the *News Letter* has candidly admitted that said paper is 'not a Christian Science organ, nor is it a Christian Science Publication.'

This defines its position in relation to our Cause, and though the matter for this paper is not under the careful inspection and sifting of the Christian Science Publishing Society, yet our friendly interest toward it will continue so long as it remains a bold defender of Truth, and is obedient to the methods of Christian Science.

Sincerely yours,

THE FIRST MEMBERS.

P.S. I should have stated that this letter is not for publication in the *Washington News Letter*.

WILLIAM B. JOHNSON, Clerk.

P.S.S. There was in preparation a statement from the Publishing Society which would have seemed severe in regard to the *News Letter*, but by reason of our Leader's disapproval thereof only her kindly communication was published.

W. B. J.

THE REAL CONSPIRACY.

Many readers of our publications may not be aware of the plans that the editor of the *News Letter* has been incu-

bating for months while professing his loyalty, and which he now has declared. So we may summarize them:—

The organization of a central church in Washington with contributing branches elsewhere; the authorization of preachers, lecturers, and teachers; the writing of a book; the raising of money upon “certificates of indebtedness” redeemable in subscription to paper, books, etc., and other schemes for establishing a “trust.”

IN CONCLUSION.

In conclusion we republish from the *News Letter* of September 6, page 694, the editor’s own confession that it was not any act or attitude on the part of Mrs. Eddy or Christian Scientists that urged him to separate from the movement and attack it.

ONLY DUTY COMPELS.

That all the world may know forever that I make this move from a sense of duty and in obedience to God, and that forever all liars’ mouths shall be closed from saying that I was forced to this move by Mrs. Eddy or the Mother Church of the Christian Science denomination, I publish first the following letter:—

PLEASANT VIEW, CONCORD, N. H.

July 19, 1899.

My Dear Colonel Sabin: About one year ago I asked my Church to help you financially; they did it. Now I have asked them to continue to patronize your newspaper and to help you spiritually. I did then, and do now, what I do, for your sake, to be able to know that I keep the Golden Rule inviolate, and love others as myself. . . .

Signed) With Love, Mother, M. B. EDDY.

The second document I will give is a copy of a resolution, sent me by Mrs. Eddy in her letter above referred to, as follows.

(Copy.)

Resolution passed by the First Church of Christ, Scientist, Boston, Mass., July 17, 1899:—

Resolved, That the First Members express their kindly interest in the welfare of the *Washington News Letter*, so long as it keeps free from matter injurious to the cause of Christian Science, and stands out, as it now does, in defense of Truth.

These documents show that Mrs. Eddy and the Mother Church were the friends of the *News Letter* and its editor.

The only reason for my new move is because of the direct leading of our blessed Father. The command to me is “UNCHAIN THE TRUTH; IT SHALL BE FREE.”

OLIVER C. SABIN.

These documents and the editor’s own words show that Mrs. Eddy and the Mother Church were friends indeed of the *News Letter* and himself, even whilst he was maturing his plans to attack them and establish his church.

Mrs. Eddy has been the best friend he has ever known,

and his own course illustrates what was said by him in an editorial in his issue of July 5, from which we quote:

"If we look at the history of the Mother and see how often she has been betrayed, denounced, and abused, and for no other cause than doing good (many of these betrayals and outrages having been committed by those who were under the *greatest obligations of immediate help*), then one can catch a slight glimpse of the frailty of mortal man and mortal mind." (Italics are ours.)

A CHRISTMAS GIFT.

GOD'S gift to the world of Christ Jesus, His only begotten Son, was truly a bounteous gift.

This Son was given for what? That the world through him might be saved. Saved from what? If the answer is, From sin, we reply, Yes; but what is it to be saved from sin? The Christian Scientist will answer, Salvation from sin is the rescuing of mankind from all error; and all error includes every phase and every result of sin. Among the results of sin are sickness and death. Christ Jesus, therefore, was given of God to save from sin, sickness, and death.

Clearly did Isaiah foretell this great Christmas gift (42):—

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Is not this a confirmation of the claim that Christ Jesus was given to save from sin, sickness, and death? It is but one of many, many, similar assurances.

Then, too, how clearly Isaiah foresaw and foretold the glad heralding of Jesus' birth (52):—

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

How literally was this glorious prophecy re-echoed in the "Glory to God in the highest, and on earth peace, goodwill toward men" of Luke's gospel.

Who, in the light of such direct fulfilment of ancient

prophecy, can doubt that God's precious Christmas gift was ordained "from the beginning"? And who can doubt that Jesus knew whereof he prophesied when he said to his disciples, after his resurrection and just before "he was received up into heaven," "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover"?

Surely, was God's great Christmas gift to mankind a mighty outpouring of the Holy Spirit—Divine Love.

OPPONENTS of divine Truth can never destroy it by assailing personality, or attempting to cast reproach upon its adherents and demonstrators. That Truth which is founded on eternal Principle—God—is beyond the reach of earthly foes. It will stand forever; and the true worshipers at its shrine are under its perpetual protection.

A CHRISTIANITY without a Principle would be like unto a ship without a rudder. It would float on the waters of doubt and uncertainty, and never land its cargo in the haven of rest and peace.

SIN, sickness, and death must give place to sinlessness, health, and Life, else God's promises are vain, and the divine scheme of salvation is a failure.

AT the semi-annual meeting of The First Church of Christ, Scientist, in Boston, Mass., the Mother Church, held Tuesday, November 7, about 1240 new members were admitted, which makes the present membership of the Mother Church about 16,000.