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THE REVEREND MARY BAKER G. EDDY.

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THE 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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CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES.

BY EDWARD H. HAMMOND, C.S.D.

THE nineteenth century, now rapidly drawing to its close, has brought forth marvelous discoveries and inventions. Their practical application has astonished mankind. Their use has revolutionized old methods and antiquated ways, and given a new impetus to modern civilization. Now amidst these teeming wonders appears a more marvelous discovery which truly has been called wonderful.

Its application has drawn to it the attention of the world, while its results have been far-reaching, deep, and astonishing. It is a discovery which will be found to transcend all others. It is one which outmeasures and outweighs all others beyond comparison. It is not a discovery in the material or physical realm, but is a purely mental or metaphysical discovery. It transcends the natural. It passes all material boundaries. Its home is above, yet in its manifestations it touches all things below.

We allude to Christian Science. It is indeed a science, the science of Truth, a science not human but divine, the Science of God.

In the "Standard Dictionary" we find Christian Science correctly defined as follows:—

"Christian Science is a system of moral and religious instruction founded upon principles formulated by Rev. Mary Baker G. Eddy (1866), and combined with a method of treating diseases mentally. As presented in Mrs. Eddy's *Science and Health*, Christian Science is based on teachings of Scripture which it interprets, giving the Christ Principle and rule in Divine Metaphysics which heals the sick and sinner. It explains all cause and effect as mental, and shows the scientific relation of man to God."

It will be seen by this definition that the scope of Christian Science is vast indeed, that it covers the entire range of human thought as it addresses itself to the solution of all the problems of human existence affecting our life, our health, our happiness, and our futurity. It will be impossible within the limits of a single lecture to give more than an outline of the underlying ideas of Christian Science and what is accomplished through them.

Before proceeding to give this general view, we wish to say a few words respecting this work, "*Science and Health with Key to the Scriptures*," to which allusion has been made, and its author, Rev. Mary Baker G. Eddy.

This book, the standard text-book of Christian Science, was published by its author in the year 1875, nine years after her discovery of Christian Science. It is now in its 171st edition of one thousand copies each, while the demand for it throughout the world continues unabated. It contains the statement and explanation of the entire subject. Its author, Mrs. Eddy, is a New England woman of wonderful spiritual insight, with a heart glowing in its love for God and humanity. From the highest ideal standpoint—ideal, yet eminently practical—she works with unselfish devotion and untiring energy in the great cause of uplifting mankind to a knowledge of their higher selves and to a true understanding of God.

To obtain an outline view of Christian Science, let us turn to the pages of this book, "*Science and Health with Key to the Scriptures*." We find it stated therein that

"GOD IS THE PRINCIPLE OF CHRISTIAN SCIENCE."

The Christian Science view of God is taken from the Holy Scripture. It looks to the Bible, the Word of God, for those statements which reveal Him.

Its revelation regarding Deity is this: That God is Spirit as Jesus the Christ asserts; that Spirit is Divine Intelli-

gence, Immortal Life, Eternal Love, ruling His universe in Harmony and Perfection; the alone Self-existent Mind or Being—Omnipotent, Omniscient, Omnipresent; that Spirit, God, is unknown to the five personal or corporeal senses of the natural man, as God is without material parts or bodily form, yet being Mind, the immensity of His Presence extends everywhere without limitations. Thus God, Divine Mind, is recognized as All-in-all, yet this Mind Divine and Omnipresent is not to be regarded as sifted through or commingled with matter, as Divine Intelligence knows no presence save His own and that of His spiritual Ideas. Divine Mind dwells not in matter, neither does Divine Mind recognize matter. Christian Science recognizes but one God: Spirit, not matter.

“Hear, O Israel; The Lord our God is one Lord.”

Matter to God is unknown, as the Scriptures declare “Flesh and blood [matter] shall not inherit [enter] the Kingdom of God.”

For matter to be recognized by God would be for Him to recognize something beside Himself, a power opposed to Himself, whereas the Infinite One being *all* there can be nothing outside “His infinite self-containment” (Science and Health, p. 512), and Immensity.

Matter and its so-called laws are but the beliefs of mortal or carnal men.

Christian Science also declares God,—Divine Principle,—to be the same “yesterday, to-day, and forever,” unchangeable, immutable. No better word than Principle has been found to describe the unchangeable nature of Deity who is one Life, one Truth, one Love, Eternal Law. Spirit, God, is declared to be Good; not a mixture of Good and evil, but Good alone; for Good being Principle, knows no evil. “Out of the mouth of the most High proceedeth not evil and good. The utterance of Jesus was, as recorded by Matthew: “A good tree cannot bring forth evil fruit.” “The immortal never produces the mortal, and Good cannot result in evil” (Science and Health, p. 173).

Hence Christian Science teaches that the Divine Mind is in the consciousness of Divine Good alone, and has no sense or knowledge of evil. “Thou art of purer eyes than to behold evil, and canst not look on iniquity.”

Christian Science also discovers that the realm of causes is Divine Mind, hence causation is mental, spiritual, not physical; that in the Infinite Understanding dwells that

causation referred to in the Gospel of St. John: "All things were made by him; and without him was not anything made that was made. In him was life."

The true idea of God, it will thus be seen, emphasizes the perfection of Deity. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

That same Jesus who uttered these words also said, "Call no man your father upon the earth: for one is your Father, which is in heaven."

By Father is understood Creative Principle. "God is Love." Love expresses itself in man and the spiritual universe. In that universe man, sustained by his Maker, "lives, and moves, and has his being," as the apostle Paul maintains. Christian Science gives the same idea in the statement: "There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material" (Science and Health, p. 464).

To this statement nature, or the perceptions of the natural man, give the lie. Is nature to be believed? Is this understanding of the carnal man to be accepted?

Are the phenomena before his senses to be regarded as true? "I have swept the heavens with my telescope, and found no God," said an astronomer. "I have looked into the minutest forms of matter, but life I cannot find," was the sum-total of Agassiz' laborious investigations. Nature conceals God. The natural mind is forever veiled from beholding Him, says Christian Science. Nature tells the natural man:—

Life is in matter, when life or this appearance of life ends in death. Intelligence is in brain, when brain-matter is non-intelligent. Good of all kinds is found in matter, when its so-called good ends in pain, in grief, and disappointment, and death.

Ignorant that the testimony of his senses is false, ignorant that what he calls matter is but "in belief, a subjective state" (Science and Health, p. 2), of this same natural mind, he becomes the victim of his own ignorance without hope and without God.

Christian Science is engaged in a warfare to dethrone this essence of falsity, this arch-deceiver, this corrupter of

mankind. It says life and intelligence, sensation and good, are found in the God-mind and the outcome of the God-mind, spiritual man, and abide nowhere else; that this world of nature must be viewed from the standpoint of Truth and seen in its proper place, and not usurp the place of the Creator and seemingly shut out His presence and power and thus befool humanity.

"Judge not," said Jesus, the great demonstrator over the belief of matter, "Judge not according to the appearance, but judge righteous [true] judgment." "Let God be true but every man a liar."

One great misconception regarding God, says Christian Science, found among Christian people, is looking upon the Divine Being through the human sense of things and clothing Him with human characteristics; whereas, God is not human, but Divine.

"Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee."

And as the prophet Isaiah makes record: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The suffering saint upon his bed of sickness who believes God is afflicting him for good is indulging in a human thought of error in his conception of God. Did his knowledge rise higher he would see it was the mind of the flesh (carnal mind) which was tormenting him, and that the immortal Mind, God, was his remedy and relief.

The perception of the Divine character is gained, not through this mind, but through spiritual understanding, which all men possess, but which requires to be brought out and made manifest to them. It is the teaching of Christian Science that it is this carnal mind with its errors and sin which shuts out from human beings the perception of Deity, and that in proportion to its destruction do we gain a view of the Truth, a knowledge of God. This is what is meant by Jesus when he said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again," *i.e.*, born into a new understanding of God and himself through the destruction or obliteration of this deceiving mind.

No higher work has Christian Science before it to-day than to give to mankind the true conception of Deity, to enthrone in every mind the true idea of Divinity; for this correct idea is the basis of all genuine reform.

Christian Science searches the Word of God to find the

origin of man. It finds that record in the book of Genesis. It finds that origin in Spirit, in Divine Intelligence. In the first chapter of this book it reads: "And God said, Let us make man in our image, after our likeness."

Through our knowledge of the character of God obtained through Christian Science we learn what is meant by the "image and likeness" here spoken of. Image is defined as that which resembles something, as a child is the image of its mother; likeness is defined as the state or quality of being like, similarity, similitude. Therefore, man being the image and likeness of God, Divine Intelligence, man possesses those qualities of mind which his maker possesses. He possesses those qualities through transmission. This transmission is called in Christian Science reflection; that is, God reflects upon His created being, man, the inherent qualities of Himself. But the human being, governed by his human mind, knowing no other, is in utter ignorance of this sublime truth. Hence the necessity man is under to know himself aright. Otherwise, he is but a higher kind of animal.

Jesus declared that "That which is born of the flesh [the fleshly mind] is flesh; and that which is born of the Spirit is spirit."

By reason and revelation it is seen that like begets like. Spirit, Divine Mind, must beget a being similar to Himself; whereas physical man is matter, and matter is the opposite of Mind. One is invisible, the other is visible.

Spirit cannot beget matter, for there is nothing in Spirit out of which matter can be made. Matter is not transmitted by Spirit. Spirit is not projected into dust and afterwards ejected. A tree cannot produce an animal. "A serpent never begets a bird, nor does a lion bring forth a lamb" (Science and Health).

Man is therefore like, not unlike, his Maker; being spiritual, intelligent, immortal, reflecting love and power, and is therefore good and perfect. Thus man has impressed upon his mind the perfect and undying qualities of his Creator. These qualities are never effaced, but remain forever permanent. This is the real man, the ideal man. This is God's man. This the man whom Jesus came to reveal.

Nothing is more monstrous than to imagine Spirit producing matter or a physical body. Elias Hicks, the Friend, had sufficient spiritual discernment to note the fact

that Spirit does not produce matter. He said: "By the analogy of reason spirit cannot beget a material body, because the thing begotten must be of the same nature with its father. Spirit cannot beget anything but spirit; it cannot beget flesh and blood."

Thus we see man is a mental being; physique does not enter in any way into "the image and likeness." This is the man whom God pronounces good in the Mosaic account of creation.

It should be understood, however, that Christian Science does not teach that man is the equal of his Maker. Man is not God, but the child of God. Man is not God, but God-like. Man goes on in everlasting progress as an immortal being, but never can he become the equal of the Being who gives him life and intelligence.

It is this man divinely created, good and perfect, who is given "dominion over all the earth." Dominion, not subjection, is his birthright. He rules all things, acknowledging no superior save his Creator.

HATH GOD'S MAN YET APPEARED?

It is said Christian Science sets up too high an ideal for man: no one can possibly reach it. The answer is: Christian Science discovers; it does not create. God is the Creator. It interprets the Bible from the standpoint of Jesus. It sees that the standard of man set by carnal or mortal man is wholly erroneous. It sees that man does not begin from dust and rise upward until he reaches Deity's presence. That man's concept of himself is wrong. That man should regard himself as proceeding from the highest Mind, not the lowest. That he should hold the concept of himself as does the artist when he paints an ideal picture, or as the sculptor when he works upon his model. Each holds in thought the highest concept possible to him, and then endeavors to work that concept out in a perfect picture or in a perfect model of beauty.

To begin right is to end right. To begin wrong is to end wrong. An error in a mathematical calculation in the beginning carries that error to the final result.

Christian Science begins right, begins with the only absolutely true and real Mind. It never forgets its definition of the Mind, which is Deity. It constantly and consistently holds to that definition. Its logic is invincible. It includes a correct Principle, God, and an expression of that

Principle in man and the spiritual universe. It starts with God, perfect Mind, and perfect man. It holds man to this true thought of himself and his Maker.

Mortal or carnal man starts wrong. He begins his so-called life through observing matter and his matter-body. That which starts from the perception of matter starts wrong, boldly affirms Christian Science. This man is constantly accepting the statements of his environment, and sin and disease and death are ever with him and ever surrounding him. He is constantly accepting false models in mind and constantly failing even in his best efforts.

Christian Science views the material man as the exact opposite of the spiritual man; the one being governed by Spirit, Immortal Mind; the other by matter, or mortal or human mind. In origin, mortal man is of the earth earthy; he is of few days and full of trouble. True happiness he never knows, and his highest aspirations for good but end sooner or later in hopeless despair. Christian Science views this being as "physically mortal but individually immortal" (Unity of Good, p. 47). It views him as a dreamer amidst a dream of matter. It comes to him and says with tenderness mingled with wisdom, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It comes to awaken him to the consciousness of his true being, to arouse him from his deadened sense in material life to a sense of his real life in God, and thus to find his individuality in spirit and not in material selfhood. It repeats the words of Jesus, "The Kingdom of God is within you." Seek ye it. Heaven is not made in Christian Science a place to be reached through death, but a state of mind to be reached up to and sought after *now*. Into how many minds to-day has Christian Science come with its pure ideas and given them health and happiness, and such a sense of heavenly joy as they never before believed themselves capable of reaching while sojourning upon the earth. "Be ye transformed," says St. Paul, "by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Christian Science transforms or forms the man anew by renewing the mind from its core (which is in God perpetually), casting off that which is sinful and useless and presenting man to himself as a higher and nobler being and continuing this process until the man truly becomes a son of God.

THE UNREALITY OF MATTER.

Christian Science denies the reality of matter. Perhaps nothing has aroused more controversy and perhaps nothing in Christian Science is more misunderstood. As an absolute fact in Divine Science, matter is unreal, for God is All and His Allness precludes the possibility of there being any other presence or power. The human senses deny this, but affirm the Allness of Matter and its manifestations. Here is the cardinal point of difference between the metaphysical system of Christian Science and all others: By denying the reality of matter it demonstrates the Allness of God and His immortal creations. By denying the reality of matter we deny all the conditions of matter which include disease and sin, imperfection and death. The reality of these existences is denied because they are not found in God, and He is supreme, omnipotent. Is there any proof of this statement? The proof begins in this,—that in making that denial in Christian Science we take our *first step* toward the successful extinction of sickness and disease. Jesus never acknowledged the claims of matter as real. He healed all manner of diseases, destroyed sin, walked the waves, stilled the tempest, raised the dead,—all not in obedience to laws of matter, but through disregarding them. The walls through which He passed as He suddenly appeared to his disciples as they sat at meat were no obstacle to him. His standard of reality was not one of matter, but of immortal Mind. All this he did because of his understanding of the unreality of what we call matter and the absolute reality of Divine Mind and its laws.

Says Paul, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We cannot spiritually discern disease, sin, or matter, as they disappear in the ratio of our spiritual advancement. Herein is seen the proof of the statement, for in Christian Science everything is susceptible of being proved. All the cures wrought by Christian Science are upon the basis of the unreality of matter. "Prove all things," says the Scripture. The cures wrought by Christian Science could *never* have been produced had they admitted the reality of that which they sought to destroy. Disease is an unreality to spiritual man's sense. When it is destroyed, it shows its unreality. Had it been real, or

of God's creating, no Scientist could have destroyed it, for what God makes man cannot destroy.

Jesus understood law—the laws of the invisible world of Mind as they governed the world of matter. Substance to Jesus was Divine Mind. Laws of gravitation, adhesion and cohesion, as they are called, were met and overcome by the higher law of immortal mind. Through Christian Science we discover that what has been called miracles is but phenomena not understood; that it is not something unnatural or supernatural, but that it is "divinely natural" (Science and Health, p. 349); that the law of Truth strips it of all mystery by showing that it is the power inherent in immortal man, derived from his Maker, to destroy the adverse so-called forces of matter or mortal mind by the higher law of spiritual life.

Man is capable, as he comes into the understanding of his true nature, which is spiritual, of knowing these laws, utilizing them, and thus rising superior "to material resistance." Jesus plainly declared that the works which he did his disciples and all his followers should do, and even greater works than these; but man must be found having the Mind of the Christ to repeat these wonders.

The Christian Science mother who last evening cured effectually the croup in her three-year-old child, illustrated the ever-present law of Spirit. Small though the demonstration was, its underlying basis was the same as that upon which Jesus relied when he raised Lazarus from the dead, and Peter relied upon the same when he healed the cripple at the gate called Beautiful.

IS CHRISTIAN SCIENCE CHRISTIAN?

We are told by the opponents of Christian Science that it is not Christianity. Let us examine the charge. What is Christianity? The answer must be: The doctrines and teachings of Jesus Christ. Do Christian Scientists accept his doctrines and his teachings?

The answer is, they accept nothing more and nothing less.

What is the doctrine of Jesus as regards God?

The Master said: "The Lord our God is One Lord;" "God is Spirit;" "God is our Father;" "The Father hath life in Himself;" "God is Good;" "God is Perfect."

Christian Science accepts these words of the Master. It understands that the truth which Jesus taught as regards

God was that God is Divine Mind, Infinite Understanding, Omnipresent, Omnipotent, Omniscient, a Being who is ever-present Mind, all-powerful, all-good.

It acknowledges Jesus the Christ as the Son of God, as he declares. It sees in him a duality of natures. Jesus the human and Christ the divine; the one the son of Mary, the other the Son of God. It sees in him one who knew his divine origin and voiced the Truth. It acknowledges him as the mediator between the human and the divine, the "Way-shower" for all time, the way, the truth, and the life. That no man can come to the Father (Spirit) save by the way and in the way he (Jesus) pointed out and illustrated by his own pure life. Jesus said of himself, "My Father is greater than I." "I can of mine own self do nothing." What I see the Father do, I do. "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak." As Jesus views himself, so Christian Science views him. Is this a departure from Christianity?

It sees in Jesus one who, knowing his divine origin, obeyed his Father so closely, so lovingly, so perfectly, that there was delegated to him the wonderful power of a God-like being. "All power is given unto me in heaven and in earth," as he says in Matthew,—given, bestowed, because of his true sonship.

That he taught his followers the nature of God,—Spirit,—the nature of themselves, their capabilities, and their God-derived powers, is evident from his teachings, and that in following him they would find out "what manner of spirit" they were of. Is this antagonistic to Christianity?

Christian Science teaches the omnipotence of Good since "God is Good." It teaches that man as the offspring of God—Good—has power to dominate, control, destroy, all that seems to oppose itself to this Good, that the command "Overcome evil with Good" was a command coupled with no restrictions, that evil, sin, sickness, and death were to be met by the heaven-derived power reflected from God upon the mind of man, and that through this power man was to be saved from his would-be destroyers. That this saving power is the Christ-Truth. Can this be contrary to enlightened Christianity?

But Christian Science does differ from popular Christianity in teaching the healing of sickness as well as sin,

through divine, not human, means. It teaches the healing power of Truth as Jesus taught. "Ye shall know the Truth, and the Truth shall make you free."

Christian Science discovers that the carnal mind or the natural mind is where sickness and disease originate, that its manifestation is afterwards upon the body, that disease and pain is thought externalized upon the matter body, that as we embrace the whole body in thought a mental remedy is really the only adequate remedy. Now the carnal mind is not born in Truth, for as Paul says, "The carnal mind is enmity against God," hence the carnal mind is error, and as the Truth is brought to bear upon this carnal mind it begins to destroy its errors and sins, in other words, to heal it of its enmities and diseases. Herein is the secret of the Christ healing. Rev. Mary Baker G. Eddy made this profound discovery years ago.

The account of this discovery is one of deep interest. Meeting with an injury pronounced fatal by her physicians, she turned in her extremity to God. In her own words she says, "On the third day thereafter, I called for my Bible, and opened it at Matthew, 9: 2 [where it is recorded that Jesus healed the man sick with palsy]. As I read, the healing Truth dawned upon my sense; and the result was that I arose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (Miscellaneous Writings, p. 24).

For some three years after this remarkable recovery, Mrs. Eddy sought to find the underlying meaning of the cure. Gradually the truth was revealed to her, and we shall find recorded in the book we have mentioned, "Science and Health with Key to the Scriptures," the full results of this revelation.

The Bible was her only text-book of study. She named this revelation of Truth Christian Science.

IS CHRISTIAN SCIENCE SCIENTIFIC?

If Science means knowledge, exact and true, then Christian Science is scientific, for it is the knowledge obtained from God or Divine Intelligence. Jesus is recognized by Christian Scientists as the most scientific man who ever lived. He understood the truth relating to the spiritual

universe. He knew the laws which governed that truth. He placed the divine Mind above the human because of that simple yet profound law observed everywhere of the higher governing the lower, the greater governing the less. Jesus knew the immortal Mind should and must govern the mortal or natural mind in order to bring out perfection. The proof to-day that Christian Science is scientific is seen in disease healed, sin destroyed, and happiness attained, when all other expedients have failed.

Jesus preached the Gospel and healed the sick. He sent his disciples forth on this mission. They were told, "He that believeth on me, the works that I do shall he do also;" "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick."

That these solemn commands were not simply for his immediate followers is shown in the seventeenth chapter of John, where the Master says, "Neither pray I for these alone, but for them also which shall believe on me [understand me] through their word."

Jesus left no definite rule by which the healing could be clearly understood, but it has been discovered in this age, and made known so that it may be learned and put into practice.

Christian Science teaches that it is the duty of every Christian to-day to heal the sick as well as preach the gospel; that there is no longer the excuse of *ignorance* of the method, for it has been discovered. The text-book of Christian Science contains it. The cultivated spiritual understanding will do the work, for that cultivated spiritual understanding will register its nearness to the mind of Christ. Christian Science has proved this: That man governed by his Maker heals the sick to-day as he has in all ages.

Thus Christian Science teaches the primitive truths of the Christian religion, and the healing follows. He who will read the history of the Christian Church in its earliest years will find the healing was maintained until the third or fourth centuries, when it gradually disappeared. Human thought and human policy ruled out the pure and simple ideas which relied upon a spiritual God, and the spirit being quenched the power to heal was lost in the individual.

Christian Science calls attention to this fact: that since the time when the healing was lost, systems of theology

have been governed by systems of medicine. (Science and Health, p. 39.)

Christian Science comes with other blessings which it brings to restore the lost element of healing; it comes to restore the undivided garment of Christ; to give to a waiting world a full and complete Christianity.

MEANS MORE THAN HEALING SICKNESS.

It means vastly more than healing. This is but an effect of one great cause. Its more emphatic purpose is in healing sin, spiritualizing consciousness, bringing man to a knowledge of his infinite capabilities and thus ushering him into the kingdom of heaven, while he lives upon the earth. In seeking to do this it bears no enmity against established institutions. It has no enmity against the church. It honors it for what it has done in the past, but it seeks to purify it of errors into which it has unconsciously fallen. Neither does it bear enmity against the medical profession.

It denies, however, that there is any science whatever in their present methods of healing the sick. If there were, then their remedies would heal systematically, and there would be no failures whatever. Dr. Mason Good, a learned professor in London, says: "The effects of medicine on the human system are in the highest degree uncertain."

Says Dr. Chapman, professor of the Practice of Physic in the University of Pennsylvania: "To harmonize the contrarieties of medical practice is indeed a task as impracticable as to arrange the fleeting vapors around us. . . . Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave."

Christian Science comes with higher and clearer methods, recognizing Divine Mind as the great power to destroy disease as well as sin. We declare it, under right and fair conditions of practice, by one who understands it and lives it in daily life, to be to-day the most effectual method both for preventing and curing sickness and disease.

MENTAL CAUSES.

Christian Science shows all causes to be mental. For man to think and to feel is to exist. Consciousness is mental, not physical. All we know of the visible universe is what mind tells us. Christian Science finds underlying causes. Every sensation we have, every act we perform,

every effort put forth, is the offspring of thought. Consequently, Christian Science studies Mind, not matter.

Corrupt thought produces corrupt effects. Matter thought always more or less produces erroneous or evil effects. Matter thought is the thought atmosphere about mortal man. It is acting constantly. Because it cannot be seen, mankind will deny this; but mankind has yet to learn this so-called material fact, and learning it they will find it clears up a vast amount of mystery concerning material causes.

Christian Science says disease is always of mental origin. That it is an image of thought externalized upon the body. It is more than mere imagination, it is a solid conviction in the mind of the physical man, manifested on the body. Disease originates in mind, unconsciously to ourselves. It may be asked, how can this be possible? I was sick, and never thought about it until I was suddenly prostrated. The answer is: The mortal mind of each individual extends beyond its range of consciousness; we are not aware of what may be going on outside the range of immediate consciousness; but we know this, that a process of "latent thinking" is there going on. Christian Science proves disease to be mental by destroying it through mental treatment.

It is recorded that Jesus, after healing a man who had an infirmity of many years' standing, said to him: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

All disease, says Christian Science, is the product of sin, or of some form of false thinking. Hate, malice, lust, envy, worry, hypocrisy, are the thought-germs of disease. If not arrested and destroyed, sooner or later they will make any man sick. So will the beliefs of the carnal mind which give power to matter and its so-called laws. The remote cause of disease, that which to-day makes possible those disturbances of the animal economy called pain, sickness, and disease, is the conscious and unconscious belief in a life and intelligence and power apart from God, a universal belief in matter and its admitted power. Herein is seen the blighting effects of materialism.

In corroboration of the statement that corrupt thought produces corrupt effects, let me call your attention to the experiments but recently made by Prof. Elmer Gates of the psychological laboratory at Chevy Chase near Washing-

ton. The apparatus used in one instance was a series of tubes which were immersed in a freezing mixture. "In them the *breath of the individual* experimented upon is collected, condensed, and analyzed."

By continued experiment Dr. Gates has discovered that the secretion of nutrient products in the blood is increased under the stimulus of *pleasurable* emotions, while the secretion of poisonous qualities is increased under the stimulus of *evil* emotions.

"Roughly speaking," Dr. Gates said, "you are doing yourself a harm when you yield yourself to evil or the baser emotions."

Christian Science having found the cause of disease, discovers its cure. Disease being evil, is met with the divine medicine which is Good. Disease being error, is met with Truth. This is the truth which Jesus spoke of to his believers, "Ye shall know the truth, and the truth shall make you free."

God's medicine is the medicine for mankind, and that medicine comes through Mind, not matter; it comes from above, not below. The greater governs the lesser? Then let us acknowledge God's right to govern us through the Christ Mind within us.

CHRISTIAN SCIENCE THE OPPOSITE OF HYPNOTISM.

It has been said by those unfriendly to Christian Science that while by this method the sick have been healed, it has been through what is called the "law of suggestion," that it is by a subtle kind of mesmerism or hypnotism that the healing effect is produced. Christian Science is not a method of thought transference, it is not the action of one mind upon another producing mental and physical effects. "A tree is known by its fruits." What are the effects of Christian Science thought and healing? It has been observed universally that it quickens the moral and spiritual nature, casts off disease, and produces happier and better men and women. It makes the study of the Word of God a delight; it brings into the minds of people a perception of God as a loving Father, it impresses the mind with the thought that God is not a far-off presence, but is ever near, one to whom we can look at all times, for "under his wings" do we trust. Does hypnotism or the law of suggestion produce such effects?

Does it Christianize humanity and make it love to possess the same Mind which was in Christ Jesus? Does it produce such effects upon the human character? who has ever seen it? Hypnotism or mesmerism is the base counterfeit of Christian Science healing. Its effects are never permanent in healing disease. It is one belief casting out another, and the last state of the man is worse than the first. It is alluded to by Jesus in Matthew, where he says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We knew a man some seventeen years ago who, wearied with life's battles, disappointments, and sorrows, saw little or nothing in human existence worth living for, well-nigh hopeless, and with a sense of God and His Providence so dim that from it he extracted no balm of consolation. The Comforter was not to be found. Amidst despair and bitterness the book "Science and Health with Key to the Scriptures" was placed in his hands. He read, but only partially comprehended, yet the book held him to its pages, and he continued to read. He felt the book was no ordinary production. As he continued to read, there came a moment when he was filled with a profound conviction that this book was more than a human production, it was inspiration. He sought out the author, and as he listened to the explanation of the infinite themes dwelt upon in the book, a new sense of life and joy and peace came to him, ill health vanished, and once again the man had a purpose and life had for him an object.

He learned then and there the truth of Jesus' words, "It is the spirit that quickeneth; the flesh [fleshly mind] profiteth nothing." From that day to this his health of mind and body has been superb. He learned the law of heavenly health through his enlightened spiritual understanding. His wife, an invalid for years, suffering with chronic hip disease, pronounced incurable by all physicians who were called to attend her, was healed within three months from the time she heard of Christian Science, and with that healing came the light into her mind which has made her to this day a consecrated Christian. Are these the effects of hypnotism or the law of mental suggestion?

MISCONCEPTIONS CORRECTED.

Christian Science is neither mesmerism, hypnotism, nor mind over mind. It is the action of that Truth, whose fountain is God, upon the human mind, the seat of disease, casting out its errors and sins.

Neither is Christian Science faith cure. While we have the highest respect for all who sincerely believe in this cure, we see wherein its mistake lies, for it lacks that understanding which Jesus said we should possess. Nor does Christian Science hold any fellowship with spiritualism. The phenomena of spiritualism are of the earth mind (carnal mind) and are most deceptive. The Scriptures warn us against it.

Christian Science is not Pantheism. It acknowledges but one God,—Spirit, Divine Mind. Nor by asserting that God is Divine Principle does it imply blind force ever acting under inexorable law. But it means the Eternal Intelligent Mind whose highest quality is Love, flooding its created beings with the radiance of Truth, and Harmony, and Good, which never varies or changes, but is the same yesterday, to-day, and forever. Blind force is seen in nature, in the earthquake, in storm, in the ferocity of beasts, and in the wickedness of mortal man. These are not the manifestations of the Divine Mind, for that sends forth only emanations of its perfect self. Human apprehension will find this true as it realizes the meaning of Jesus' words, "the Kingdom of Heaven is within you."

LEADERSHIP.

All great religious movements require leaders. Christian Science has one in its Discoverer, Rev. Mary Baker G. Eddy.

With singleness of purpose, energy, and courage, and a wonderful spiritual insight, she has gone on, directed by Divine Love, to establish in this age Christian Science. She is not an "ecclesiastical monopolist," for such a thing is impossible in Christian Science. What says she of herself? "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Preface, p. ix).

Christian Scientists have faith in her wise and loving leadership—a faith justified by years of success—and neither unjust criticism nor foolish persecution can turn them from this well-placed confidence. It has been said

her followers exalt her personality. This is a mistake. Those who accept her pure teachings have indeed feelings of gratitude and love for the human individuality through whom they came, but to call this "hero worship" is to insult common intelligence and misinterpret genuine gratitude.

A beautiful tribute to Mrs. Eddy may be found in "Rays of Light from all Nations:"—

"Her character is an exalted one; her life consecrated to God and humanity. She has no desire or purpose apart from her great mission, and those who know her intimately are more and more deeply impressed with the depth of her religious nature and the singleness of her devotion to God and His Word. She communes constantly with Him, and moves not but in obedience to His will."

QUESTIONS FOR THE THOUGHTFUL.

Has Christianity, as we have received it, brought out all the capabilities inherent in it? Has sin been eradicated from the world? Have the teachings of the Christ been fully understood? Have the miracles been rationally explained? Is medicine a science? Are the healing methods of to-day a success? Is the general health what it should be? Is happiness and content diffused universally? Christian Science says, No, a thousand times No.

Christian Science loves humanity, and it shows its love by dealing honestly and compassionately with all. It loves the Church for all the good it has brought to the world. It respects the medical profession for their well-meant efforts to alleviate the sufferings of mortals. But while it recognizes honest motives, it cannot be blind to the errors and mistakes of institutions or individuals, nor hesitate to put forth earnest efforts to correct them.

In Hosea (Chapter 4) we read: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

Standing before the portals of the twentieth century, Christian Science asks these questions: Will mankind still longer accept the guidance of human knowledge, or will it accept the teachings of Divine knowledge? Will it accept physical science or metaphysical science? Before answering these questions, let us ask what has human knowledge done for man? From a superficial standpoint, it would be said, *everything*.

The good which human knowledge has done is seen in

all the comforts and conveniences of our physical life, in good government, in protection to life and property, and in many ways peculiar to our complex civilization. Yet two things stand out prominently before us to-day which human knowledge and human effort have not yet given us. They are these: True happiness and good health for the individual man. Will human knowledge and human power ever bring it?

Christian Science says it never can, for the reason that true happiness and health flow from the highest and best qualities in the mind of man; *that man must be governed by his Maker in order to possess them*. "To promote our perfection," says Sir William Hamilton, "is to promote our happiness."

Health is wholeness; a whole man, a complete man, a holy man. Happiness flows from completeness, from perfection. In a true Christianity with its healing methods is found "character in harmonious wholeness." Man is found governed by the Mind of his Creator. This was the Mind of Christ.

Is there still hope in human knowledge entertained by some? Let me call their attention to an article on Agnosticism published in the *Fortnightly Review*, where one with the foresight of a prophet, remarked: "We have seen enough to make it tolerably certain that after a few more centuries the number of first-rate discoveries in natural science must constantly lessen . . . Unless some insight is gained into the psychical side of things, some communication realized with intelligence outside of our own, some light upon a more than corporeal descent and destiny of man, it would seem that the agnostics of the future will gaze hopelessly on a gloomy and unnavigable sea." The writer sees what Christian Science foresees as a certainty, that the human mind will meet barriers beyond which it cannot pass; that the investigation of things from the outlook of the physical senses and human reason will meet with inevitable limitations, and that these limitations will be found insurmountable: as the answer of Job came from the Lord, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

In the direction of so-called material progress no remedies have yet been found to heal sickness and effectually establish health; no remedies to cure evil; no remedies for the broken hearted, the sin-sick, and world-weary. No

panacea, no balm in Gilead, no medicine for the famishing mind of man, no knowledge adequate to meet man's dire necessities and needs.

Progress, says Christian Science, is not along the line of materialism or matter. Progress is in the opposite direction. True progress is spiritual, toward the spiritual universe and God. Progress is found where the highest mind leads the way; where the light of truth and love is found; where remedies adequate to meet man's sore needs are obtained through Divine knowledge.

Where shall we find this knowledge? In what definite shape and form will it come to us? The answer of Christian Science is: You will find it in that book, hoary with age, the Scriptures. But it must be interpreted, not by the human mind, which will not be able with its finite perceptions to grasp its meaning, but by the spiritual mind which is able to discern divine knowledge and goodness. What makes the Bible to-day the most misunderstood book in existence is the attempt of the human mind to fathom it. Hence we have hundreds of sects, but only one Christianity. This age has brought an interpreter in that book we have before alluded to, "Science and Health with Key to the Scriptures." This is the volume which expounds and elucidates the truths of the Bible. It is indeed the Key to the Scriptures. It unlocks the door, and we find revealed a new world. We find revealed the greatness and goodness of God, the grandeur of man, and the glory of the heavenly world about him. It is not a commentary, it is a revelation. It does not take the place of the Bible, it explains it. The two go hand in hand. It will point out to you through the pages of the Word the divine and everlasting remedy, simple and sure, for disease and sin, and reveal the simple yet profound laws upon which our immortal happiness is built. We shall then begin to know something of the liberty of the sons of God, and its first manifestation will be in greater happiness and better health. And as our journey continues we shall reach up to higher and higher ranges of thought and feeling, as Truth and Love lead the way, and begin to build the house of our mind upon that eternal rock which never can be shaken. We shall know more and more the meaning of the teachings of divine knowledge, and shall find that human knowledge was but for a day, and contains nothing of permanent and lasting value, while the knowledge of God is

the knowledge of eternity and is forever satisfying, substantial, perfect.

The vast amount of good this book has done in healing disease and eradicating sin and inspiring human beings with a genuine love for all that is good, in leading their minds toward God and thereby enabling them to live higher and nobler lives, is incalculable. Its loving ministry continues, and will continue as the years roll on. Do you wonder that gratitude goes out from thousands of hearts to its author? Do you wonder they love her name and delight to honor her? Do you wonder they thank God that such a revelation of health and happiness has come to them, when in so many instances their outlook was utterly hopeless? While human gratitude and the sense of right exist, will the name of Mary Baker Eddy be respected, honored, and loved.

HEAVEN is harmony. Harmony exists where there is a demand for every right supply and supply for every just demand.

It is just as imperative that there be an energetic demand as it is that there should be supply. One without the other still leaves us short of Heaven—Harmony.

If we do not accept anything short of perfection, we gain that perfection.

To be rich we must lose the sense that we have something apart from God.

If Heaven is Harmony, hell is discord. All discord comes from the material sense.

The material senses are the bottomless pit, which never can be filled—never be satisfied—never contented.

C. J. R.

YET nerve thy spirit to the proof, and blench not at thy
chosen lot;
The timid good may stand aloof, the sage may frown,—
yet faint thou not;
Nor heed the shaft too surely cast, the foul and hissing
bolt of scorn;
For with thy side shall dwell, at last, the victory of endurance
born.—*Bryant.*

OPENING OF CHURCH AT LONDON, ONTARIO.

THE opening services of First Church of Christ, Scientist, in London, Ontario, on Sunday, August 6, marked an important step in the progress of Christian Science in that city. The church was formerly known as St. James Presbyterian Church. It is located in one of the finest and most valuable parts of the city, in the centre of a plot of ground covering nearly an acre, and is surrounded by beautiful shade trees.

The services were held in the morning, afternoon, and evening; the Readers at the morning service being Rev. Mr. Vosburgh of Rochester, member of the Board of Lectureship, and Mrs. Ruth B. Ewing of Chicago, and in the evening Mr. D. S. Robb, the leader in London, and Miss Elinor F. Edwards of Berlin, Ontario.

In addition to the Lesson Sermon in the morning, Mr. Robb delivered an address of welcome as follows:—

“‘Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!’ Christian Scientists from the east and from the west, from the north and from the south, and brethren from all denominations, most cordially do we welcome you to this opening of First Church of Christ, Scientist, London, Ontario. You have come to share with us the joy and peace and happiness which always come to us through the Church of Christ, of which this building is but an outward manifestation. Holy Writ says, ‘If ye are willing and obedient, ye shall eat the good of the land.’ One of Christ’s followers, nine years ago, heard the voice of Truth calling him to this city to bring the undivided garment of Christ Jesus, which heals the sick as well as the sinful. Although he at that time knew but one individual in the city, his work for the Master commenced the first night of his arrival. Through this spiritual seed, sown in love, has sprung the First Church of Christ, Scientist, which we know will provide rest and shelter for many a weary one, and within whose walls, many may pause to listen to the gladsome carol of angels, who come with healing in their wings, and breathe the incense of an offering acceptable unto God. In spite of much opposition

many were healed in the city and surrounding towns, which naturally excited their interest in Christian Science, and through honest investigation they gained the realization that Christian Science was the Truth which Christ Jesus revealed to the world. The desire for more Truth grew rapidly, and a little Bible class was formed in a private parlor in order to gain a higher understanding of the practicality of the religion of Christ Jesus. We were not long in outgrowing this little place, and from there we moved to a hall on Richmond Street, and very soon moved from there to the Knights of Pythias Hall, and in December of 1892, we organized a Church with forty members. The interest still increased, the sick were being healed and sinners reformed; dying children were restored to loving parents, and dying parents to loving children. Members were being added to our Church, and a few months ago our faithful Board of Directors felt the necessity of having an incorporated Church. Consequently they took the necessary preliminary steps to that end, and May 18, 1899, received our incorporation papers from the Legislature of the Province of Ontario, the present Board of nine being the charter members. When this work was completed and our by-laws formulated, this dwelling-place, which we are justly proud of, seemed prepared for us, and on July 12 this property came into the hands of the Trustees of First Church of Christ, Scientist, London, and this church is opened to-day on behalf of the suffering and sin-sick people of our city, Christ Jesus himself being the chief cornerstone. This Church now has a membership of about one hundred, and a flourishing Sunday School in connection with it. 'If ye are willing and obedient, ye shall eat the good of the land.' We are learning day by day that God demands implicit obedience to His laws. 'The chief his order gives; the obedient band with due observance wait the chief's commands.' Christian Scientists are desirous of making rapid progress toward the Kingdom, and we know that the progress comes to us through obedience to the law of Love. Moses, through obedience and faithfulness, gained an inspiration that enabled him to see that his brothers and sisters had no right to be slaves to Pharaoh, and he gained wisdom from God that enabled him to see a way of escape for them and himself, and he led safely all who were obedient to him, through the wilderness, and in sight of the Promised Land.

“Joshua, who followed in Moses’ footsteps, led all willing and obedient ones safely through the waters and around the walls of Jericho seven days, and on the seventh day they walked around these walls seven times, and as our Leader, the Rev. Mary Baker Eddy, has beautifully put it (Miscellaneous Writings, p. 279), he showed them the necessity of unity, of oneness of mind, for, remember, they were all to shout together, and when they did all shout together, the walls of Jericho fell down flat, proving the allness of Mind and the nothingness of matter, and leading them safely into the Promised Land.

“So we, as members of this Church, have not forgotten the fact that we have also a great Leader with us, one who is proving herself to be the greatest organizer this world has ever known, and we know, had it not been for her sweet counsel and timely advice, given us through her writings, that we should not have the privilege of worshipping our God in Spirit and in Truth, in this beautiful church to-day. We love her because she loves God, and because she is following closely in the footsteps of Christ Jesus. We have no other desire than to obey her implicitly, knowing that she is pointing us to the law of God, which, if we obey in all ways, in all conditions, and under all circumstances, we shall become so strong in holy Life, Truth, and Love, that nations or armies cannot break down our desires, motives, or affections; so whole and brave in Truth that temptation cannot hire or sin defile us; so high in thought that the impure cannot follow; so pure in heart that we shall walk and talk with God as consciously as man with man. ‘If ye are willing and obedient, ye shall eat the good of the land.’ ‘Oh that man would praise the Lord for his goodness, and for His wonderful works to the children of men!’ ”

He also read the following letter from Mr. Carol Norton, C.S.D., of New York, who could not be present at the services.

My Dear Friend and Co-laborer in Christian Science:—
I had hoped to be with you in person on the occasion of the opening of the church recently acquired by your Society, but work and distance make it at this time impossible. I have special interest in this evidence of the progress of the Church with which you have been so long connected, and share with you and your faithful co-worker, your students

and friends the joy of this occasion. I first met you at the National Christian Scientists' Association at its convention in New York City, May, 1890. Well do I remember the fact that you were the only young man that I met among the field workers in that great assemblage. In those days there were very few that we call young men and women in the active ministry and healing of our blessed faith. The pleasure of meeting one of my own age, one who had cast his net on the right side of the ship of Life, gave me great courage and inspiration, and the loneliness that was at that time inevitable in my life, because of the fact that I found so few young people in the work, was in a degree removed by my pleasant meeting with you. Therefore this has always been a bond of union between us. At this time how all this has changed. Side by side, working in the vineyard of Christ, we find many lofty and pure-minded young men and women, laboring to establish the cause of Christian Science among men. While there is no age, and maturity and youth are only states and stages of consciousness, while what we call age must return to the guilelessness of youth, and youth advance to the symmetry and poise of age, yet what a glorious fact it is that the rising generation has before it the privilege of entering the greatest reformatory movement of the ages. In this great movement we are laboring for the elevation of Principle above personality, right above wrong, Truth above error, Mind above matter, and chastity and purity above the mists of materialism and depravity. The elevation in our consciousness of the Christ mind, means the destruction and annihilation of all false sense, limitation, and human depravity. On this occasion as you open your new church home and begin to live under your own vine and fig-tree, I know your hearts are offering up prayers of thanksgiving to Eternal Love for the tender guidance, sweet leading, and infinite patience that God has expressed to you through multitudinous evidences of His eternal mercy and loving-kindness. I am certain that you will avoid the error of mistaking a new form of ecclesiastical despotism and personal domination for the true essence of the government of the Christian Science Church. I am certain that you will rapidly exclude pomp, worldly method, ritualistic tendency and outward show, in order that the simplicity of spiritual elegance, the freedom of spiritual equality, and the dignity of individuality may hold sway in your Church and work.

Yours is a branch of the dear Mother Church, the Church of our beloved Leader's hopes and prayers, toil and victory. Your people are subjects of one of earth's noblest rulers,—Victoria,—whose reign will go down in history as one of humanitarian progress and religious development. You open your church at a time when the bonds between our great American commonwealth and the Mother Country are being renewedly cemented by the ties of friendship, fraternity, and common ideals. Your own Dominion government, by virtue of its proximity and sympathy, is coming into close touch with our own, and the growth and spread of the spiritual unity of our blessed faith in Christian Science is levelling all barriers and making us one in Spirit and in Love.

May God's richest blessings come to thee in all thy ways. May thy people grow in grace, humility, and moral majesty. May the sufferer find shelter within your walls. May your thoughts and lives so reach the altitude of Christ's glory that healing and regeneration shall so rise in the scale of grandeur, that your Church and body shall soon be recognized as one of Christ's cities set on a hill of spiritual elevation. Guard well thy privileges, keep close to honesty and unselfishness in all things, and then shall thy happiness increase as the harvest and thy people be blessed with the affluence of Love's richest behests.

With friendly and brotherly greeting to your flock, to your friends, to Mrs. Robb, your co-laborer, and to you, believe me,

Faithfully and affectionately in Christ,

CAROL NORTON.

A great many other beautiful greetings were received from all parts of the continent, and from London, England. Judge William G. Ewing of Chicago, member of the International Board of Lectureship, delivered an able address at the afternoon meeting, which was listened to by a large and very attentive audience, who followed with the closest interest the clear, logical reasoning and pointed utterances of the distinguished speaker.

In the evening Rev. A. R. Vosburgh, of Rochester, delivered a most interesting and instructive address, which was followed by one from Mrs. Ruth B. Ewing of Chicago. Judge Ewing also gave another short talk on the Lord's Prayer. All the addresses were much appreciated.

The attendance at all three services was unusually large.

WHAT DOES CHRISTIAN SCIENCE REVEAL TO US TO-DAY?

BY EZRA W. REID.

TO-DAY, as on the day of Pentecost, "the wonderful works of God" are revealed, through Christian Science, to the devout seeker for Truth; but now, as then, each one, listening to the Word, *hears* of the "works of God" in his own language, and only as his understanding is illuminated does he *speak* with the "new tongue."

One marvels that his friends do not accept the Truth as taught in Christian Science, especially when they see what it has done for him. But it is a question of evidence, or, to be more precise, of growth. The writer has often wondered at our Lord's answer to the disciples when asked why he taught in parables: "Unto you," he said, "it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: . . . lest at any time they should be converted, and their sins should be forgiven them" (Mark, 4 : 11, 12). On the face of it, this seems to be a hard, inexorable decree, but like many other statements of the Master, it contained a profound thought. It is very evident that the Master intended to teach, in this parable of the sower, the fact that there must be a preparation of the mind, a desire (which may be latent) for the Truth, before it can possibly be accepted. Naturally, therefore, these questions arise: How is the mind or heart to be prepared? What produces the "good ground"? Have we nothing to do with it?

The novice in Christian Science is over-anxious to convert his friends, and eager to expound the Principle of his religion, and it is only as he begins to mature that these inclinations are abandoned. He finds that *his* methods are inoperative; that his eagerness and anxiety invalidates his arguments. "Criticism . . . begets hostility of thought" (Emerson). In the calm, immovable, spiritual *bearing* of the Christian, there is an influence which attracts and draws, reflecting, as it does, the unity, omnipresence, and omnipotence of Love and Good. As the magnet induces magnetism in other bodies, attracting and drawing them by its unseen, yet powerful and irresistible force, and as each body so magnetized becomes in its turn a medium

of attraction, so Truth attracts and draws all men, and the more it draws, the stronger becomes the current flowing Truthward.

Various impulses seem to be efficacious in the experiences of the seekers after Truth. Possibly the majority of those in Christian Science come through physical suffering and the healing thereof; another class (and this is increasing year by year), because of their dissatisfaction with prevalent religious teachings; still another, because of their dissatisfaction with Churchianity,—whatever it may be, the beginner is drawn on by this, to him, unseen force until the seed springs up and he finds in this *new old* religion that which he has been searching for through many circuitous ways.

To the one who comes through healing, there is a remembrance of a weary, painful journey succeeded by blissful rest; or perhaps there is a joyful song of liberty from a heart overflowing with gratitude for an emancipation from a slavery which is worse than that of the African; or it may be that there is a still, hushed, awed feeling as of one who is suddenly snatched from a projecting precipice and placed upon the solid ground. No doubt there is to such as these a quickened sense of the ever-presence of God, and consequently the nothingness of matter, sickness, and pain. They know by intuition that the pains of sense, the weaknesses of the flesh, are illusions, and that health is of God. They are not to be argued out of this conviction, for they *know* what has healed them. Like Job, in their flesh they see God. Christian Science reveals to them the fact that "the carnal mind is enmity against God" (Romans, 8: 7). They realize that the thought which controls mankind is that which leads away from God, and is diametrically opposed to the teachings of Jesus, the apostles, and the ancient prophets.

To the other who does not find in the religious teachings of to-day that which is satisfying and consistent, Christian Science comes as a Comforter. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Jeremiah, 15 : 16). Those who have cried for Light out of the dark, dismal mire of material thought, can appreciate the beauty and sublimity of divine Science. The honest seeker for Truth is baffled at nearly every step; each school of religious thought has its own particular scheme of salvation, and conse-

quently its own method of Bible interpretation, and these very often contradict each other, so that not infrequently he throws overboard everything pertaining to the Bible and drifts away on the sea of agnosticism. His habits of thought do not, however, leave him; he is constantly revolving in his mind the ideas which have presented themselves to him in his searching, and, consciously or unconsciously, he catches glimpses of Truth, which, because of the lack of a scientific construction, only thwart him the more, and drive him to distraction. All through these weary years, the still small voice of Truth is leading, the fires are burning up the chaff of error and falsehood, and, anon, divine Love dispels the mists of materiality, and man sees himself as a spiritual being; then peace, blissful, calm, buoyant, abides with him, and he rests in the sweet assurance of God's Love. The stone has been rolled away.

The outsiders wonder that an intelligent person can see aught in Christian Science, and he, speaking with a new tongue, cannot always make them understand; nevertheless there is a deep consciousness that Truth has liberated him from the thralldom of doubt. The old questions are answered; the problems are solved; the difficulties are banished; the contradictions are harmonized.

The term Churchianity has been used to designate that condition of *worldliness* which has obtained in the church, in a greater or less degree, since the days of Constantine. Nothing has been so detrimental to its welfare. It is lamentable that there are so many in the churches who are using religion to further their own selfish aims and purposes. Their methods have gained such a foothold that the business affairs of some of the churches themselves are conducted in the same questionable manner. It is deplorable that frequently the preaching also shows this trend. The searcher for Truth wearies of the various schemes for raising money "to carry on God's work;" he tires of defending the church for its inconsistency; he is repelled by the un-Christian acts of some of its members.

Christian Science offers, in its church polity and moral requirements, a remedy for all these evils. The very nature of its demands will compel one, sooner or later, to take his proper place; hypocrisy is impossible; its votaries are impelled by the very necessities of their own progress to practise the Golden Rule. Hence it is that Christian Scientists are rapidly acquiring a reputation for honesty,

trustworthiness, and morality; and one naturally gravitates towards those conditions of thought which meet his highest ideals.

Thus we see how certain ones are drawn into Christian Science. If the reasonable motives and evidences which have influenced him are satisfactory and convincing as to the truthfulness of its claims, much more so are the experiences which now beset the pathway of the Christian Scientist. Each day's trials furnish him with the means of demonstrating the reliability of the Principle upon which the Science is based. Materiality, slowly perhaps, but surely, gives place to spiritual understanding, and this understanding enables him to rejoice in, yea, to welcome, those difficulties which seem to environ him, because those very difficulties reveal to him the undeniable fact of God's love and care, and the certainty that he is successfully solving the problem of Being. As the great oak on the mountain side is compelled to send its roots afar and grasp the very rocks themselves in order to withstand the mighty tempests which rage around it, so the Christian, Scientist, casting his anchor "beyond the veil of matter," calmly and fearlessly *stands*, unconscious of aught except the Ever-presence. (Hebrews, 6 : 18, 19; Science and Health, p. 346, l. 1-10; "Miscellaneous Writings," p. 339, l. 5-17.)

Not since the days of Jesus has there been such an overturning of theology, philosophy, and science, so-called. The teachings of Jesus were diametrically opposed to the learning of that day; and one can but see that those of our Leader, Mary Baker G. Eddy, in their incisive logic and invincible power and authority, are a continuation of the same.

She is accused of being an extremist, but is it a *departure from Truth* to hold to the radical conclusions of the argument of Science and Health? Jesus taught the infinite perfection of God; he also taught that man was the child of God, and, consequently, that he partook of the nature of God. Now by what process of reasoning, can we avoid the conclusion that man can *do* "the wonderful works of God"? Jesus said (John, 14: 12): "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." We claim therefore that Christian Science reveals great possibilities on the part of the consecrated child of God.

SELF-RIGHTEOUSNESS.

BY M. G. B.

Wherefore let him that thinketh he standeth take heed lest he fall.
1 COR, 10: 12

ONE of the most subtle errors of to-day is the thought of who shall be greatest,—the selfish desire for leadership and a large following; forgetting the promise, “where two or three are gathered together in my name, there am I in the midst of them” (Matthew, 18 : 20).

The first lessons that Christian Science teach us are obedience and humility. Disobedience to the teachings of our text-book, Science and Health, stultifies our growth in the understanding and demonstration of the Christ-Truth.

Principle is absolute and demands implicit obedience and honesty at every step. Not being honest to one and dishonest to another, but honest to all in every word and deed, at all times, in all ways, and under all circumstances, is demanded by the Christ-teaching, “Providing for honest things, not only in the sight of the Lord, but also in the sight of men” (2 Corinthians, 8 : 21).

If we are working sincerely for the cause of Truth and obeying the teachings of the Bible and our text-book, we shall forget all about scrambling for place or power for self, and have only the growth of our Cause, and the good we may do for humanity at heart, knowing there can be but one true Leader in every age who truly leads us “in the paths of righteousness for his name’s sake.”

While loving and being grateful to our fellow-Scientists—teachers and healers—for what has been done for us in Christian Science, it does not imply the necessity of worshipping, or bowing down to and serving the personality through whom these blessings have seemed to come, any more than it implies that we should hate the personality through whom evil may seem to reach us. The Scripture enjoins, “Thou shalt have no other gods before me” (Exodus, 20 : 3). We are not to “serve the creature more than the Creator” (Romans, 1 : 25), but are to “render therefore unto Cæsar the things which be Cæsar’s, and unto God the things which be God’s” (Luke, 20 : 25).

No sincere worker in Christian Science will expect, or even desire, personal worship, but strive to direct each individual thought toward God as the fount of all good and blessings,—glad, indeed, that they have been found worthy to demonstrate to man in a measure the allness of God.

We should and must demonstrate impersonal Love,—the love that loves because “God is Love,”—and we reflect that Love and can know no hate. “Divine Love is reflected in love” (Science and Health).

It is true, we are admonished to love each other all through the sacred word, and Christian Science emphasizes the same command; but it also teaches us how to replace the false mortal sense of love with the divine Love, which “casteth out fear,” all sense of personality and selfishness, and is the only true love there is and alone is capable of meeting every human need; of satisfying the longings of the heart, and can cause no one suffering.

Personal love considers all the good or evil that the individual manifests, and measures out love accordingly as we weigh the good in our estimation; when mortal man never was good and knows not how to be good, for “there is none good but one, that is, God” (Matthew, 19 : 17). Even with all the goodness our Master manifested he disabused his students of the idea that there was any good outside of God.

And does not our wise Leader rebuke every effort that is made to worship her personality? And how gently, lovingly, and yet firmly, does she lead and direct our thoughts to God as the Source of all goodness, wisdom, and love.

Then shall we, who manifest so much less of the Christ-spirit, claim to be good because we happen to reflect God’s goodness perhaps to a greater extent than some of our associates? If, perchance, we manifest more of evil than our brother, do we feel as desirous of being considered evil? We must strive to overcome our sense of personal good, as well as evil, in regard to ourselves; and if we are truly endeavoring to be Christ-like we shall strive equally hard to overcome in our own thoughts concerning others, the personal sense of evil we may see manifested there.

There is great danger of becoming blinded to our own shortcomings because we think we see so much error in others, and are continually trying to meet those errors, but we are to look within as well as without for error to be

overcome. We ourselves are full of error, if we will but stop to examine our own thought. We want to help others clean house (their consciousness) before we have cleaned out our own house (consciousness). "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew, 7: 5).

The best way to help them is to leave them free to do their own work while we attend to ours, and not hold them in constant condemnation. We must remember our thought is no higher and purer than theirs so long as we are holding their errors before our gaze and thinking and talking about them—thus making them a part of our consciousness, and who knows how long it will be before we shall be manifesting those same errors.

Condemning others and thinking ourselves too good to entertain such errors, is not a safe protection; but knowing that error is error and really no part of God's child or reflection, and dropping it there for the realization of God's love and His perfect reflection, we shall be more sure of not falling victims to the evil ourselves. Truly do we all need to "Watch!"

It is true if we ourselves had overcome all sense of evil and sin and risen entirely above it, we should not be subject to the limitations of the senses or be so ready to see error in others; so we may rest assured we have enough to do to clear out our own thought and do not have time to condemn others. Let us rather be glad to acknowledge all the good we may see in others, regardless of personality, and entertain all the good and pure that we can, losing sight of our belief of reality in evil through a knowledge of the Truth that God—Good—alone is true and real, and man as His image, reflects only the good in reality.

We are apt to make the same mistake in regard to the church, thinking that the one we attend or are connected with is wholly good and right, while the others are the opposite. This does not seem to be a fair way to look at it. No one church is either wholly right or wrong. There is good in all churches, and while one may manifest more of the good and harmony than another, it does not follow that its individual members are perfect or that they hold no wrong concepts whatever regarding this infinite subject.

Certainly a congregation that is holding the thought of condemnation over another body of people is not entirely right or free from error. We should and must learn to respect and love all who are striving to live the Truth, and feel that they as well as we have come out of great tribulation and are endeavoring equally as hard to demonstrate the Christ-love and life. We have not sufficient wisdom to judge of these things, but it is Christ-Truth that judgeth, and "he whose right it is shall reign." Let us judge not that we be not judged, and have more charity.

Who among us as individuals or a collective body could comply with the Master's request: "He that is without sin among you, let him first cast a stone" (John, 8 : 7).

While we are all working for the love of Christ let us not forget our own shortcomings. Let us recognize each other in Love and Truth, and go forth as brethren in Christ, striving for that Mind "which was also in Christ Jesus" (Philippians, 2 : 5).

As we all attain this perfect consciousness we shall know the bliss of loving unselfishly, and have learned obedience and humility which will better enable us to realize that God's Kingdom has "come on earth as it is in Heaven."

A LOVING GREETING.

Washington, D. C., September 15.

Beloved Mother:—We the undersigned, members of Second Church of Christ, Scientist, in Washington, District of Columbia, send you loving greeting and grateful acknowledgment of the blessing you have conferred upon us. The desire of our hearts is to keep sacred this precious trust, recognizing always that you laid the foundations of this church. We will labor faithfully with God's help "to build an house for the name of the Lord," in which we design to reserve a room for Mother, that she may have a house prepared for her at the capital of the nation.

With abiding love and never-failing desire to follow your precepts and admonitions, believe us lovingly in Love,

HELEN L. SWASEY,
E. MINERVA VAN TRUMP,
EDNA SILL BUELL,
ELIZABETH E. BAY,

CHARLES A. FISKE,
MARY E. BARBOUR,
EMMA E. FISKE,
ADELIA WELLS FRANCIS.

WHO SHALL ROLL THE STONE AWAY?

BY J. R. ALLPHIN.

And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away.—MARK, 16: 3, 4.

O, who shall roll the stone away?
This is the cry of anguished hearts,
Whose hopes are buried in the clay,
Whose human faith no light imparts.

The olden cry—'tis ages long;
We do not see, and seeing find;
We question; doubt; hear not the song
The angels sing for all mankind.

We do not heed what God demands,
A faith that takes not God to task;
A faith that knows and understands
We shall receive whate'er we ask,

When we shall seek, and seek above,
And know that God is all, and see
That He is Life, and Truth, and Love,
In Him we live, and move, and be.

When we shall see, and seeing know,
That faith in self hath made us blind,
Then, knowing God, our light will glow,
And truly seeing we shall find.

When we shall know, and know aright,
The night will vanish with the day,
And we shall see in the "True Light,"
That every stone is rolled away.

NOTICE.

APPLICATIONS for membership in the Mother Church to be presented at the semi-annual meeting of the First Members to be held Tuesday, November 7, 1899, must be in the hands of the Clerk of the Church on or before the 15th day of October. Send applications to 30 Norway Street instead of 95 Falmouth Street as heretofore directed.

Hereafter address the Clerk of the Church at 30 Norway Street.

WILLIAM B. JOHNSON, Clerk.

JOY OF THE MASTER FULFILLED IN US.

BY PERLITA.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.—JOHN, 17: 13.

HOW many who have read these words of the Master have taken in the full import of the unselfishness portrayed in them, and how many of us who profess to love and revere his name, and who try, as well as we know how, to follow in his footsteps, have even the faintest conception of this mighty “joy” with which this man of men, in order to share with his loved human brethren, endured the keenest anguish, the ill-treatment, the ingratitude of those for whom he suffered, without a murmur or complaint? What is this wonderful “joy” which made the blessed Master oblivious to all but *it*? and how is this “joy” to be fulfilled in ourselves? and what are the “*things*” which he spoke in the world?

We must remember that before Jesus came to this world’s consciousness in the human form, the age was a terrible one. Sin ran riot, and the natural consequence of sin—sickness—was rife in the land. The universal cry was one for mercy. Mercy from a God whom most men believed (at that time) to be a God of wrath and vengeance! The hour was right for the coming of a perfect man. Demand creates supply always. The people cried aloud to God for a Messiah, a Saviour, one who would free them from the bondage they were in. The bondage to sin, sickness, and death! Yet, very few accepted him, because they did not understand the things which he spoke to the world, nor the “joy” which was to be fulfilled in themselves, and with which he was filled.

To-day that “joy” has again come to earth in the form of Christian Science. The understanding of Christ, Truth, *demonstrated*, is the Key which has opened the flood-gates of this “joy,” and let its full radiance and meaning shine on those who are ready and willing for it, even as it shone on him. In Christian Science we can follow the Master step by step, and clearly see how natural were the things he said and did in his (our) Father’s name, and how we also can do the same in proportion as we believe and under-

stand the "*things*" which he spoke unto the world, for his words were not merely empty sound, reaching the sense of ear, but living, loving "*Things*." Whatever he spake *was* immediately! He spoke *Life*, and the damsel *lived*! He spoke *Truth*, and the lie succumbed; men became *whole*! He spoke *Love*, and harmony, peace, reigned! The "*Things*" which he *said* then, were the substance of the Word,—Life, Truth, Love, God!

We come now to his wonderful "joy," which is also waiting for us. It was his "joy" to know from the first that he, being made in the image and likeness of God (Good), was, and could only be, a partaker of God's goodness, and a reflector of His love. It was his "joy" to know, that because he should suffer all things for their sake, his beloved brethren should come to partake of his "joy" at last; and though the way to them might be full of anguish, they would come to see the joy of the crown they should win if they would "fear not, only believe."

It was his "joy" to know that through the force of his understanding of the allness of God, of Good, and the nothingness of evil he was able to lift the burden of sin and sickness, even from the shoulders of those who afterwards denied and betrayed him. It was his "joy" to know that even in that hour, he was able to say, "Father, forgive them, for they know not what they do."

This joy of realization, and the realization of joy was the power which Jesus used to heal the sick and to cast out devils, evils. The knowledge of this power which he left as an inheritance for all who would take it, is the power to-day with which the Christian Scientists do many mighty works in his name.

Jesus never said one word which he did not mean, or know to be true, and when he said his "joy" might be fulfilled in *us*, he knew whereof he spake. Is it not *our* "joy" to know that through the revelation of the Truth, given us through the Leader of this age, we have been enabled to follow him in Spirit and in Truth, sufficiently to be able to-day to obey not only the first of his blessed commands, "Go ye into all the world, preach the Gospel," but also the second, "Heal the sick"? To this extent has his "joy" been fulfilled in us, and we may go still further, and have for our "joy" that we shall raise a "dead faith to a living understanding" that there is no Truth in anything excepting only in God, in Good, in Love, and in Life! All

opposed to this is of the devil, evil, and cannot stand before the mighty power of Mind.

Nothing which is not eternal, everlasting, is *real*. The only Life is God, and, like Him, is indestructible. Herein is the "joy" of the Master fulfilled in us, that we have been made whole through faith in the power of the Father to preserve intact the child made by Him in His own image and likeness. In this way only can we realize our at-onement with the Father. When we do His works; when we find our "joy" in purity of purpose and deed; in the belief in one God, Mind; in the love for our neighbor as ourselves; in the forgiveness of injury, and in the overcoming of "the world, the flesh, and the devil" (all evil thought), even as did Jesus the Christ, *then* his "joy" in us shall be "fulfilled," for, as says our text-book, Science and Health, "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat" (page 194).

CHRISTIAN SCIENCE IN THE SCHOOLROOM.

BY MARY E. SPEAKMAN.

THERE are hundreds of teachers in our public and private schools who are uplifted and sustained by the blessed Truth of Christian Science; there are thousands working wearily on, ignorant of the great Truth that to-day stands at the door and knocks. It is to these weary workers that I would send a message of love, a word of cheer.

Who can estimate the light and joy that would shine into the crowded schoolrooms of our great cities, and into the wayside schoolhouses of the country, could the teacher bring with her an understanding of the Principle of Christian Science, could she see in the little ones before her the perfect individuality, instead of the counterfeit presentments of poor, personal humanity.

A visitor said to a teacher in charge of a class of children, "Why, that boy's character is transformed when you teach; his whole manner and expression are different; under the instruction of others, he seems stupid, his eyes lose lustre, his mouth loses firmness, he is another being." No, the change was simply the response to kindness and love. If mere human love could work such a transformation, what could not the understanding that God is Love

and Wisdom and All in all, do for the little ones gathered about us?

In the old days, how the hand of the teacher fell powerless, when the acknowledged heredity of the child stubbornly confronted her and baffled efforts to instil higher morals and purer motives. "The child inherits his father's coarseness, his father's indolence, his father's stupidity," said error. The Truth says, "Inherits what? Man is created in the image and likeness of God, Love, Harmony. What can he inherit of error? He reflects his Father's purity, activity, wisdom." And when the teacher has struck from her own consciousness this shackle of human belief, she is beginning to know the joy of freedom; this knowledge of the perfect child lights up the whole life of the little one, and the child and teacher grow on together toward the Light of Love.

Discouragement knows no place in the school of the Christian Science teacher, able to hold firmly and understandingly the thought that knowledge is the prerogative of every child, inasmuch as "he reflects the infinite understanding" (Science and Health). The knotty problems that constantly present themselves in schoolroom work vanish under the steady thought that man reflects the All Wisdom.

Again, the Christian Science teacher knows that personality is falsity, and that the science of our Master's being no respecter of persons lies in the fact that "Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, and this healed the sick" (Science and Health). Disagreeable personalities, physical, mental, and moral, will disappear under the thought of perfection as did leprosy when Jesus saw in the leper the image and likeness of God.

Our dear Master understood the child-thought, he realized its purity, its humility, its freedom from the false pictures of sense—and in reply to the disciples' question, "Who is the greatest in the kingdom of heaven?" he set in the midst of them a little child and said, "except ye become as a little child, ye shall not enter into the kingdom of heaven." Except ye become like a child in gladness, in purity, in faith, in humility. And he blessed them, and he blesses them yet,—the children in spirit, the glad, the pure, the faithful, and the humble. Our dear Mother under-

stands the child-thought. On page 24 of *Science and Health* she says, "You cannot add to the contents of a vessel already full. Laboring long to shake the adult's faith in matter, and inculcate a grain of faith in God,—an inkling of the ability of Spirit to make the body harmonious,—the author has remembered often our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom." The Christian Science teacher has learned that the little ones are dwelling "under the shadow of the Almighty," that they carry with them the blessing; has learned that the long, wearisome journey through the testimonies of sense are journeys away from God, Truth, Harmony. The teacher who understands the power of Mind, of Love, and knows that the power of the Christ-Truth is with man to-day, stands with his back to the lions of sensuality, the claims of materiality, and looks and leads into the brightness of eternal day.

May the blessing of the Christ-Truth, Christian Science, rest upon every faithful worker in God's vineyard, the schoolroom.

CHRISTIAN SCIENCE IN AKRON, O.

BY KATE A. LIMB.

THE name Christian Science was presented to my thought in 1888. It was recommended to me for grief; my father, husband, and only child passing on within a year and three months, leaving only a mother.

I have proved slowly but surely that "a change of belief changes all the physical symptoms" (*Science and Health*, p. 90, l. 1). I regained the lost senses of taste and smell, had consumption destroyed, also polypus in the nose, which several doctors attempted to destroy in various ways, but utterly failed.

Christian Science not only made me free from physical bondage, but gave me wisdom, strength, courage, and patience to free myself from a debt which seemed like a mountain to mortal sense.

In September, 1890, I received a sample copy of the *Christian Science Journal* and saw advertised on the cover the *Quarterly Bible Lessons*, for which I subscribed, beginning with No. 1 of Vol. I. I faithfully studied the lessons with the Bible and *Science and Health*, writing

them out, sometimes only two verses an evening after coming home from the store where I was a saleswoman. It was a pleasure to me, and always gave renewed strength for the next day's labor. I not only read but put into practice what was taught, at least in part.

In July, 1894, I was led by Truth to call on two loyal students in Christian Science whose cards I saw in the *Journal*. The result of this call was that my mother and two other ladies met with me at my residence for the study of the Bible Lessons. In May, 1895, two of us went through class in Cleveland, Ohio. We have twice moved into larger and better quarters.

A Sunday School was organized January 17, 1897, with seven scholars, and we have now enrolled twenty-four names. The work with the children is very interesting. When the message from our Leader came in the *Journal* for June, 1898, to disband and drop the insignia of "Busy Bees," and work in their own several localities, the question was asked what can be done? The following course was adopted in the Akron, Ohio, Sunday School.

On July 3, 1898, a Building Fund was started, and to each scholar who wishes to become a member is given a small savings bank, the contents to be forwarded to the treasurer of the Sunday School on the first Saturday in October, January, April, and July. One half of the deposits are to be used for the purchase of a copy of *Science and Health* for the depositor, when the sum required has been forwarded. Two or more in one family may combine their savings to get the book. When six dollars have been received, the treasurer shall notify such member or members. The members of the Building Fund are told they should not only desire to work for building a material structure, but also to make manifest the power of divine Love in the building of true Christian character, to increase faith in "the supremacy of Spirit" which "was the rock on which Jesus built" (*Science and Health*, p. 32, l. 4), and how to construct a better body and be formed anew according to the instructions given in *Science and Health*, p. 423, l. 9-12, and in the Bible, Romans, 12 : 2.

The past three months we had fifty-two visitors. I am sure if the sender of that sample copy of the *Journal* should read this and remember the circumstance, he would feel rewarded. We never can tell the good we do for others when we give them Christian Science literature.

NOTES FROM THE FIELD.

WHEN a small child I used to go into a dark closet and pray. I attended revivals, hoping to attain the change of heart they talked of; I have gone forward and given my hand to the minister, asking for the prayers of the church, but I was not satisfied.

It took but one conversation to prove to me that Christian Science was the religion I would love to live, and that the God the Scientists spoke of was a God I could trust. It seemed to me there was more than one God, and that I had been praying to the wrong one.

Being a delicate child from infancy, I had been humored and stuffed with drugs and remedies until I complained of something all the time, like a continued story (my then way of thinking) each chapter (complaint) having a different name, yet all under one heading (suffering).

One day, as I was dragging myself to the doctor's office, I stopped in a hotel to see a dear sister, and when I informed her where I was going, and that I was using four medicines and mineral water, she said, "You would be better off if you knew nothing about medicine." I had heard of Christian Science once before, but had asked no questions. This time I had eyes to see and ears to hear, and could not ask my questions fast enough. That same hour I wrote to a Scientist for treatment. I began reading Science and Health every spare moment, and found I would have to give up that which caused discord if I wanted harmony.

Here let me state I am what the world calls colored. It has been eight years since I first began to try to live Christian Science, and for five years I have been a member of the Mother Church. I went through class in 1893, and during all this time the strong desire had never come to me to write to the *Journal* until I visited the Chicago church on Easter Sunday, 1898, and found only five colored faces among such a multitude of people. Later, at the Des Moines, Ia., church, I only saw three, and my heart yearned to see more of my race seeking the only way that proves each step. At times the desire was so intense that I would find myself planning how I could

best help my race, but a still, small voice would say, "Go on as you are, be faithful, and live Christian Science more, and your light will shine and God will do the rest." Then began my work. I felt a burden to carry, but I prayed to God to show me what He wanted me to know. One night a sister Scientist came to see me, and I confessed that what I had prayed to God to show me I had expected to find in the Bible or Science and Health, or have some brother or sister tell me. I told her of many faults I thought my race had that would have to be overcome. When I finished, I said, "There! a heavy burden is lifted." Then I confessed that what I had been thinking were only false conceptions of God's perfect ideas. Man being God's reflection, no such thoughts came from God, hence did not exist in reality.

"God is no respecter of persons." The Bible tells us, "As a man thinketh in his heart, so is he." What difference had I been thinking of? I see that the only way to overcome what mortal man says is a curse is to rise above it.

I knew of no other white Sunday School in the United States that had for its leader a colored woman. I have acted as First Reader and Second Reader. Thank God, the true way is for all, and nothing can separate us from God. Thank God, Mrs. Eddy our dear Leader, and all who have put before me things that have helped me to see the true religion. "Bondage is no more." Revelations will come to me, and I think, "When I write to the *Journal* I will put this thought in," but when I wished to express it to others or write it, I could not think of it. This shows me I must make things my own before I can give them to others.

We are healed if we stick to the word, and the word is God. Our demonstrations may not be made in a moment, as Jesus made his, because we lack understanding.

I have three children; the oldest is nearly six, and they have never had one drop of medicine, and are all healthy children. My husband has not used medicine for over two years. I have reasons to testify for Christian Science.

Mrs. H. L. Pride, Creston, Iowa.

For the many proofs of the Father's care received through the open window (Malachi, 3: 10) of the clear, selfless, loving, obedient thought of our Mother in Chris-

tian Science, the little church in Cortland, N. Y., feels it has much to pay. The debt of gratitude must include this glad testimony of blessing following our every acceptance of her guiding wisdom, rejoicing to see that Good is *one* even as the problem before us all is one.

When in June of 1898, word came to hold the weekly service on Wednesday evenings throughout the Field, we were sub-renting the Odd Fellows Hall, where we received heat, light, and janitor's service, in addition to use of hall, for a comparatively small amount per month.

Having but a small attendance, it would have seemed unwise to attempt the heavier cost of furnishing and caring for a room for the exclusive use of the Church, had not this call to hold the evening meeting on Wednesday forced us to test our faith and understanding.

The Lodge, having shown us every kindness possible during the three years we had used their hall, tried to arrange for our further accommodation, but as the hall was in use Wednesday evenings there seemed no way to avoid our going elsewhere. Seeing the wisdom of the united voice of testimony in all places at the same hour, and knowing that what was right could be done, we looked for a new location.

Nothing suitable for our church services could be found, so a large room in a new business block was rented, and a subscription for furnishings was taken among the regular attendants at our service. This was found to be sufficient to purchase fifty chairs, and such other furnishings as were needed, except the important item of a musical instrument. While not expecting to do more than rent a small organ, Good had in store the promised "better thing" (Hebrews, 11 : 40). Through the devotion of our Second Reader, a fine concert grand piano was purchased by him, and rented to the church till such time as the church can purchase it.

The first Sunday in July, 1898, the first service in our new home was held, friends from many neighboring towns joining with us in the service, which was the first lesson apart from the International Lesson subjects.

All this good unfolded in our history as a result of the bugle call—Forward—heard all along the lines. Can we doubt that our Leader is listening and obedient to the Mind whose government is infinitely *wise* and beneficent?

Individual growth within the church, rather than in-

crease of numbers, was the consequent of the action taken, preparing us for the next step.

The establishment of the Board of Lectureship brought to us, as to all, the refreshment that the vine ever supplies to its branches, and supplied the very best means to reach the end in view, to awaken and quicken the interest of the people of Cortland in the subject of Christian Science.

The sense of limited means held us back for a time, but we came to see that it was not a question of dollars enough, but of love and trust in Good enough; that the infinite resources of Soul governed means, and we were only required to be God's *open* windows wherethrough His love to the world might flow unhindered. The experiences of other churches, reported in the *Sentinel*, gave us courage, and by pledging a little more than we could see, that we might prove God to be the source of supply, a list of only a dozen subscribers showed a promise of one hundred and twenty dollars, including three twenty-five-cent subscriptions from the children, who are always ready to pledge and early to pay, through their love for the Christ-Truth. Still further contributions were received from interested ones, so that the morning following the lecture saw all bills paid and a surplus of \$1.31 in the treasury.

The lecturer, Mr. Carol Norton, was introduced by Rev. U. S. Milburn, pastor of First Universalist Church, Cortland, in a very kind, broad-minded manner.

The audience could hardly be called representative, but it was a very attentive and interested one, and a kindlier attitude toward the Science, with an increasing willingness to further learn of its platform has been noticeable since in an increased attendance at the church services.

May the Holy Spirit teach us wisely and lovingly to water the seed sown, and God will give the increase, while in every step gained in the understanding and demonstration of God's kingdom *come* on earth, we gratefully recognize the vital help we receive through the Mother Church and the work of the Publishing Society.

M. C. P., Cortland, N. Y.

Up to about four years ago I had never heard of Christian Science. To make my testimony clear, I must go back several years and refer to the sickness of my family, which began in the year 1886. About that time my wife was pronounced an incurable case of Bright's disease.

One claim after another followed—consumption, heart disease, dropsy, etc. During this time she would suffer weeks at a time with neuralgia and sleepless nights, and most of the time was confined to her bed. She was under the care of eleven different physicians, the best in the city, and two in New Orleans. Her case had assumed quite a notoriety in the city, and certain phases of her disease called forth articles written to medical journals by two of her physicians, and her condition was of such importance as to attract the notice of many people, as we had both been born and raised here, and were well known to almost every one.

About a month before, Christian Science was brought to our notice by a dear sister and brother, who were traveling florists, my wife, then suffering great trouble and agony with her heart, had gone to her room with intent to end her troubled life by taking an over-dose of heart medicine that was said to help and relieve if taken only in small doses, but would kill if taken in large doses; when opening the drawer to get the medicine, her eyes fell on her Bible, and she opened it at the fourteenth chapter of John, "Let not your heart be troubled." The spiritual meaning came so clear that she was healed at once, and has been in perfect health ever since.

The constant strain had broken me in health, and there was hardly a week that I was not absent from my office one or more days, and sometimes for weeks, from sickness, and I was constantly under the care of physicians.

About five years before my healing I became afflicted with boils and carbuncles, and though I tried several physicians and their medicines, then tried patent medicines and visited several health resorts, I received no relief, and was getting worse and worse.

After much persuasion I asked help of one of Mrs. Eddy's faithful students, and was healed instantaneously of a carbuncle on the back of my neck as large as an ordinary teacup. I have been in perfect health from that time, now nearly four years ago.

This marvelous healing made us both want to know by what means it had been done, and in a short time we had in our home all the works of Mrs. Eddy, and from that day we have been earnest seekers and workers in the cause of Christian Science, trying to follow in the way appointed.

I want to say here that both my wife and myself were

members of the Presbyterian Church. If any one had asked me why I was a member of that church I would have had to think a long time to answer the question, for I certainly had no religious convictions. My friends in the churches had long been telling me that God was making my wife and myself sick to bring me into religion, and such talk had only caused me to drift farther and farther away. I had often said that I could not accept a God of wrath and vengeance, and rebelled against such an idea. With my healing came also the spiritual awakening, and I found God as Love, an ever-present help in time of trouble, and since that time divine Love has met our every need.

It would fill pages to relate all the blessings we have received through Christian Science.

I cannot close this article without expressing my most profound thanks to our beloved Mother and Leader, the Rev. Mary Baker Eddy, for the revelation of Christian Science to this and future generations, as contained in "Science and Health with Key to the Scriptures," and her other writings, which bring to the human understanding man's relation to God, and the gospel of peace on earth and good will to all men.—*Stonewall Bond, Houston, Tex.*

FOR thirty years I never saw a well day. The last physician I consulted told me that I could never be well again. I then supposed he must know what he was talking about, but feeling deeply my need of a God who was an ever-present help, I clung persistently to the Bible, trying there to find the health and comfort which I felt sure must be in store for those who lived rightly. I had been a Baptist since childhood, but although I was striving to live up to the high ideals taught by that denomination, I still lacked the understanding that would heal both morally and physically. The truth had not been revealed to me.

While in this condition I went to Oregon to visit a daughter. That was about six years ago. I found her a Christian Scientist. When she went West she, too, was a good Baptist. Imagine my disappointment, not to say disgust, over the changed conditions. That long trip made, as I then thought, for almost nothing. I knew little regarding Science at that time, in fact had heard almost nothing whatever about it. A short stay with this daughter under the circumstances was enough. I returned to

Boston, and, almost in despair over my sufferings in body and disappointment in mind, accepted the invitation of an old friend to try New Hampshire air for a summer. Another daughter assisted me to the railway station, and at Manchester I was met by my friend and assisted to a carriage. With me I had two bottles of sarsaparilla, and with those in my hands and my Bible in my trunk I started for the farm. A few months later the return trip was made, but this time I could not get along alone. My friend accompanied me all the way home, where I had come, as I supposed, to live in misery of body until the end came.

About that time the thought came to me that I had been cruel toward my daughter in the West, and might it not be, after all, that she had found something of which I really had no knowledge and surely no true conception. I wrote to her respecting my dangerous condition. She replied at once, and said she would treat me if I wished her to do so. I answered immediately, expressing my desire and great need of help, at the same time describing my complication of diseases. My letter was mailed, and about one week from that time I began to mend. My daughter gave me her first treatment as soon as she received my letter, and although three thousand miles distant, the relief was immediate. In two weeks I rode into the city (five miles) in the street cars, walked about for an hour or two, and to-day am a well woman, seventy-five years of age. The God I had so earnestly looked and longed for had been revealed to me in the healing of my body.

The mind healing came very soon thereafter through a study of Mrs. Eddy's works, and ever since it has been my happiness and joy to *know* beyond all doubt that Christ's words, as interpreted and explained by our dear Mother, have in them all that they claim. The Bible as now illumined is a living light, portrays an ever-living God, and enables me to realize the truth of Being. My gratitude for the revelations of Science and Health I am unable to express on paper. There must be many another passing through experiences similar to mine. To them I want to say, judge not hastily, but investigate. I came very near making an unspeakable mistake because of blind prejudice. That others may not make the same mistake is the chief purpose of this brief recital of my own experiences.

Marcia A. Gott, Dorchester, Mass.

For three years I have had a great desire to attend the Communion service in Boston. This year, in a most unexpected way, the financial means came just in time, and I started, feeling in every fibre of my being that there was no limit to the Good. I attended the first of the services held on Communion Sunday. During the singing of the first hymn (the Mother's) my voice was completely restored, which to sense had been lost for eighteen years. I knew what God had given could never be lost, but I had not been able to prove it, and this sudden and unexpected proof of the power of ever-present Truth must remain with me forever.

Then came the Annual Meeting, and the Good was even greater than ever, as we had the joy and blessing of seeing and hearing our beloved Mother. Then the never-to-be-forgotten meeting Wednesday evening in Tremont Temple, where I was among the three hundred thankful ones who stood up to testify to being healed through the study of Science and Health, after having been bed-fast for over a year.

Before returning home I secured a large supply of Journals, Sentinels, and Tracts, knowing that if I were ready God would give the opportunity, and this, dear *Journal*, is why I am writing to you.

On reaching Worcester (I started from Concord, N. H.), I had to wait an hour for my train. My attention was attracted by a gentleman and lady, he with a look of intense and hopeless suffering in his face. I entered into conversation with her, and gave her the tract "Healing the Sick." On boarding the train, she came alone and sat beside me. She was in great distress, having to leave the gentleman, who was suffering from an incurable disease, to go to nurse a lady friend who was also suffering from another incurable disease. I handed her the *Journal*, telling her there was healing in every page of it, and that there was no disease incurable with God. She read a little, said it was beautiful, but all new to her. I asked her to read it aloud to her friend, and to seek a practitioner, then marked in the *Journal* the names of the healers in the town she had left, so that the gentleman could have help also. She said she had just recovered from nervous prostration, and could never sit five minutes beside any one, and how was it she had sat this long time beside me with such a feeling of rest and quiet?

I said, "Truth makes us feel peaceful and quiet, because we know there is nothing to fear, nothing to be anxious about, and those we come in contact with feel that peace unconsciously." When she was leaving the cars, she looked back to me, her face perfectly radiant with a new light and joy as she clasped the *Journal* to her breast, and said, "God sent me on this train to-day." And so on the whole length of my journey to within a few miles of Denver, I found people hungry and ready for the Truth, and not knowing it was in their own towns and cities.

I had not enough Journals, and mailed one, on my return, to a mining camp in Idaho. My journey was one long, beautiful lesson of the nothingness and uselessness of mortal methods.

My human sympathy in the old way would but have added to the already heavy reality of each one's trouble, whether of sin or sickness. With joy and thankfulness to the Mother who has given the *Journal* to us, I remain your grateful reader.

Theodosia Neuroth, Denver, Col.

IN October, 1896, I was a student in the Los Angeles Business College. I came to California from Missouri in 1893. I had been for several years an invalid, and mortal mind argued that I could not live another winter in Missouri, so I came to California, but I did not find health as I had expected.

One day I went home from school, and it was the darkest day I ever experienced. The sun shone brightly, but I could not see it. I was like a tired child, ready to cry. On my table was a letter from my mother, urging me to go to a Christian Scientist. My brother and sister also urged me to go, but I refused. My sister had been healed a year before by a Scientist of San Diego, but I was ashamed to tell any one about it. Of course I know now it was because I was ignorant of what Christian Science is.

But on the dark day before mentioned I started out to find a Scientist. I was ashamed to be seen going to his house, and when within half a block of the house, I turned and walked in the opposite direction. I said, "I will not go there; he cannot cure me." Many kindred thoughts asserted themselves, and demanded a hearing; but the words of the Master came so tenderly, "Come

unto me, all ye that labor and are heavy laden, and I will give you rest." Truth won the day, and I said, "I will go, for it is the last and only hope I have." I went in, but found the Scientist was not at home. After arranging to call again, I departed. At the appointed time I went, and after asking a number of questions, I received a treatment. When I left I told him to treat me for one week. I thought if I felt better I would go back. I told him all my troubles, for I thought I had many, but he did not seem to sympathize with me, and I was very indignant, not knowing it was for my own good. In three days I was completely healed, not only of everything I had mentioned to my healer, but also of soft teeth that I had not spoken of, and they have never returned.

It is now two years and a half since I was healed, and I have used no material remedies. I have found the medicine of divine Mind to be supreme, and able to destroy all mortal mind illusions.

Along with my material work in Los Angeles, I sowed the seed of Christian Science whenever there was an opportunity, for nearly two years, and the seed in many cases is well rooted.

I have proved the truth of Christian Science for myself and others. One case was that of a lady whose limb had been stiff for six months. The doctors said the hip would have to be cut open and the bone scraped before she could use her limb. The limb could not be moved, and the doctors had been operating on her for two years. She sent for me and was healed in a short time.

I was in a Jewish family when I was healed. Their son, ten years of age, read my Science and Health, and his eyes were entirely healed of astigmatism of two years' standing. He then healed his father, who had worn glasses since early childhood. The little girl of the same family, only five years of age, could talk and defend Christian Science like an adult.—*Tennie Sharp, Moreno, Cal.*

It will soon be twelve years since our family first became interested in Christian Science, and since that time the family of seven have not, under the most severe trials, used any medicines,—quite a demonstration over the past, as our doctor's bills nearly every month equaled our grocery bill. I have had six children, only the last one being born under Christian Science treatment. Under the old belief,

I suffered many days before confinement, and afterward had to give a certain number of days for the required rest and strength; but with this one I had begun to learn that the rest and strength was in the understanding of God. The child was born between eleven and twelve o'clock at night, not entirely without pain, but so much less than my past experience had been, that I might almost say without. I think it a fine demonstration, for I of course had the great fear of what I had already passed through with the other five to overcome. I could have got up in the morning, but as it was not convenient I did not until after dinner. I then got up as usual and made no difference in my work or in taking care of myself. It was in December, and we had cold, disagreeable rains. I went out in them the same as usual about my work, and broke ice in our rain-water barrel to get water to wash with, this being quite different from the previous cases, when I had to have warm water even to wash my hands. I had no bad effects from this and no female weakness of any kind as was predicted by mortal mind; but those who understand Science know what it was that sustained and protected. It was the trusting and relying on the power of God alone to heal and save.

The child is now seven years old, and has never tasted a drop of medicine, though not, as mortal mind has said, because there was no occasion. The temptations have come in different forms, one, the claim of membranous croup; a claim which to sense would bring with it most fear to us, as it was the claim that our little girl passed on with while under the care of the M.D.'s about the time that we became interested in Science, and before we had fully demonstrated that we could rely on God alone to heal and save. But with this little boy we trusted entirely to God who healeth all our diseases. Once the claim seemed stubborn, and it was three o'clock in the morning before it was met, but it was a sure proof that God is the healer.

My husband and children have all had the power of Truth demonstrated to them so plainly that they would trust no other remedy, for they know that it is really the only source from which they can receive benefit. We have many trials and temptations, and seemingly very dark and lonely places to cross, but we never lose sight entirely of the light that shines unto the perfect day.

We know, and have learned by bitter experience, that there can be no dependence placed on mortal mind, but that you can depend on the divine Mind; and when you do you will find that "all things work together for good to them that love God." That "nothing can hinder our progress when we are honest and sincere," and that "the desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void" (Science and Health, p. 307).

Mrs. Eliza Standart, Chillicothe, Mo.

IN July, 1898, my son, aged seventeen, met with a very serious accident, and when taken up, was, at first, pronounced dead. He was twelve miles from home at the time, and a message was sent me telling of the accident. I replied that I would be there as soon as possible. My daughter, who is also a Scientist, went with me. We reached the place soon after midnight, and found my son lying on a cot, unable to move himself or lift his head from the pillow. He could use one hand only, and that but little. He also had a burning fever, and the right side of his face was marred and very sore. I learned that while riding his bicycle at full speed he ran against a horse, and was unconscious for about two hours after the accident. He had been taken to the doctor's office, where kind and loving friends did all they could for him, and from there to the place where we found him in the above-named condition.

I went to his bedside, and gave expression to the thought that he could go home with me in the morning, to which the nurse in charge replied, "The doctor said that he could not be moved until in the cool of evening next day, and then must be taken home on a bed, in an easy carriage." I learned later that the doctor did not think my son could live.

I kindly dismissed the nurse, telling her that we preferred to stay with him, and at once took up the work of demonstration. In about half an hour, I asked him if he would not like to get up and have on his night clothes. He said, "Yes; if I can." I said, "You can," and with our assistance he raised himself and sat on the side of the bed, while I arranged his clothes. Then he arose to his feet and walked alone across the room, back and forth, for some time, and said, "How good it seems to get up and

walk." He walked as long as he wished, then sat in the rocking-chair a while, then went to bed and slept sweetly till morning. About five o'clock he asked to get up and dress, which he did. After breakfast, he walked out to the sidewalk and about the yard in front of the house. The doctor came about seven o'clock, and after questioning and examining the patient, said, "I don't think he will need any medicine; keep him quiet, and let him rest." Truth gave to us liberally, for, about nine o'clock, when we went to order our horse, which was several blocks away, my son asked to go with us. I told him he could go, and he walked the distance; and when our carriage was brought, he got in and rode home with us.

Two or three hours after reaching home my son was delirious. A wave of fear seemed to sweep over me, and I at once wrote to my teacher for help. Before I had finished writing, the delirium had vanished; but I sent the letter, and received the help sought. The rapid recovery of my son from the above helpless condition was pronounced most marvelous. He walked out every day; and on the fourth day his face was entirely healed, and not a scar remained.

In closing this article, I wish to express my heartfelt thanks and deep gratitude to our beloved Mother for the "little book," "Science and Health with Key to the Scriptures," wherein we learn how the sick are healed and the maimed are made whole.

Mrs. M. G. Walters, Howell, Mich.

CHRISTIAN SCIENCE has raised me out of a false sense of pleasure in sin, to a higher and better understanding of joy in Truth, and one thing I am particularly grateful for: I am learning to love my brother man as myself. Where selfishness once reigned, now is the desire to live up to the spirit of the Golden Rule. Where once was the fear that my brother would receive more and have better success than I, now I can say to him, "I rejoice with you," but I know too, Truth will purify "even the gold of human character" (Science and Health).

Who can express or understand in fullest measure the joys in Christian Science but those who have been its beneficiaries? Walking in the light of Truth, "Under the shadow of the Almighty," what foe can overwhelm us? What a peace to know that God is All in All, Origin and

Ultimate, and the gates of hell cannot prevail against it! How could I help but feel grateful to our Mother, the Discoverer and Founder of Christian Science, for all these blessings? Her grand and unselfish work is a spur to go onward diligently, up to the stature of the fulness of manhood in Christ Jesus. Many times have I drunk of the living waters of Truth, and often the spirit in me wells up to proclaim it from the housetops, that all the world could know what a privilege it is to be a Christian Scientist.

I might add, too, that the Truth as taught in Christian Science has met many physical needs both of myself and family in the healing of the ills that flesh is heir to. It is indeed the sovereign panacea for every ailment, moral and physical. To the business man it is invaluable. To practise Christian Science in business means to live the Golden Rule, thus proving that a just compensation is the reward of every good effort, and that Love alone rules. Christian Science is practical. It is not "a fad for women to gossip about," as some who have a misconception of its Truth have said, but it is applicable to every walk in life. It is the Truth, coming as of old, "with healing in his wings," not with pomp and splendor, but with the "still, small voice," in a simple, but divinely natural way, reaching the very root of error and destroying sickness and sin, to which facts thousands can offer undisputed testimony.—*James K. Remick, St. Louis, Mo.*

THINKING it might be of interest to the Field to know that Science has taken a stand in this, the oldest, city in the United States, I feel we should not delay longer in giving a brief sketch of the progress in truth here. On returning home from Boston, in July, 1898, where I had gone to receive class instruction from one of Mrs. Eddy's loyal students, I found a few others who were students of our text-book, Science and Health, and we met, each Sunday morning, in a room rented in a private house, to go through the lesson from the *Quarterly*.

A few months ago, after carefully considering the matter, we agreed it would be well for us to come out more publicly. After much seeking, what seemed to be the right place presented itself in the shape of an unoccupied store-room in a public part of the city. This was offered us at a very low rent, with the promise of its being altered to

suit us if we would lease it for a year. We accordingly leased it, and have fitted it up very neatly as a Christian Science reading room. April 27 the room was opened, and April 30 we held our first service. On the reading-tables are kept Science and Health, "Miscellaneous Writings," the *Journal* and *Sentinel*, and many of the pamphlets issued by the Publishing Society. In pockets on the walls near the entrance are also kept lectures and tracts, with an invitation to "take one." We hope to make this room the means of accomplishing much. Notice of the services occupies a conspicuous place in the waiting-room of the Florida East Coast Railway depot, the Superintendent having very kindly and freely given us permission to place it in whatever part we thought best. The officer at the U. S. Barracks, located here, also gave permission, and one has been placed there. Others will be placed, as opportunity presents, in other public places. Science and Health, "Miscellaneous Writings," and other works of our Leader have been placed in the Public Library.

Wm. Vassie, St. Augustine, Florida.

A FEW months ago the youngest child of Mrs. A—— had two fingers of his right hand badly cut and torn in the chain of a bicycle; his screams for a few moments were loud and piercing. I was the first to reach him, and began to deny the error at once, and had the little fellow declare with me, "God is Love. God is all."

The hand was put into a bowl of water, and we all saw the nails floating out from the hand, though still held to the fingers by a slight membrane.

I covered it with a handkerchief, and while the child's mother read from Science and Health, I quietly rocked him and treated him. He was soon asleep, and in an hour waked and called for his dinner. There was no more evidence of pain.

The following morning the hand was put into a bowl of warm water to wash it, but no examination made. The next morning I repeated the warm water bath, expecting to call Mrs. A—— to examine it with me, and clip the nails from the fingers.

We made a close examination, and found that the nails were in place, the gaping wounds closed, and the little fingers looking quite natural; no surgeon could have placed those nails more perfectly.

The father of the child had thought the fingers would have to be taken off.

A few weeks later, one of the older boys was bitten by what is called here a highland moccason, considered by the farmers a most dangerous snake.

The child was frightened, of course, and the negroes who collected about him expected him to die in great agony, as did the islanders who saw Paul's similar catastrophe; but the "Scientific Statement of Being" (Science and Health) quieted the child and relieved the pain in five minutes, and in two days there was no trace of it.

Annie Lou Winter, Oswego, Kan.

FOR thirty years I had poor health, and for the last eight years of that time, I kept my bed the greater part of the time. I suffered intensely from female complaint and nervousness. The doctors said I had a tumor, and could not recover unless I had a surgical operation. But I said this should not be done.

I tried every kind of patent medicine I could hear of, but nothing helped me. I kept failing all the time. In the winter I would have such bad nervous attacks that there would be weeks I could not hold my head up. When warm weather came I would get some better and be able to dress and sit up a few moments at a time.

I had to use two canes when I walked, and then could only take a few steps at a time. After I had given up ever getting well, and felt at times that God had forsaken me, I cried out in my misery for God to help me. Then we heard of Christian Science, and wrote to a healer.

After the first treatment, I sat up from 10 A.M. until 5 P.M., lying down about twenty minutes during this time. I had not sat up so long for more than eight years. The next day I worked a little. In three months I was healed, and now do nearly all my housework. I now know of a truth that God never forgets His children.

I got Science and Health, and think it is the most wonderful book I ever read. How can I be thankful enough that at last I have been led into this haven of peace and love? I understand the Bible very much better since I have read Science and Health.

I have had many good demonstrations of the power of

Truth over error; Truth always prevails. My heart is filled with love to God and man.

Mrs. A. E. Cross, Lincolnville, Kan.

IN taking up the study of Christian Science, it was with this thought, "It cannot hurt the Truth for me to investigate Christian Science; and if I should find that my old theology is wrong, I ought to be willing to give it up. There is but one right way for the Christian to walk, and that is in the Truth." As I was convinced of the truth of this teaching, my old theology began to disappear, and I was willing to give up the material rites of the orthodox Church, and seek the spiritual which is discerned in casting out evils and healing the sick through the spiritual understanding of the Scriptures. To walk in this way, I have to strive to prove Paul's saying, "They that are Christ's have crucified the flesh with the affections and lusts." I surrendered my ministerial credentials to my old church (the Primitive or "Hardshell" Baptist church), and withdrew from its membership to follow Christ. There is but one Truth, one Way; and God's children cannot choose to walk in any other way when they understand what the Truth is. They know that God does not want them to walk somewhere outside of the Truth. So, when we are convinced that Christian Science does give the true interpretation of the Scriptures, and that its rules are demonstrable, we cannot reject it, nor refuse to say that we are Christian Scientists, even if we feel that we do not understand it as well as we wish to.

I am thankful to God for the revelation through the life and works of Mrs. Eddy, our Mother in Israel, of a whole salvation, not alone from sin, but from disease as well; and it is my hope to gain more of the Spirit of the Christ, and that I may demonstrate, that in my consciousness the Son of Man is indeed lifted up.

A. C. R. Morgan, Weatherford, Texas.

WHEN a child of about eight years, I had scarlet fever followed by inflammatory rheumatism and many other ailments that children generally have. I rallied for a time after this, but at the age of fifteen a most serious claim came upon me, and the M.D.'s used such forcible treatment, that it seemed as though life would ebb away. M.D. number two, after treating me for nearly a year, said I had

hasty consumption and he could do nothing more for me. He advised me to go to the country, but my parents decided to keep me at home where I would be more comfortable.

At this time a friend advised with another M.D. He said I was in a very bad condition, but he had hopes of my recovery. I gradually grew better for a time, then I went down worse than ever. I was not allowed to move off my back for weeks at a time, being confined to my bed for about five months and not able to leave the house for about nine months. During this time my friends and visitors tried to console me by telling me that my complaint was incurable, that no one ever entirely recovered from it. I rallied again but never grew strong, and was constantly subjected to severe attacks, my life at two different times being despaired of.

In March, 1898,—the last attack I had,—a friend recommended Christian Science. As soon as I was able to drag myself to the car, only a half block from the house, my friend took me to see a Scientist, who talked to me for a time about the principle of music, and harmony, and its opposite discord. I realized that my past life had been all discord, and I was now convinced it might be made harmonious, for I believed this to be the Truth.

I bought Science and Health and studied it during my treatment, and at the end of five months I was healed. Christian Science did for me, in five months, more than *materia medica* could do in twelve years. I thank God, now I am well and strong. I now know the Truth and it has made me free.—*Emily C. Jacques, Newark, N. J.*

I ALWAYS eagerly await the arrival of the *Journal* and *Sentinel*. In the autumn and winter of 1894 my wife became interested in Christian Science to the extent of reading literature and attending services. Although I saw marked changes for the better in my wife's health, I was bitterly opposed to my then conception of what Christian Science was, and refused to attend services or investigate.

This state of affairs continued until some time in March, 1895. My wife announced to me one evening that she had invited the pioneers of the work here to visit us, and that they would be here on that evening. Of course I knew what it meant, and was enraged, and I

swore harder at the cow when milking that evening than common.

The evening was pleasantly spent. I made every effort to keep Christian Science from being mentioned, but like Banquo's ghost, it would not down. I saw that the Scientists were not ignorant, superstitious people, as I had conceived. I promised to attend services, and did so. I soon purchased Science and Health, and very soon found myself interested, in fact, proving its statements.

In the four years past we have had many beautiful demonstrations of healing, but the physical benefit is not to be compared to the reformation in morals. I had always been a man of the world. I was addicted to drinking and swearing. I had tried on different occasions to quit the use of profanity, but in vain. To Christian Science I owe all. I truly feel thankful to our Mother, who through years of self-sacrifice, toil, and purity has showed us the way out of bondage.—*George M. Kochler, Bunch, Iowa.*

ONE year ago, I met with what seemed to me then a very great sorrow; so great indeed, that it seemed impossible for me to survive it. While in the depths of grief, and under circumstances which proved Divine guidance beyond all doubt, I met a Christian Scientist; later she called on me at my home, and while I knew nothing of her religion, I marveled at her beautiful love and sympathy towards one who, a week before, was a total stranger; the dearest sister could not have been more loving and self-forgetful. When she left me that day, clearly the thought came to me, "This is indeed loving thy neighbor as thyself." When she called again, knowing it was the only thing which could console me, she spoke of Christian Science, and found me a willing listener. The following Sunday found me for the first time in the Mother Church. As I looked up over the organ and read the simple inscription: "God is Love," a feeling of peace, and joy, and contentment, came over me, that I had never even dreamed of as of this world. While I had been taught that God was Love all my lifetime, I had never realized it until now. Since then my husband and children have seen the light, through divine Love, and have overcome countless physical claims, as well as many other forms of discord. My heart overflows with love and gratitude to God, to the beloved Leader who has given the Christ Truth to this

age, to the patient and loving teacher, and to the dear one through whom I caught the first glimpse of the glorious ray.—*Belle Berge, Brockton, Mass.*

I AM glad to add my name to the long list of those who have been healed through Christian Science. I had heart disease for over eight years. I was treated by five physicians, but to very little purpose. They said I was in a very bad condition, and must be very careful, for I might drop dead at any time. I kept growing worse, and finally the last doctor said he could do no more for me, and I would never be well. That was on Friday, and the next three days I was very low. Monday morning I thought I was passing away. My limbs had become numb and cold, and it seemed as if in a little while all would be over. A friend who was a Christian Scientist, whom I had known since I was a little girl, was sent for. When she came she treated me, and I fell asleep. When I awoke I felt much better. All the pain and hard breathing had left me. I did not take any more medicine. When my friend came again at night I was sitting up, watching the little children play, and in a week I was perfectly well, able to do all my own work. I have never had any return of my claim. It is now three years since I was healed. I am thankful for Christian Science, for it helps me to overcome error.

Mrs. Margaret A. Hansen, Troy, N. Y.

Dear Journal:—This morning in school error came to me, and made me think I had the stomach-ache.

I laid my head down upon my desk, and said the little prayer over and over.

My teacher asked me what the matter was. I told her, and she said I could go home, and perhaps I would be better by afternoon.

I went, and all the way I was denying error. When I got home I was better.

I learned the little piece of poetry in the *August Journal*, written by the little girl, and by the time I had learned it I was all right.

Another time I was riding in a grocery wagon. The horse was afraid of something, and kicked up so that I fell out and scraped my head against the wheel. I at once began to treat. I got into the wagon again. I still was

treating hard. My face was badly bruised and scraped. Mamma washed the dirt off, and then I went out to play. At night mamma treated me, and in a week it all came off.

We said the little prayers over, and said lots of good things, too. I am eight years old. Yours in Truth,
Lorian Noble, West Newton, Mass.

I SUFFERED from ulcers on the eyeball for eleven years. I was treated by some of the best doctors in Ottawa, but they could not cure me. I then went to Dr. Buller of Montreal, the best oculist in Canada. He told me it was caused by chronic rheumatism in my mother before my birth. He said he could help me, but could not cure me, as my disease was liable to come back every time I took cold. I had treatment from him for five years, but only received partial relief. During all those years I was never free from suffering. At times the pain was intense. Occasionally as many as three ulcers appeared at one time. As the result of the ulcers there was a white, chalky substance nearly covering the eyeball, which the physician did his best to dissolve with powerful drugs, but could not. In 1891 I received Christian Science treatment. After the first treatment all pain was gone. I drove five miles without experiencing any suffering, and in less than one week all appearance of ulcers was gone, and I have been free from them to this day.

Margaret McGregor, Russell, Ont.

I WAS healed of that claim, pronounced by physicians incurable, consumption; one physician having told me that my left lung had almost entirely disappeared.

The constant study of Science and Health, and the class teaching by one of the Mother's loyal students has healed me completely, thus lifting the claim that is the result of the law of heredity, under which so many are struggling.

I have all of Mother's books except one, "Christ and Christmas," and that I hope to have ere long.

The *Journal* is such a great blessing for it helps me so much.

My dear mother is entering the fold that the Master has prepared for us just as fast as the darkness gives way to the Light. Where once there was discord and unrest in the family relations, all is now working out under the law of Love and Harmony. And for all this I have

to thank the Rev. Mary Baker Eddy. She is indeed a messenger chosen of God.

Ella Joll Gruger, Chicago, Ill.

ABOUT four years ago I was under a severe claim of hay-fever. This was hereditary. My grandmother had come to Colorado with asthma and was healed through this Science. When the claim came upon me, this healing, together with the persuasion of friends, finally led us to try Christian Science.

We did not have faith enough in it to go to it immediately. We first tried the two best-known specialists in Denver, one an allopath, the other a homœopath; the allopath gave no relief whatever, and the homœopathic physician only temporarily. Finally a Christian Science practitioner was employed, and I was completely healed in a week.

This demonstration brought nearly all our family into Christian Science, and many demonstrations have been seen in our household since. Every day brings a clearer sense of love to God and man, and of the great debt we owe to our Mother for her pure life of self-sacrifice and love.

George O. Marrs, Denver, Col.

NOT long ago I took a pan of boiling water from the stove and started through the door, a gust of wind blew it shut and knocked the water out over my hand and arm. I did not look at it until the belief of pain, redness, and blistering was overcome, which was less than half an hour, when it was as natural as the other; there was a slight tenderness left, but it soon vanished. Once when a girl at home with my mother, she accidentally spilled boiling water on the back of my hand. It was nearly two weeks before I could use it, trusting to material means for healing, but by trusting to Christian Science, a much worse burn was overcome in a few hours. By this same blessed Truth I have been able to remove a cancer from the nose of a lady who is now eighty-four years old. This was two years ago, but it was only recently she acknowledged it to me. Many times has error claimed a place and power in our consciousness, but through the understanding of Truth we have risen above it.

Mrs. T. C. Nichols, Lake City, Kan.

A COLORED woman from South Carolina, writes the following:—

November 7, 1888, my only son lost his mind, and I got a doctor to come and see him that day, and the doctor said we would be compelled to send him to the asylum. On the ninth, I was about to start for the doctor, to have him examined to send to the asylum, when a Christian Scientist called to get a cup of cold water to do some water-color painting. I told her what my trouble was, and where I was going. She asked me for a Bible, and read Luke, 9: 37-43. She said he could be healed at home without a drop of medicine. She asked me didn't I believe in God. I told her yes, and she said that I would get my son back again. I couldn't understand that, but I knew who she was, and I gave up. She took the case at once, and he is well, and looks better than he ever did. Christian Science will always be my doctor.—*S. M. Green, Wedgfield, N. C.*

I WISH to testify in the *Journal* to the great help I have derived from Christian Science. I find by the perusal of Science and Health that it gives to one just what its name implies. What does its name imply? Knowledge of God. What do I need in the world to-day more than knowledge of God? I say, Nothing. Why? Because He is All-in-all. It has kept down the wiles of the devil, and guided me in the pathway of life. The Sunday lessons are a great help in the study of the Bible. The Wednesday evening meetings give us an idea of the great good Christian Science is accomplishing. These meetings are interesting to outsiders, for here they learn of the practical benefits to be derived from Christian Science.

My parents are the Readers here. Although we started with a few members we have now rented a hall and have quite a number in attendance. We are striving to sow the seed that the harvest may be to the glory of God.

W. W. Kellow, So. Haven, Mich.

A FEW nights ago our little daughter asked me to treat her for a pain in her eye. I did so, and she soon fell asleep and suffered no more pain. But in the morning that eye presented a terrible appearance to mortal sense. The flesh was swollen and dark from her eyebrow to her cheek bone, and she could not raise the eyelid at all. My

husband (an ex-physician) opened the eye, and upon examination pronounced it a case of poisoning from an insect's sting or some foreign substance getting into the eye. The eyeball looked like an immense water blister. "Leaning upon the sustaining Infinite" (Science and Health, preface) alone for healing, I continued the treatments, and in three days the eye presented a perfectly healthy, normal appearance, and we are all rejoicing over this new proof of God's ever-present, loving care.

Mrs. Wm. B. Turner, Ft. Worth, Texas.

ONE of the most beautiful demonstrations I have had was over croup. One night about twelve o'clock our oldest boy, two and a half years old, awakened us. He was scarcely able to breathe, and it seemed for a minute that he would choke. My husband took him up, and I began to treat him. It seemed that fear was the only thing to be overcome. In five minutes, or less, he was all right, so complete was the realization of "the perfect Love that casteth out fear." And the calm and peaceful presence that followed no one but the Christian Scientist can ever know. We went back to bed (not being up *more* than fifteen or twenty minutes), and Willie went to sleep and did not wake up until morning. This was about a year ago, and he has not had any signs of the croup since.

Mrs. L. H. Emery, Saratoga, Cal.

ONE morning, about three months ago, after pouring the coffee for breakfast I sat down to the table with our baby, eight months old, on my lap. Attracted by a large bright cup, she sprang forward and caught it, turning its contents over her little hand and wrist. Her screams were pitiful, but instantly I began to declare the Allness of God, which I repeated over and over. It was all I could think or say. In less than five minutes the hard crying had ceased, and in fifteen minutes more she was laughing and playing, seemingly oblivious of any sense of discord, although her hand was fiery red and the fingers badly swollen. By noon there was nothing to be seen as a false witness to the claim, except two tiny red streaks on her wrist.

Mrs. Anna W. Hollebaugh, Chanute, Kan.

EDITOR'S TABLE.

"WHAT IS THAT TO THEE?"

WHEN Peter inquired of Jesus concerning the future ministry of John, the Master replied "What is that to thee? follow thou me." Perhaps Peter desired to know if John was to fill a more honorable position, perform a more important work, or would be called upon to drink less deeply of the Master's cup. But whatever his motive, Jesus regarded his question as one not deserving the answer he expected. The Master's reply was a loving rebuke. It was intended to remind Peter that the all-important thing for him was to live and demonstrate the Truth he had been taught by example as well as precept. This work faithfully done would occupy all his time, employ all his talents, and require the exercise of all the wisdom he possessed. Compared with the faithful performance of his own work, the thought of what John would or would not do was of little importance to him.

The Master's reply to Peter is one that each might well apply to himself when unnecessarily concerned about what another is or is not doing. He would much better accomplish his own work if he acted as though the Master's words were spoken directly to himself. The desire to do a work another is doing, because it seems easier or more important, or the desire to fill a position occupied by another because, to human sense, it is more honorable, will do much to hinder individual growth and retard the progress of any cause. Selfless labor for Truth and right is what is needed today more than anything else.

The thought of an all-wise, overruling Intelligence is set aside when mortals follow their own inclinations, for these frequently lead to strife, contention and rivalry. The omnipotence, omniscience, and omnipresence of God is lost sight of in the human struggle for place and power. Mortals will one day learn the folly of fighting against God and trying to resist the inevitable. The will of Omnipotence *will* be done for who "can stay his hand, or say unto him, What doest thou?" Divine Mind governs the universe. Mortals will one day recognize this fact and be willing to give up human opinions and trust all things in the hands of God.

The world feels the need of something that can say to the troubled waters of mortal thought, "Peace, be still." There

must be a great calm before mortals can hear distinctly the voice of Truth. Any system or teaching that can produce such a result will bring to mortals the greatest blessing of their lives.

We have abundant reason to believe that the teachings of Christian Science, put into practice, can and will produce the desired result; because these teachings declare the reality of the eternal fact of being and thereby establish the omnipotence omniscience and omnipresence of God. Thought, awakened to the scientific fact that the real is now, always was, and always will be, and nothing can change it, cannot be troubled. A great calm must certainly follow such an awakening.

One might as well try to change the multiplication table or the law of harmony in music, as try to change in the least the spiritual fact of being. Who "by taking thought can add one cubit unto his stature?" or in other words, who can, if he would, change his identity as it has eternally existed in the divine Mind in whom "we live, and move, and have our being"?

Christian Science never seeks to change that which is, but simply to remove the seeming of that which is not. It removes that which is not by declaring that which is. The shifting scenes of human experience, as the unreal gives place to the real, can never seriously disturb the one who is firmly grounded in the thought that the spiritual reality of being is, was, and ever will be.

What is this eternal fact of being that changes not? Briefly stated it is this. There is one God who has made all things for a purpose. From the least to the greatest, each created thing has its identity and likewise a place in the universe that cannot be filled by anything else. This is the will of God "fore-ordained before the foundation of the world" of material sense. God's creation manifests His will, hence the prayer, "Thy will be done in earth as it is in heaven," expresses the human yearning to know the Truth of Being. Truth will appear and human resistance cannot prevent the coming of the kingdom of God. The command, "Seek ye first the kingdom of God and his righteousness," has a broader application than mortals think. Interpreted and understood according to the teachings of Christian Science, this command can be made, and rightly is, the only true basis for the solution of every problem of human experience.

The sick are healed, not by thinking of the changes which mortal mind says must take place in the physical condition before the patient is restored to health, but by shutting out all thought of materiality, and realizing that man is spiritual and

dependent upon Spirit only for life and health. The realization of Truth heals sickness by changing thought from a material to a spiritual basis. When this change is wrought the physical body manifests health and even mortal mind says the patient is well.

All forms of error can be met in the same way and the final solution of all problems must be reached along scientific lines. The mortal thought as to how harmony can be established, just what this person must do and that person must not do, will not remedy discord any more than the mortal thought of what is necessary to restore health will heal the sick. The eternal Truth of Being, which changes not, must be applied to all the problems of human existence, else these problems are not solved according to the Principle of universal harmony, but continually re-appear to be disposed of.

The constant application of the true concept of spiritual existence to all the affairs of life will result in perfect harmony. Let man reason thus with himself: I am a child of God; He created me for a purpose and by fulfilling that purpose I shall accomplish most for myself and others. My true identity is found only in divine Mind, therefore I should always seek to be identified only with that which is good. Because my true being is safe "in the hollow of His hand," I am perfectly willing to be what God would have me be, and do what God would have me do, without asking what, or when, or how, or why.

Perhaps it is because one is not fully assured concerning his identity, and is not firmly convinced that everything is safe in God's keeping, that he feels he must "look out for himself and take care of his own interests, even if it does require considerable strife, contention, and elbowing of his fellows. Mortal man is sometimes brought face to face with himself as it were. He makes comparisons. He finds some who he is willing to admit are better than he, but he is most firmly convinced that he is better than the great majority of mankind. Yet when he thinks of himself as being but one of the unnumbered millions of the earth's inhabitants, he feels very insignificant indeed. He sometimes wonders if there is a higher than earthly being who is capable of caring for all mankind. The doubt and uncertainty causes him to rush forth into the busy world determined to "look out for himself," even if it must be at another's cost. Is it not apparent that one of the world's greatest needs today is to know that all are God's children, and that He cares for all because each has an important place to fill?

The Creator of the universe has created all things for a purpose. From the least unto the greatest, each has its place to fill, and that place can be filled by nothing else. Mortal man thinks that thousands and millions of God's creatures could be lost and would not be missed. But to infinite Mind, who has created all things, and is able to care for them and does care for them, the loss of one of His creatures would be known. The harmony of the universe is complete when each created thing is found in its place. What could better convey to mortals a definite idea of heaven than the thought that everything in God's kingdom is perfect, and occupies the place and fulfils the purpose for which it was created?

If this reasoning is correct then the future of all is in God's hands. Who can thwart the purpose of the divine will or who can defeat Omnipotence? If all that is real is predestined to good and foreordained to eternal life, where, then, is the occasion for discord, strife, or contention? The eternal fact *is* and nothing can change it.

Give one the idea that his own well-doing, yea, his very existence, is necessary to the harmony of the universe, and he will see that he has something to live for, if he has not seen it before. He will likewise see that what is true of himself is also true of every one else, and he will begin to realize the force of the Scripture, "The eye cannot say unto the hand, I have no need of thee." He feels a brotherly interest in all mankind as he begins to learn that in a certain sense he is his brother's keeper. He sees he must work out his own salvation, he must find his rightful place in Mind and there abide. He knows his brother must do the same and he realizes that the best and only way to help his brother is to do right himself.

Most careful concern for one's own well-doing will give a brotherly interest in another's welfare, and yet leave him mentally free to perform his work in accordance with divine guidance. "What is that to thee?" does not judge another, but first casts the beam out of one's own eye. Having done this, one is enabled to see that the same Love and Intelligence that enables him to rightly fill his appointed place will do as much for his brother. Even if his brother makes mistakes and ignorantly goes astray yet he will learn obedience, perhaps by the things he suffers, and Truth will finally prevail.

Instead of being troubled about the failure of others to do right, one should know that to him his own faithfulness is the all-important thing, and he should constantly labor to bring out his own identity as a child of God. No holier motive than

the desire to know and be what God would have him be ever inspired the heart of man to noble action. No thought of selfishness lurks in this desire, for in Truth no individual can trespass upon the rights of another. Under the guise of self-defence, mortal man is often guilty of great injustice to others. In Christian Science this error can and must be avoided. Man is learning that the discernment of the spiritual fact of being preserves his health and morals, and the assurance that the spiritual fact is real and eternal will protect all interests. Truth and Love must fight all battles or the white-winged dove of peace will find no resting-place.

The question is often asked, how may I know that I am in my right place and doing the work God would have me do? The answer to this question can be found only in demonstration. One must find his identity in Good, i.e., his thoughts must be identified with good only. When one expresses Good that is his true identity. Matter and evil are no part of the real man and one should not look for his identity there.

It is evident then that one must find his place in Mind if he would find harmony. If he finds his place in Mind, he will certainly be what and where God would have him be. Then is it not his duty to follow the Christ idea and give undivided attention to individual work?

Inspired by the thought that he has a place in Mind which no one else can fill, and feeling that he owes it to himself and the world to fill that place well and nobly, his time and energies are so completely occupied that he is never troubled or unnecessarily concerned about the work of another. He sees that he can best help his brother by doing right himself. His brother's great need is to be in harmony with Principle, but he realizes he must be in harmony with Principle himself before he can help his brother. The importance of individual work grows upon his thought, and each day he sees more clearly that the way to help humanity most is to find his place in Mind and there abide. Actions and words are the expression of thought, and if thought is right the words and actions will be right also.

For this reason thought must cling steadfastly to the Truth of Being at all times and under all circumstances. When tempted to give himself up to the contemplation of the errors of others, the Master's words, "What is that to thee? follow thou me," remind one that his duty is to work out his own salvation. He must examine himself and see wherein he fails to bring out his identity as a child of God. He must be awake to

the claims of error that seek to rob him of his birthright. He must meet and master sin in all its forms. He must not fold his hands and idly dream he is a child of God; he must prove it in thought, word and deed. Activity in good is the only thing that can save him from evil, and it is the only thing that can save his brother. He does most for his brother by bringing out his own identity in Good, for his brother, beholding the example of good works, is encouraged to go and do likewise.

Far beyond the reach of error is that man who maintains his identity in Good, who cannot be tempted to come down from his high estate and be identified with the workings of error. Though he lives in the world he is not of the world. Strong in the consciousness of the allness of God he fears no evil.

Thus should all be inspired with an honest desire to be themselves. They should have faith in God's willingness and ability to manifest Himself through them. Governed by the same Principle, inspired by the same thought, all will continue to work unto the same end, until, in the language of Paul, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

A REQUEST FROM OUR LEADER.

OUR Leader writes the editor that she is grateful for the loving interest of the Field as shown in the great mass of correspondence now coming to Pleasant View; and wishing to recognize every manifestation of love, she makes the following request:—

Will the Field, until further advised, please send all correspondence concerning gifts and donations, as well as all letters pertaining to church building, and secular business, to Rev. Irving C. Tomlinson, Concord, N. H.?

We are sure the Field will gladly help the Mother and the Cause by at once adopting this timely suggestion.