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————THE REVEREND MARY BAKER G. EDDY————

—THE—  
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**CHRISTIAN SCIENCE  
JOURNAL**

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

VOL. XVIII.

OCTOBER, 1900.

NO. 7.

THE UPWARD LOOK.

BY WILLIAM P. McKENZIE.

TOILER and drudge, look up,  
The sky is blue,  
And clouds as white as wool  
Float lightly there;  
The love-light of the heavens  
Is over you,  
And like a floating cloud  
Becomes your care.

Great peace have they who love  
The heavenly way;  
The upward look of joy,  
The tender tone,  
Brighten the toilsome hours;  
How bright a ray  
Of God's love-light springs up  
When love is sown.

## OUR PROBLEM.

BY SARAH J. CLARK.

THE vast concourse of people which filled the Mother Church five times on Communion Sunday, attests their love and gratitude to God for His "Word, in Christian Science" (Church Manual), and expresses love and loyalty to our beloved Leader in her untiring effort and labor in teaching, guiding, and directing us, whereby we are enabled to know the Truth which makes us free.

These assemblies of cultured, happy people were in striking contrast to the few eager Truth-seekers who met in Hawthorn Hall but a few years ago to hear our Leader preach Christian Science, a subject then almost unknown outside of Massachusetts. Marvelous indeed has been the growth of Christian Science, with its hundreds of chartered churches, many with beautiful edifices, and thousands of practitioners, restoring the sick to health, comforting the sorrowing, and pointing the way of salvation to the sinner. Never shall I forget the peace that came to me in Hawthorn Hall, as I heard our Teacher explain the truth in Christian Science which brought my healing, and gave me the consciousness of what Life is, that it is right here, and my problem is to know it. From that moment it has been my constant effort to learn the lesson.

Last summer an eminent theologian visited our city and became interested in reading and studying our textbook. When he came to the question, "What is Life?" on page 464, and read the answer, he said, "That is worth the price of the book." Then he told how he had searched for twelve years through libraries at home and abroad to find a satisfactory answer to this question. He said that in one of the conferences of his denomination he had been invited to write a paper on this subject; that he prepared it as carefully as possible, and yet when he read it to them he felt that he had utterly failed in his explanation, and in despair he appealed to the assembly of ministers, saying, "What did Jesus mean when he said 'I am come that they might have life, and that they might have it more abundantly'? (John, 10 : 10). Jesus was talking to men just like you and me: what did he mean?" The silence that met his question made him feel that it was useless to make

further inquiry, and he ceased his search. But now, in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, he had found a satisfactory answer to the question, "What is Life?"

To work out our life problem in Christian Science means daily experience, continual exercise of our faith, and obedience to its Principle. The apostle James said, in the first chapter and third verse, "The trying of your faith worketh patience." This kind of faith relies on a foundation or principle, working from facts made known, and waiting their fruition; just as the gold is tried in the fire.

Said an old-time writer, "There is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all works together; and if we do not, it all fights together, and goes on fighting till it comes right, somehow, somewhere." Thus it is in our warfare with Truth and error, the real and the unreal. If we are watching and working as we are taught in Christian Science, we shall demonstrate love and harmony. But if we allow ourselves to forget God's way, and work from the mortal standpoint, we shall keep in a turmoil, until through suffering we come into the right way.

Mortals are free to choose whom they will serve. They consent to a life of freedom, gained through the earnest effort to work out their problem; or they consent to sin and suffer. But with either master, work is required of them. To serve under the rule of mortal mind, is to live a life of bondage and limitation, for the senses bind upon them heavy burdens.

But the reign of Christian Science brings about a wonderful change. It saith to mortals, "Come into your God-given heritage and be free. Love has prepared the way." It says to every sufferer, in the language of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Him that cometh to me, I will in no wise cast out; but I require of every one a willing service for the riches I give them. If they are seeking health and strength, I ask them to leave their old opinions and theories, which have become threadbare with hard usage, and accept my Principle, which will make them every whit whole. But they must combine letter and Spirit in the working out of their problem.

An old Scotch minister preached a sermon on faith, arguing that faith alone would get men into the kingdom

of heaven. The next morning he wanted to cross the ferry, and as he seated himself in the boat, the ferryman told him he had listened to his sermon the day before, and before crossing the river he would like to reason with him a little on faith. The minister was impatient, as he wished to cross the river without delay, so the old boatman began to pick his faith theory to pieces, by proving that faith without works was worthless. The minister ably defended his theory, but finally the boatman proved its instability through an illustration. He said, "You wish to cross this river. I will call this right hand oar faith, and the other works. You claim that faith alone will get you into heaven. Now to reach the other side of the river I will follow your line of argument, and use this one oar." He was out in the middle of the stream by this time, and began to work diligently with the right hand oar, but instead of making progress, the boat went round and round in a little circle. The man looked at the minister, shook his head, and said, "There is something wrong here, for we neither go forward nor backward, so faith alone doesn't get us anywhere. Now we will try works." Dropping the right hand oar and taking the other, he rowed diligently with that, and the boat reversed its movement, going in a small circle the other way. Still no progress. Finally the man took both oars, and said, "We have proved that neither faith nor works alone will get us anywhere, so now we will see what we can do with both together." With the two oars he pulled a steady, even stroke, and in a few minutes reached the other side of the river, in a straight line. The minister then acknowledged that his theory was not demonstrable, and promised to correct his mistake.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yielding to the demands of personal sense involves us in greater difficulties every time. But to enlist on the side of Truth, with an earnest determination to obey orders and march in line, will give us strength to grapple with error, and prove Truth the victor. We must not fear because to mortal sense the forces of the enemy seem to outnumber those in the ranks of Truth. It may seem an unequal strife, but knowing that Truth destroys every error, we go forward. As when Gideon put to flight the Midianites and the Amalekites, and all the children of the east that lay along the valley like grasshoppers for multitudes. With only

three hundred men he went into the enemies' camp and put to flight their vast multitudes, demonstrating that the victory was won through the power of God, and not by their own strength in numbers. The poet Whittier wrote:

Shrink not from strife unequal!  
With the best is always hope;  
And ever in the sequel  
God holds the right side up.

The side that God holds up is Truth; and as we look into its perfect law, and abide in it, and are of it, and inseparable from it, it gives vitality and strength to purpose and action, guiding, directing, and supplying, giving us the understanding of fixed rules, whereby we multiply, add, subtract, and divide, according to the Principle of Christian Science.

The one who sees nothing in Christian Science but multiplication, cannot understand his neighbor who is dividing or subtracting. Said a writer, "To the one who expects in some mysterious, chance way he is to be ushered into dominion, count him a hearer and not a doer. A mathematician must not only understand the principle, but he must apply every rule at the time and place where they appear. They cannot be set aside for any particular time, or changed about to suit different opinions and theories. They have their time and place, and any attempt to set them aside only brings confusion and loss."

We read in Revelation, 1 : 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Through the struggles and great sacrifices of one woman an infinite blessing has come to this age, and we are seeing prophecy fulfilled. What is your part and mine in this great work of Christian Science? Our Leader says in her book "Miscellaneous Writings," page 155, "Strive for self-abnegation, justice, meekness, mercy, purity, Love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. . . . Forget self in laboring for mankind."

"The time is at hand." "Now is the accepted time." Jesus' words were not spoken simply for that day and age, but to you and to me are they whispered. The way of salvation has been mapped out for us, and we have but to walk in it. This, of course, means work. To work out our salvation, then, there must be action. The Master

said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." All this implies a willing and honest heart, moral activity and humility. There is a starting-point which we must be sure of ere we can make any real progress in this work of salvation. Are we grateful for the self-sacrifice of our Leader in demonstrating the way in Science for us? We can never get very far without gratitude, that must be the forerunner of obedience.

"Lord, I pray thee, open his eyes, that he may see," was the prayer of the prophet Elisha concerning his servant. This servant could see the Syrian army which now encompassed and shut in the plains and slopes of Dothan, whither they had been sent to arrest the apparently defenceless prophet. When his servant saw the vast army of Syria, in that early morning, and saw no means of escape, he was frightened, and ran to his master with the news, saying, "Alas, my master! how shall we do?" Elisha answered, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." All fear vanished before the evidences of Divine protection.

The prophet had seen this protecting host, but the servant at his side had not beheld it. Why this difference? Because the eyes of one were opened to see spiritual things, while the vision of the other was limited to material things, visible to corporeality only. The resources of material sense are limited, and spiritual sense is limitless, bounded by no lines of materiality. "They that be with them" are limited resources, soon exhausted; they are visible, you can count them. But who can estimate the resources of infinite Love? Who can estimate the resources of the one who is awakened to the truths of Christian Science, where God and one are a majority?

I hear some say, "It is impossible for me to understand the unreality of a discord which meets me on every side." Is not that just the time to pray, "Lord, open my blind eyes"? Then if you will turn to the "little book" you will find that the scales will fall from your eyes, and you will see the vast army of ministering angels, and Love will deliver you. No matter what the pressure, if the heart is



honest, you will find in that precious book the open road to freedom and rest.

To the prophet this infinite Love appeared as chariots of fire, which stood between him and the Syrian host. The enemy could not see him, for they were struck with blindness. But the prophet led them into the city of Samaria, and there left them. Thus it always is, if we are faithful and obedient, the methods of mortal mind come to naught when it attempts to thwart the working out of God's plan.

It is easy to see material things. Disease and error seem very real to us, looking at them from a material standpoint. But when the inner sight is cleared, we look from another standpoint, and are sure to find that material sense has given false testimony; and what seemed real before, has been proven to have no real basis. Even with a faint perception of Christian Science we can remove mountains of discord, and with every victory over sense and self will we be able to comprehend more and more its depth and beauty.

This is the harvest hour. The wheat and tares are being separated, and the tares are being destroyed, as the individual consciousness is awakened to the power of Truth. This awakening rouses us to deny the errors of material sense, and to stand more firmly on the foundation of Truth and Love.

"History repeats itself." Mortals are easily turned from the contemplation of sacred things to personal ambition and power. But if the wise counsel of our Leader is heeded, this evil will be overcome. We must let the faith and trust of a little child remodel our lives, put out the doubts and questions, and come into a conscious realization that divine Love is the only power that governs and controls all. It is the lever that moves the world, and the Principle that heals and saves. Jesus said, "If ye love me, keep my commandments." This great Love that has manifested itself to us through Christian Science calls for a complete consecration of the best we are capable of.

In looking back over our work, we see many places which might show better work, but instead of grieving over past failures, or work slighted or poorly done, make them "stepping-stones to better things." The question is, Are we manifesting more and more of the Word that brings freedom and wisdom? What are we doing with our talents? Much is expected of us, as Christian Scientists,

for we are called a peculiar people. But is the best too much to expect from us "to whom much is given"? Jesus, our great exemplar, said, "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

The Word was given us to plant and increase. There is a plentiful harvest, but where are the reapers? You may say, "I can do nothing outside of my home, that keeps me constantly busy." Is that strictly true? Are there not moments when you can do a little more than the home work? Are you not wasting precious time in hunting excuses for your neglected opportunities? No matter how busy you are in your home, in your office, in your place in this busy world, you can always find time to work for the Cause. Our Leader is never idle. Every effort of mad ambition has been made to usurp her place, and wrest from her her discovery of Christian Science, and from us the Cause we have pledged ourselves to protect and build up. But with it all, never has there been so much love expressed as now; never has the Cause seemed so prosperous. Isaiah's prophecy is being gloriously fulfilled: "No weapon that is formed against thee shall prosper; and **every tongue that shall rise against thee in judgment thou shalt condemn.**"

It requires much less faith and purity of purpose to accept the established creeds of our fathers than to adopt the one just presenting its glorious truths to the day in which we live. A dead faith cannot demonstrate the living present; it is the living faith that makes God's word practical, that verifies the power of Mind. The former exalts personality, the latter proves the ever-operative, divine Principle,—Life, Truth, Love,—manifested through man, purifying and elevating our daily lives.

The humanity of Christ's gospel of love and peace has been brought to our very door. Isaiah said, "Ho, every one that thirsteth, come ye to the waters." But how did we come? Some one brought the message of Love to each of us, individually, and in listening we were healed. Are we to sit quietly in our homes, while poor humanity all around us is suffering and dying for lack of this life-giving Word that some one is selfishly withholding?

God, in His great wisdom, selected one to define His message to human comprehension who was not afraid to meet the derision and hatred of the enemies of humanity,

one who would stand in spite of hatred and persecution. It was not we who toiled unceasingly to make the way plain to human comprehension. But to you and to me has come the opportunity to uphold the standard of Truth in Christian Science, to carry this wonderful message of Life to sin-tossed and suffering mortals, weary of the thralldom of disease and despair. To us is given the Key to His Word, and while we are sheltered in the "shadow of a great rock," safe in His protecting Love, we must diligently labor to draw others into this refuge. Our Leader tells us in "Miscellaneous Writings," p. 113, "We have nothing to fear when Love is at the helm of thought."

We are called to bear witness to what we have seen and felt of the power of the Word in human mind and body, changing thought and conditions, awakening from the dream of material sense. We catch glimpses of the substantiality and harmonious beauty of the real man and universe. Our willingness, our devotion, our faithfulness, our obedience, must increase day by day and hour by hour, if we are Christian Scientists, and we move more surely in God's grooves, and manifest His love in all our ways.

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### MY REPLY.

BY MARY BAKER G. EDDY.

THE *Granite Monthly* published in New Hampshire, for which I requested Christian Scientists to subscribe one year, is not adapted to the issuance of Christian Science literature, and it was not my intention to make it an organ therefor. If you have paid a subscription fee for said magazine one year, that suffices. My purpose in calling on you for this subscription, was personal, not however in relation to myself, nor was it to aid our Cause—it concerned alone the interest of the proprietors.

Pleasant View, Concord, N. H., September 22, 1900.

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To know the beauty of cleanness  
 The heart must be clean and sweet;  
 We must love our neighbor to get his love,—  
 As we measure, he will mete.

Alice Cary.

## A LAWYER TO A FRIEND.

WE publish below a letter written by a lawyer, who has become an earnest student and advocate of Christian Science, to a young friend.

The letter is interesting and instructive, and will, we are sure, be read with profit by all. We gladly give it space.

*My Dear Young Friend:*—You ask me what Christian Science is. You say it has been under discussion at your school, and that your teacher cannot tell you what it is, although he says it is very strange that any one should believe in such nonsense. There is so much ignorance, if not unfairness, displayed by persons who undertake to explain the teaching of Christian Science from, it may be, a not very friendly standpoint, that it is no wonder many good people are prejudiced against it.

You say when you look at a horse you certainly see a horse, and I grant that, being a Kentucky lad as you are, you can probably see a horse under as great difficulties as anything you could look at. Your last statement indicates that you have met, at the outset, with the difficulty which is a stumbling-block to so many who might otherwise become interested investigators of this most wonderful Truth, viz.,—the doctrine of Christian Science that there is no matter, “All is infinite Mind and its infinite manifestation” (Science and Health with Key to the Scriptures by Mary Baker G. Eddy). We will take up the statement, then, There is no matter.

But before we undertake to explain Christian Science, it is but fair, and may be greatly to our advantage, to consider what natural science or philosophy teaches us along lines somewhat parallel. If we are to criticise Christian Science, or the teachings of any science for that matter, we must first assume a scientific attitude ourselves.

One of the first lessons to be learned in any scientific pursuit of truth, is, that the testimony of our material senses is not to be trusted; that in our common, every-day experiences, instead of dealing directly with reality, we are dealing almost wholly with phenomena, with appearances. You see an object, for you it has color, you detect an odor which it gives off, you taste it, you feel it, you hear sound which it emits, you lift it and discover that

it is, to your senses at least, ponderous and impenetrable, and you say it is made of matter—this you call matter. The process is simple enough to you. There is no difficulty about seeing, hearing, feeling, and knowing the external world so far as your common-sense experience goes. But what does science say about all this?

I suppose if there is one thing more than another that common-sense, so called, is sure of, it is that the world is full of things which exist in a material, lumpish form, called matter. What is matter? In spite of the direct, obvious testimony of your eyes, of your every-day experience, let me say to you that nobody in this world knows what matter is, or that there is any such thing as matter. We have a material sense, a material consciousness, but nobody can say that we have matter.

Grant Allen, the well-known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

Professor Wilhelm Oswald of the University of Leipsic, Germany, writes thus of matter: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon."

Mr. Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness."

Suppose you let your mind dwell for a moment on the conclusions of these distinguished professors, conclusions reached by them after years of profound thought and scientific investigation. The matter these learned men are referring to is the identical stuff which you are so sure you see, feel, touch, handle every day, and which you are sure is a ponderous, lumpish, impenetrable substance. And yet, Mr. Huxley tells you its existence is hypothetical; and Professor Oswald tells you it is a thing of thought merely, a creation of the human mind.

When Christ made his appearance in the world he found it immersed in sensualism. The people then believed, as many people now believe, that life was a thing to be real-

ized along material lines only, that it consisted in gratifying the material senses, in exercising dominion over one's fellow-man, in the possession of property, in eating, drinking, etc. To such people then, as now, life was wholly a sensual or physical affair, and as the body is the apparent seat of physical sensations, and as the only consciousness or realization of life such people have comes through physical or material sensation, they naturally came to regard the body as being also the seat of life. Hence the misapprehension which obtains so largely even in these days, that life, mind, or spirit, resides in the body, and can only be released from its material immurement by death.

Driven deep into this materialistic view of life, however, is the anchor of nearly all the philosophy of Paganism, both ancient and modern, and it is both interesting and pathetic to witness the struggle of the human intellect to free itself from this worse than Egyptian bondage. Here, then, in human consciousness for its arena, began the battle between the spiritual and the material or sensual, between Mind and matter, between good and evil, between that which lifts up, dignifies, and honors our manhood, and that which drags us down, degrades, and debases us. For, whatever may be taking place in the world about you, there is but one arena in which all your real battles must be fought, and in this arena there appear but two contending forces, on the one hand, Mind, or that which is spiritual, on the other hand, matter, or that which is material. These forces have nothing in common with each other. They are, and have been, always irreconcilable enemies. They cannot dwell together in peace in human consciousness, either one must overcome the other, or else there will be perpetual warfare and unrest.

This material sense of life which we call our bodies, and which we regard as matter or material stuff, is the seat of all our evil propensities. From whatever direction evil temptation may approach us, you may rest assured it found its suggestion in one or more of our five material senses. It follows that, if we could in some manner rid ourselves of these material senses, or this sense of materiality, which is the same thing, so that Mind or Spirit could have its perfect ascendancy we should attain a higher plane of living and would be more as God would have us be.

The noblest character, perhaps, and the grandest intellect

of the Pagan world was Socrates. By the force of his wonderful mind he reasoned out the immortality of the human soul. He maintained that virtue is knowledge, and vice is ignorance; and upon the principles laid down by him, as a basis, Plato built the first school of what is known in philosophy as idealism. And so the philosophy of the world divided itself into two great schools or systems, known as idealism on the one hand, and materialism on the other hand.

The question as to which of these schools any modern system of philosophy belongs is to be determined by the ratio of ascendancy ascribed by it to Mind or matter. If it holds that Mind is independent of matter, that its activities are determined by its own inherent laws and energy, it is idealism; if it holds that mind is passive merely, receiving its information from without by means of material sensations making themselves felt in a merely passive consciousness, it is materialism.

It is plain to see that idealism honors Mind, while materialism seeks to reduce life and all mental activities to a mechanical or material basis. For instance, Plato, who has been called the father of idealism, based his moral system upon the distinction between the bodily or sensual, and the spiritual or mental parts of our nature, the first being, in his estimation, the sign of our degradation, and the second of our dignity.

It is easy to see which of these systems most nearly resembles Christianity. Indeed, Christianity presents a strikingly pure form of idealism. It honors Mind above every system of philosophy, to such an extent, indeed, that Christian Scientists believe it teaches that Mind is all.

Naturally enough, history records the fact that the atheists and infidels have generally belonged to the school of materialism.

In view of what has already appeared, is it not an occasion of surprise to you that in this conflict between Mind and matter Christian people, and especially Christian ministers, should feel called upon to rally around the standard of matter, and should display such unwonted zeal in defence of that which has done more than everything else to defeat Christianity in its effort to spiritualize human life?

Out of this antagonism between Mind and matter there arises the question, How are we to establish or bring

about any recognition between them in human consciousness? It is certainly true that, however much a thing may exist in reality, it exists for us to the extent only that we are aware of its existence.

If our minds cannot recognize matter as such, who can affirm that matter exists? This difficulty, in my opinion, cannot be surmounted by any theory or resource of material philosophy. Suppose we refer this difficulty to some accomplished modern materialist for solution? Prof. Noah K. Davis of the University of Virginia, has written a book on this very subject. Dr. Pierce used it as a text-book in our Kentucky Wesleyan College. Professor Davis is not an extreme materialist. He adopts a dualistic philosophy which embraces both the materialistic idea and a modified form of idealism, which he states to be the only escape from pure idealism; an admission highly significant in itself.

Now, if I were to refer this difficulty to you, or possibly to ninety-nine out of every hundred citizens in Winchester, the solution would come quickly enough. You would say, "I see a chair, or a table, or a horse, of course I see it;" and you would laugh at me for a jester if I should question the accuracy of your statement. But if Professor Davis and other learned college professors and scholars are to be believed, your mind would see nothing that bears any resemblance whatever to the object you thought you saw. You did not see a chair, or table, or horse at all; all that your mind beheld was a vibratory motion in the inner sensorium of your brain. Absolutely, according to Professor Davis, the only thing your mind sees is a vibration, and to the extent only that a vibration may be said to look like a horse can you be said to have seen a horse. You may call this nonsense, but I beg you will bear in mind that it is Professor Davis' nonsense, and not mine nor Mrs. Eddy's.

To be sure, there are those who will insist that the thing they see is a chair, or table, or horse, just as one may insist that he sees the sun rise, or knows the earth is flat, nobody would perhaps quarrel with him, but everybody would know he was either an ignoramus or a very obstinate fellow.

I have no doubt you feel very much shocked at the views which I have ascribed to Professor Davis, and yet, I tell you plainly, they are the views maintained in text-books



on psychology and physiology which are daily used in our colleges and in our public and private schools.

You should bear in mind it is generally conceded that the only knowledge we receive of external objects, or of the fact of the existence of external things, must come to us through one or more of our material senses, viz., hearing, seeing, tasting, smelling, or touching. And yet, we are told by Professor Davis that we can get no knowledge whatever of the existence of an external world by means of these senses.

On page 25 of "Elements of Psychology" he says: "If the foregoing views be correct, it is evident that, were we limited to the perceptions of sense, we would be shut up from a knowledge of the outer world, for no one of the senses, nor any combination of them, reveals to us aught beyond certain states of our own nervous organism."

The position Professor Davis takes as to these various senses is that they are states of mental consciousness, mere vibrations, or excited states of the brain. As to the senses of smell and taste, he says on page 6: "What was said of odor in the preceding section, may be said of savor. It is merely an excited state of an intracranial sensory, and what is immediately perceived is not something in the mouth, but something in the sensorium." Again, on page 8, he says: "Hearing is a specific sense-perception, a state of mind; sound is its object, the thing perceived. Sound, then, is a phenomenon of brain." Again, on pp. 11 and 12, he says: "The primary percept of sight is color, including under this term not only all hues, but also white and black, and every variety of light and shade. Seeing is a specific sense-perception, a state of mind; color is its primary object, the thing perceived. I am conscious of the color."

He then proceeds to define what color is, as follows: "The retina serves to receive, modify, and transmit in modified form through the optic nerve the light-producing vibrations; but I am unconscious of the part it plays, or even of its existence. I am conscious only of a result, which has been ascertained to occur at a sight centre far within the cerebrum, and I call it color. We thus trace this percept, as the others, into the nervous centres, and find that color, too, is a phenomenon of the brain. It is not that we perceive the sight centre to be colored in the manner that we seem to see outward objects colored; but

it is that the sight centre is the immediate object, the material thing that directly causes the conscious impression of color in the mind, and therefore it is the material object immediately known or perceived. We commonly attribute color to external objects, and think of it as residing on their surfaces. We regard light as something beyond ourselves, filling space. There is, hypothetically, a vibrating ether filling space, which causes the phenomenon; but there is no brightness beyond ourselves out in space, nor any color, blue, yellow, or red, residing on the surface of bodies. Colors are wholly the phenomena of one's brain, caused by the supposed vibrations; so that, were there no eye to see, the sun would not be bright, the moon and stars would not shine, the sky would have no tints, the landscape no hues, no shades, and absolute darkness would reign throughout the universe."

I have quoted thus extensively from Professor Davis in order that you may begin to realize to what an extent qualities which you are accustomed to ascribe to things are not in reality qualities of those things, or qualities of things at all, but are merely states of your mind.

To recognize a material object directly, as we seem to do, is admitted to be out of the question by every one who makes any pretension to reflective thought along these lines. Hence it is no wonder we find this admission from Professor Davis, on page 16: "The doctrine of immediate perception, in its usual form, has encountered many objections, which, if our proposition be allowed, are avoided. We shall find hereafter that an escape from idealism, or the doctrine that a non-ego does not exist, can be accomplished only on the ground that extra-organic objects are not immediately perceived."

This is all very contrary to what we have supposed to be our daily experience of life and things. To have to admit thus early in our investigation that when we look at a horse or other object, we do not see the object at all, but only experience some kind of cerebral excitement which takes place in some remote recess of the brain is, to say the least of it, humiliating to common-sense. And yet, the votaries of matter or materialistic philosophy are driven to this extremity by their own admission. Either they must maintain this proposition or share the, to them, more dreadful fate of letting go their hold on matter alto-

gether, and submitting to be swallowed up in the vortex of idealism.

Leaving our friend the materialist to work out at his leisure, if possible, this problem of getting matter into the consciousness of mind, let us turn to that other great stream of philosophic thought which has flowed down through the centuries from Socrates and Plato to the present time. It appears to me we can hardly hope to find a fairer or more intelligent and practical representative of modern idealism than is presented in the person of Professor Borden P. Bowne, professor of philosophy in Boston University, who revised and republished his work on metaphysics as late as 1898.

However, before proceeding further with our investigation, let me again assure you that it is by no means my purpose to commit you to any particular school of philosophy. What I am trying to do for you is to call your attention to the thoroughly unreliable character of what people are pleased to term their common-sense experiences, as they transpire in daily life, whenever these experiences are subjected to anything like critical analysis.

In his "Theory of Thought and Knowledge," page 296, Professor Bowne says: "Objects exist for us only as the mind builds up valid conceptions within itself. The forms of knowledge are primarily forms of thought, and we can have no knowledge which is not determined by those forms. Hence it follows that our apparent knowledge can have no objective validity unless our objects themselves are cast in the moulds of thought, or unless the laws and categories of thought are also laws and categories of being. Without this essential identity, or, at least, parallelism, between our thought and things, there must be a parallax between the conception and the reality, and a resulting failure of knowledge." Also page 310: "Our thoughts are not things, but are valid for things; nevertheless, we must at last come down to a thinker whose thoughts are things; that is, to a thinker whose objects are only his realized thoughts." Also pages 422, 423 of his "Metaphysics:" "The illusion further rests on the failure to distinguish between the phenomenal and the ontological reality. Common-sense unhesitatingly takes phenomena for substantial realities, and takes the phenomenal categories as the deepest facts of real existence. In this way it builds up a mechanical and material system

which often proves a veritable Frankenstein for its creator. But when we came to study this extra-mental reality we found it extremely elusive. It finally appeared that the world of things can be defined and understood only as we give up the notion of an extra-mental reality altogether, and make the entire world a thought-world; that is, a world that exists only through and in relation to intelligence. Mind is the only ontological reality. Ideas have only conceptual reality. Ideas energized by will have phenomenal reality. Besides these realities there is no other."

Now, if you are not unwilling to be instructed by such learned men as Professor Davis, Professor Bowne, and a host of others who might be cited to the same purport, you have long since begun to realize that your senses are not to be relied on when they testify to you of the existence of a world of things "in hard and fast lumpishness," as you have been wont to suppose, and that, if you expect to be classed with informed people, your views on these things, of which you were so sure in the beginning, must needs undergo a thorough renovation and readjustment along lines, not of common-sense, which is so often another name for common ignorance, but along lines of reflective thought and enlightened judgment.

In "Metaphysics," page 294, Professor Bowne states his conclusions, as follows: "On whatever line we approach the subject, we find thought able to save itself from contradiction and collapse only as all reality is taken up into mind. The extra-mental world of sense-thought is seen to be a misreading of experience; and it must inevitably vanish before criticism. A thought-world is the only knowable world; and a thought-world is the only real world."

I suppose it will be conceded that the part of us which is immortal is our intelligence. Upon this assumption, and in view of all that has gone before, I propose to submit a statement of being to you, known as the "Scientific Statement of Being," to be found on page 464 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and ask you if it does not appear to be a rational statement, to wit:—

"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."

Go carefully over the above statement, with the assistance of your teacher if you like, and kindly point out to me, when we meet, any error you may detect in it. In the mean time it may be well to make a few more brief and apposite quotations from Professor Bowne's "Metaphysics," beginning with pp. 100, 101: "The finite is dependent on the infinite, and is also a member of a system to which it is continually subject. The result is that the finite spirit has only a limited and relative existence at best. As compared with the infinite, it has only a partial and incomplete existence. In the fullest sense of the word, only the infinite exists; all else is relatively phenomenal and non-existent."

One of the most fruitful sources of error, to common-sense, is the necessity it seems to be under of positing its objects in space—space seems so real to it. What would common-sense do with its objects if there were no space to put them in? And yet, in reality there is no space. Space is a trick of the mind by which it relates its objects in space form. On page 124 of "Metaphysics," we read: "In the Theory of Thought and Knowledge it has been shown that space, whatever else it may be, is primarily a mental principle according to which the mind projects and relates the objects of external experience. . . . We as little need a real space to see things in as we need a real space to dream things in. In both cases the spatial form is primarily a mental imposition from within, and not a passive reception of something existing without." Page 155: "The conception of omnipresence as a boundless space-filling bulk is a contradiction, for that which is in space and fills space cannot be omnipresent in space, but different parts must be in different places. Each part, then, would be in its own place and nowhere else. Thus the unity and omnipresence of the infinite would disappear." Again, on page 134, referring to space: "Its reality is incompatible with the unity of being, and with the unity of all principles in one fundamental being." And, on page 108: "Again, those first principles themselves must be founded in the nature of the infinite. Just as what is real is founded in the infinite, so also what is true is founded in it."

Now, fundamental unity means oneness, and if we have

unity of fundamental principles and fundamental Being, we have oneness of Being and Principle; that is, God is one with Life, He is one with Truth, He is one with Love, He is one with all Principle: and, therefore, since there is but one God, there is but one Life, one Truth, one Love, one Good, one Principle. Any view which would make Life, Truth, Love, Good, or any Principle, separable from God, would require fundamental unity to be divisible, which would destroy the unity of God. Hence, the said text-book of Christian Science says, there is one Life, Truth, Love, Good, Principle, which is God. Hence Paul said to the Athenians, "For in him [God] we live, and move, and have our being."

We live, and move, and have our being in God, because there is but one Life, one fundamental activity; and whatever lives must have its being in that fundamental Life, and is a manifestation of the one Life. There is but one Mind because there is but one fundamental Being or Intelligence. Hence, the Christian Science text-book says, "All is infinite Mind and its infinite manifestation."

The position of Christian Science is, not that we do not see objects and things when we think we see them; but that these objects are not seen by us in the form in which they really exist—the reality of the object does not appear to us, but only its sense phenomenon. The same sense-thinking that calls sin pleasure, that calls selfishness wisdom, calls a man flesh and blood and bones. The same sense-thinking which Adam and Eve first indulged when they thought that by knowing good and evil they could become as gods. They ate, that is, they indulged a material sense of life, and by it gained a sense of evil, and with it a sense of death.

This coupling together in human consciousness of a sense of good and evil has been the one scourge of the human family from that day to this. It finds its dearest expression in a counterfeit combination of mind and matter which it projects out of its own consciousness and calls man. We have seen that even philosophy calls and calls in vain to this sense man, "Adam, where art thou?" until it has had to give him up as a myth. This is the man of whom Christ said: "Ye are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he

speaketh of his own: for he is a liar, and the father of it."

Christian Science maintains that God never created this matter-man, that God never created matter in any form; and because God created all that was created, matter never has been created and, therefore, has no existence. We have found that many of our most distinguished modern scholars have likewise come to the conclusion that no such matter-man, and no such material as matter, exists; and, I confess, I cannot see why any one should persist in a belief which is the occasion of so much sorrow, sin, sickness, and death in the world.

God told Adam if he ate, that is, if he indulged this material sense of things and so acquired a knowledge of evil, he should die. And Paul told the Romans that "to be carnally minded is death; but to be spiritually minded is life and peace." Therefore, Paul enjoined the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

If God had created this material or fleshly man it would not be possible for us to put him off; but if we created him by projecting him out of our own material consciousness, we can put him off by attaining a spiritual consciousness, which is the way pointed out by Christ. Paul said to the Colossians, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

We find, then, that, according to Paul, this putting off process is a mental one. We are to put on the new man by being renewed "in the spirit of our minds," and this new man is "renewed in knowledge after the image of him that created him;" that is, this renewed man is the man of spiritual reality which God created in His image and likeness. Hence Christ said to Nicodemus, "You must be born again!" This sense-conception of yourself is erroneous, and before you can see the kingdom of God—that is, before you can come into a full consciousness of the Truth—you must go back to the beginning and correct this error in its incipency; you must recognize yourself as a spiritual being from birth, for God is Spirit, and that which is born

of the Spirit, that which has its origin and source in Spirit, that which is produced or created by Spirit, is Spirit. On the other hand, that which is flesh is born of the flesh, has its source and origin in a fleshly or material sense of things. Now, then, will you make God the Source, Origin, or Creator of this matter-man, this fleshly myth, which you call man?

Christian Scientists believe that this is the Truth which Christ came to bring to the world, viz., that man is spiritual and not material. That the real man, the man that God created, being wholly spiritual, the laws of his nature are wholly spiritual; and that, therefore, the laws of *materia medica* have no application to him whatever.

Sickness may be defined as simply impaired life, it is more accurately defined as an impaired sense of being. What is Life? We have seen from philosophy that there can be but one fundamental Being or Life, in which all other being is rooted. Paul says, "to be spiritually minded" is life. John says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." So, life is not a breathing process at all, but a knowing or mental process. To know, that is, to understand, is to live. Life is a spiritual or mental something to be known or understood, and not a material thing to be doctored with senseless drugs.

Paul says the natural man cannot know the things of God, because they are spiritually discerned, that is, the Truth must be discerned spiritually; hence Christian Science teaches that in order to have perfect health we should live spiritual or godly lives.

Again, error is the opposite of Truth, as death is the opposite of Life, hence to think the opposite of Truth is to be conscious of the opposite of Life. Therefore, when Adam acquired a knowledge of both good and evil—that is, of evil—he became conscious of error, which is death. For this reason, Christian Science holds that sin, sickness, and death are error, and, therefore, unreal.

What is ordinarily called knowledge is knowledge of phenomena, merely. It is not a knowledge of reality or Truth, which Paul says must be spiritually discerned. This is the reason Christ said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." And because Pilate had



been seeking the Truth in a world of phenomena, and not in the real or spiritual world, he asked, "What is Truth?" This question has come ringing down the centuries, and because men still persist in seeking the Truth in a world of phenomena, it remains unanswered to their senses. Christ said, "I am the way, the Truth, and the life."

Here I must close. I have preferred to treat this matter on the plane of philosophy largely, if haply we might feel after the Truth and find it. Christian Scientists believe that it is embraced in the fulness of inspiration in their text-book, "Science and Health with Key to the Scriptures."

Your friend,

Winchester, Ky.

L. H. JONES.

## WHERE CHRIST OUR LORD ABIDETH.

BY JOHN FRANKLIN CROWELL.

WHERE Christ our Lord abideth  
 We know no thought of care.  
 With heavenly might environed  
 There is no sense of fear.  
 In His sweet presence serving,  
 And toiling by His light,  
 We keep the path of promise—  
 The triumph of the right.

There is no wisdom other  
 Than His to govern men.  
 There is no wealth or treasure  
 His love doth not contain.  
 And by the sure dominion  
 Of love that worketh good,  
 He giveth rest and plenty  
 To the tired multitude.

Oh king, oh priest, oh captain,  
 How long will lust or power  
 Hide from our eyes the kingdom  
 That is coming hour by hour,  
 In which the tender Spirit  
 Of Christ the Conqueror,  
 Shall make of all men brothers  
 And none the slaves of war.

## THE POETRY OF CHRISTIAN SCIENCE.

BY SAMUEL GREENWOOD.

**I**T is now a number of years since Christian Science was brought to my notice as a possible escape from the invalidism of many years. Through this long period of suffering, a nature, always practically inclined, had grown into regarding nearly every phase of this many-sided mortal existence from the aspect of pathos and sadness. I saw that the sunniest day had its twilight and darkness; joy and sorrow, mirth and sadness, pleasure and pain, went hand in hand toward that dreaded blank of the unknown. There was no respect of persons; rich and poor, the prattling child, the hopeful youth, the old man, were indiscriminately blotted out like a candle flame, leaving only the great, cold gulf of silence behind. This was the common round of life. Thus poetry, the expression of harmony and beauty, had become to me little more than the expression of discord.

I remember one day, walking along the street with my friend who had introduced the subject to me, deep in one of our discussions of Christian Science, when the Scientific statement of the utter and absolute unreality of matter was presented to me, and a glimmer of what I thought it meant struck my material consciousness like a cold wave. No matter, none at all! and there passed before my thought, like a swift dream, what this elimination would mean. I saw my world pass away with its sweet flowers and loved landscapes; no more stars at night, no sea or sky—nothing there at all; these material bodies, our earth-life, the loves and joys and sorrows, the struggles, triumphs, and defeats of men, the wars of history with their heroic sacrifice and valor—history itself—all nothing, dreams, illusions, a mockery!—and I turned to my friend with the remark, “Why, Christian Science takes all the poetry out of life.”

A year or two passed. I had come to Christian Science for physical help as a last resort, and had clung to it. Mine was a case of slow healing; and as time passed on, and the conception of what Christian Science really was dawned upon my awakening thought, the vision of my world changed. Once more I saw its material forms and symbols pass away as the unrealities of a dream; no more

withered flowers and rotten trees, no blighted beauty and dismantled landscapes; no sick and crippled bodies, no heart-broken, and widowed children of men—all gone with the mockery of matter. And as it passed I caught the mental vision of God's world, with its sweet, fresh, enduring beauty; its men and women as the children of Love, unchangeably happy and harmonious, doing the will of the Father, and I said, "Christian Science puts all the poetry into life."

In all ages, the human mind, in its higher impulses, has been reaching out after a diviner sense of things,—for something more satisfying and permanent than its consciousness of materiality. Like a lost explorer, it has wandered through the mazes of its "broken sphere," seeking for beauty, harmony, and sublimity, and has caught but faint glimpses of the Life supernal. With its harp of many strings, how could material sense express the melody of Soul?

The poetry of the past has mainly been the poetry of sadness and unfulfilled hope. The rhythm of its sweetest songs has broken on the note of pain. The belief in suffering and the certainty of death runs, like a dark thread, through the literature of all ages. The spectre of disease, with its attendant shadow, has haunted earth's festivals of pleasure, has been the bitter dregs of its wine, the hopeless sadness of its songs. Up and down the gamut of its joys and sorrows, its follies and its sins, have swept the cunning fingers of its bards, and produced those strains of pathos, tenderness, and passion that have touched the holiest impulses or stirred the basest feelings of the human heart.

Mankind has built its temple of the muses on the sand of sensuality. It has bowed before brute force, animal courage, sensuous love, and made music of its sin and death. The enslaving joys of carnal sense, the wild carnage of battle, the hot slaying of his fellows, the tramping under of weaker forces, these are what have given birth to much of the poetry and song of all times. The charm of soft phrases, the flow of rhythm, the "cunning witchery of words," have too often hidden the serpent of a sinning sense.

Brave ones there have been since mankind has "talked in numbers," who, with clearer vision and purer heart, have striven to rise above the mist of these mortal dreams, and

have voiced with wondrous sweetness their glimpses of the life divine, and the hope of liberty for man. But age after age has passed out, like flitting shadows across the dial of time; and generation after generation of sweet singers have gone on into the silent gloom of which they sang; but that liberty has not come, and material man is still wearing the shackles of his self-imposed slavery to a false sense.

And the poetry of the future—what shall it be but Christian Science, which is revealing to man the true beauty and harmony of Life, and whose songs, unwritten on paper, are written in the glowing hearts of its thousands of liberated ones, and shall yet crystallize into expression?

The past has had the poetry of matter; the hopeless, sad attempt to voice harmony to a sensuous accompaniment. The future shall have the poetry of Spirit. Already, in the glory of the departing century and the golden promise of the new, we can hear the first glad notes of its emancipation song, and feel the first touches of its chastened joy, the joy of the new birth wherein the old heavens and old earth are passing away, and the universe of Truth is appearing.

We are passing through the period of transformation. The breaking up of old foundations, the crumbling away of our idol's temples, the shattered ruins of our clay-footed gods, have yet to be cleared away from thought and vision ere the full reality of the new heavens and earth shall be ours. As children just learning to lisp the new tongue of Spirit, our expressions are still hampered and weighed down by old sense laws and limitations; but the time is not far distant when this old world will be startled by such an outburst of sweet melody as has not been heard since those angel songs over the sheep-folds of old Judæa. And the charm will not be of rhyme or rhythm, but of purified thought and sanctified love.

The poetry of Christian Science will be the overflow of an abiding gladness that holds no fear of blighting sorrow; the rapture of a conscious life in Good, whose joy can leave no sting, for it shall continue evermore; of a love unselfish and unbounded, that knows no jealousy or hate, and shall have no taint of flesh. Its battle songs shall be of man's triumph over self, of his conflicts with error, when "one man of you shall chase a thousand."

The poetry of Christian Science shall be of a God whose throne has ever been above all thought or ken of evil or of death, and yet from everlasting has been established in every place; of a God who has reflected in His universe a fadeless beauty of which earth's poets have scarcely dared to dream, and whose men and women are too "like" their God to fall, and "too good to be blotted out" (Science and Health, p. 278).

I am glad to have known some of the sweetness, born of pure and uplifted thought, enshrined in our English poetry. I am grateful for those "simple, heart-felt lays" that have helped to cheer and brighten many a dark and weary hour. I still love the beauty of the earth, the stars and sky, the sea and flowers, and all the forms of loveliness such as our present imperfect sense cognizes. And yet, standing here at this short stage of my progress in the understanding of Christian Science, I can thank God with a glad heart for the passing out, in a measure, of that which I first dreaded to lose,—this matter world,—and the coming into consciousness, though faintly discerned as yet, of that new-old world of God that holds nothing at all of matter, and whose unfallen children of our Father-Mother God, shall know no change or lapse in the perfect harmony and beauty of the Life of Soul.

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#### LECTURES.

I HAVE the pleasure of announcing to our readers, by consent of Judge Joseph R. Clarkson of Omaha, Neb., that he is now available as a lecturer throughout the United States and Canada. Any Church of Christ, Scientist, can call for his valuable services in this capacity, and be supplied according to the rules regulating the Board of Lectureship.

MARY BAKER EDDY.

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"LET not your heart be troubled, neither let it be afraid." Ah! we too often *let* our hearts be afraid: we yield without even a parley; a fear arises, and we do not recognize it as an enemy of our King, we just *let* it enter and sit down, instead of unsheathing the sword of the Spirit and attacking it in the power of His might, and in the name that always conquers. No matter how powerless we feel about it, strength comes with determination to obey.

*F. R. Havergal.*

## A REMINISCENCE.

BY A. K. FRAIN, M.D.

**A**BOUT the year 1886 Christian Science first came to me with sufficient force to compel my attention.

A gentleman of high business standing, who for several years had been slowly but surely passing down the well-traveled road of tuberculosis, suddenly, in the fall of the year, took the train for Chicago, instead of California, as was his custom. He took with him the shrunk body, the hectic flush, the stooping figure, and that indefinable unrest and glitter of the eye peculiar to consumption.

In three or four weeks he returned leaving everything behind that he had carried, and bringing, in lieu thereof, a form erect, a body expanding, a color of health, and an expression of soundness in body and mind which could not be gainsaid.

Upon inquiry I learned that this metamorphosis had been wrought by Christian Science, and it appealed to me with great emphasis, for the reason that I was ticketed for that same consumptive shore.

Although actively engaged in the practice of medicine at this time, assisted by my wife, who was also a practitioner, I completed arrangements at the earliest possible moment for a few days absence from my field and departed for Chicago.

As I remember that trip now, it seems that I was primarily actuated by hopes for my own health, a possibility of breaking the chain that bound me, but close upon the heels of this thought, if not in advance, was a dream of mystic power over disease which I would buy and use as an adjunct to my pills and pellets—a sort of lean-to that I could occupy at pleasure or whenever the main building failed to withstand the assaults of the enemy.

I consulted the prominent Scientists, asked many stubborn questions, bought a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and returned home.

I read the book through once, wrote two letters to, and received replies from the author, and yet was so blind that I could not see.

I read it again, but what I was looking for could not be found. So, convinced that it was not there, I threw the book aside and destroyed all notes and correspondence pertaining thereto. I arbitrarily disposed of the case of consumption as an error in diagnosis, and boldly proclaimed that I had investigated Christian Science and found it based on superstition, false statements, and erroneous premises. It might do for hysterical women but presented no claim for credence to the religious thinker or to any sufferer from actual disease.

And yet, during all this time, I was commending myself for being honest, and had mesmerized myself into a belief that I was really seeking the Truth.

I remember that, notwithstanding my opinion, I one night emptied my medicine cases of all medicine, carefully washed the bottles and refilled them with sugar-of-milk pellets or dilute alcohol, leaving the labels intact, and for several weeks attended to my regular professional work with this equipment. Malaria, diphtheria, croup, scarlatina, typhoid fever, and the ordinary lot of simple cases that come to the busy practitioner were taken care of rapidly and successfully with this armamentarium. Some of them were of peculiar interest and are as fresh in my mind as though it were but yesterday.

I could not continue this deception, however, and stay in the business, and so returned to the old way. Looking back with the clearer revelation of Truth that has since come to me I wonder why I so stubbornly clung to drugs. Why I was apparently determined to hitch Christian Science to medicine or not have it at all. Why the light, which came to me a dozen years later, remained so long behind the clouds of mortal sense, and the "little book" a sealed volume to my comprehension. It required more than scepticism in drugs to make me a willing listener at the feet of Truth.

March, 1898, found me still following my profession. On the fourteenth of that month I closed my office and went home in usual health. Some time in the night I was attacked with a chill and high fever. Quinsy followed, and before this trouble, which was a chronic claim of mine from childhood, had abated, articular rheumatism manifested itself in a number of my joints. My left arm became helpless and the suffering from pain was intense. For weeks my only rest was an occasional half hour on a

reclining chair. Then came enlargement of the joints, the joint drawn out of shape, practically useless and never free from pain. My treatment consisted of homœopathy, allopathy, electricity in its various forms, massage, and patent medicines.

Having run the gamut it at last dawned on me that I was a chronic invalid, a deformed apology for a man, whose days of usefulness were passed. During these months of affliction I had not once thought of Christian Science until some time in the early part of August, when I was thrown in almost daily contact with a Christian Science practitioner in a semi-social way. She carried with her the evidence of health, a joyous disposition, and a contented mind which were inspiring and a living sermon of the Truth she taught.

Our conversations on Christian Science were frequent, the remarkable feature attending them being that, as soon as they entered the field of disputation, I seemed to be left alone to do all the talking, and it grew monotonous dogmatically to set up men of straw and have no effort made to knock them down. But, somehow, I was led to read again the "little book," for the purpose, this time, of utilizing its statements instead of combatting them.

My education, lectures on the medical rostrum, and nearly twenty years of active and successful practice raised their united voices against me in arguments filled with irony and recrimination. Sometimes I was victor, sometimes vanquished, but the light began slowly to percolate through the clouds, and within a week I attempted my first demonstration.

So little did I know of Mind, so dim was my conception of this Science which "knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal" (Science and Health, p. 466), that I had no hope of curing my deformed joints and small expectation of relief from pain.

The only way to settle the question, however, was to make the effort. No other straw appeared for me to grasp, and being awakened at night by pain, I made the test. The result was not the most brilliant success, so far as the pain was concerned, but it marked the first faint glimmer of Light in my consciousness, and in a few days I was freed



from that incubus whose slave I had been for nearly six months. From this on, my physical healing was rapid. The stiffness, deformation, and enlargement of my joints were supplanted by the mobility and perfection of boyhood. Other troubles, such as hemorrhoids, inability to use vinegar, etc., are no longer dreamed, awake or asleep. Ah, how dense the darkness a little Light dispels, yet how studiously mortal mind often bars every ingress to its rays and hugs its tatters of gloom.

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## FACTS.

BY LUTHER M. DAVIS.

WHEN one states a fact all hearers immediately agree with him unless ignorant of the truthfulness of his assertion. Yet, many of the most universally accepted facts of to-day had to force their way into human consciousness through the most stubborn resistance. Only when proof after proof has been given is mortal mind convinced and found ready to yield up its preconceived erroneous notions which a newly discovered fact corrects. Facts are eternal; only ignorance or misconception hide them from view. When the fact appears the misconception disappears with all the attending errors.

Take for illustration the false hypothesis that the earth was flat, held for so many centuries. This supposition gained credence of course from the evidence before the physical senses. Man's sight being limited, he looked out upon a comparatively level surface and naturally concluded that the earth was, as it appeared to his limited vision, flat. To his unenlightened sense this was a stubborn fact, because he had no proof to the contrary.

From such a standpoint, the earth was stationary and the sun traversed the heavens from east to west. All his calculations were built upon this false supposition. When it was finally discovered that the earth was round and revolved on its axis and also around the sun; that the sun was the stationary and central orb of a system of planets; what was the result? a complete overturning of all systems built upon the falsity. What had happened? Had anything been changed in God's universe? No; the truth had appeared, that was all. The earth had been revolving in the same manner always, wholly unaffected by this hu-

man theory; but man didn't know it. When he learned the truth, his ignorance was removed, the light of wisdom appeared, and he bowed to the fact. Not without a struggle, however, did the false yield. It contested stubbornly every inch of the ground, but truth prevailed because it was true and the lie could not stand before it. The false belief had never affected anything excepting mutable mortal opinions and those controlled by them. It never disturbed the fact, nor did its denial hinder the operation of the laws of the solar system. Thus, one by one, beliefs arising from evidence before the material senses have yielded to facts. That the world is awakening fast to the fact that Mind is causation is evidenced in every department of human activity. Mechanical inventions, by utilizing natural forces, are revolutionizing beliefs held for centuries. Man rises into greater dominion as he discovers his mental capacity,—the power of mind over matter. Yet, on the wholly material basis this discovery is not an unmixed blessing; for it liberates in one direction only to enslave in another. It is still the fruit of the tree of knowledge of good and evil; otherwise it would emancipate in all directions. The coming of railroads, the telegraph, telephone, and the thousands of other modern inventions, each designed to overcome in some degree existing limits, meet opposing forces, before unknown, which hinder the realization of the promised freedom. We see the continual warring of the forces of good and evil in human consciousness, and mortal man unable to find the pathway to peace and harmony. He still finds himself in bondage to sin, sickness, and death. Should he build to the skies without discovering his spiritual selfhood, his relationship to his Creator, and his proper place in creation, his structure would fall because not built upon the eternal rock of Spirit.

Through this medley of mortal-mind opinions a voice is heard, a gentle voice yet firm and positive, saying: A fact of vital importance has been discovered; a fact old to God but new to mortals. If you will listen you may know the fact and the fact will free you from sin, sickness, and death. The fact is this: That God made man in His image and likeness and gave him dominion over the earth; that God's man has never fallen or become anything less than His image and likeness; that God is wholly Spirit or pure Mind, from which nothing but good proceeds; that true manhood

possesses nothing underived from God, always reflecting the perfection of Deity; that this truth concerning God and man is the eternal fact, and that anything which denies it rests upon a false conception as much as the old mistake concerning earth and sun; that all mortal opinions and beliefs springing from the supposition that man starts from matter are false and will disappear with the appearing of this fact in universal consciousness.

Do you wish to learn of this discovery which brings so great a freedom to the race? Do you wish to escape from the bondage of the fleshly mind into the heaven of the Christ Mind? Then study "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy in connection with your Bible, and it will make the way plain to you. It will turn you to the words and works of the master metaphysician, Jesus of Nazareth, who spake as never man spake, interpreting the meaning of his life history, and instructing you how to follow in his footsteps. It will explain the Science by which he performed his wonderful healing from sin, sickness, and death.

First, it will teach you the rudiments of this Science—how to heal sickness; second, how to uncover and cast out sin; and lastly, the meaning of those wonderful words in John: "If a man keep my saying, he shall never see death." This remarkable revelation of man's true selfhood in Mind; this discovery of the facts relative to eternal existence exemplified by Jesus, and coming now, as he promised, to lead into all Truth, may be denied and scoffed at through ignorance and superstition, but can never be obscured or ruled out of human consciousness. The facts will remain because they are facts, and the false conceptions of man and the universe will depart, never to return, with the full appearing of Christian Science, the Science of Christ.

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No man can rid him of himself and live; . . . but he can rid himself of that haunting shadow of his own self which he hath pampered and fed upon shadowy lies until it is bloated and black with pride and folly. When that demon-king of shades is once cast out, and the man's house is possessed of God instead, then first he findeth his true self, which is the servant, nay, the child of God.

*Geo. MacDonald.*

## THE SCIENCE OF LIVING.

BY CLARA MARIE PLATT.

**A**LMOST every theme known to man has been classified, amplified, and constituted a science, and the best years of our lives are spent in an absorbing study of these various theories; yet the subject of the most intense interest, the most vital importance to every human being is still, so far as the majority of mankind is concerned, without law or order, left to the dictation of circumstances or individual caprice. The science of *living* is unlearned, unknown.

Mortals go through the world at the mercy of every wind that blows. With the wisdom of the ages behind them, they sin and suffer as helplessly as ever, and know no way of averting the many ills to which flesh is supposed to be heir.

The average mortal spends the first half of his life in getting into trouble and the other half in trying to get out of it. Toiling early and late, he imagines he has a hard time, but these hardships are as nothing compared to those which he brings upon himself in his efforts to have what he believes to be a "good" time. He rushes headlong into his misfortunes as well as his pleasures, and then sends an agonized prayer to a far-away heaven to avert the very calamities which he has, by his own blunders, produced.

Is there nothing wrong in such a state of affairs? To our actual knowledge the human race has existed for six thousand years, and yet the problem of its existence, in all its fundamental propositions, is as uncertain and as unsatisfactory as ever. Does it not seem as if there must be an awful mistake somewhere? There are many who freely admit this, and as freely assert that the one who has made it is God.

But look carefully over the events of one day. Can you not see how, in a dozen ways, you might have done better than you did—how this and that contingency might have been avoided, this and that situation improved, had you acted with more patience, with more kindness, with better judgment? Will you not admit that fully two thirds of the friction which has made your day a failure was wholly unnecessary? Now, with the same charity,

observe your neighbor. It is still easier to see how, had he done or not done this and that, his affairs might have been thus and so. Then multiply these petty, daily, mistaken acts by millions and millions of actors for six thousand years, and you will have a fair idea of what is termed, with no suspicion of either injustice or sacrilege, "the government of an all-wise Providence."

Psychology, which assumes to be the Science of Soul, declares that it is impossible to formulate any but the most general laws of thought, as no two persons, under the same circumstances, will think or act alike; nor even one person, under the same circumstances, at different periods of time. It is evident that they know no *science* of living, and the same conditions which show the lack of such a science, prove also the dire need of it.

Every Scientist, natural and Christian, will agree that there is no atom in all the universe which is not created, controlled, and preserved by Law. If there seems to be lawlessness, it is in violation of Law, not in accordance with it, and is always punishable by it. A creative force can never become a destructive force. Suffering comes from defiance of Law, never from obedience to it. These truths are self-evident except when applied to the problem of human life; then they are not so, only because living is not considered scientifically.

If living be conceded to be a science, it must adopt the same standard which prevails in any other exact science, that of absolute perfection. The mathematician does not recognize his own errors as a part of the principle of mathematics; nor does the musician admit discord to be a necessary factor of music, but each strives to eliminate every error from his work, and regards it as genuine only when he has done so. With no reason can the errors of existence be considered as a legitimate part of the Science of Living.

Again, what would be thought of a musician who confessed to being without knowledge of the laws which govern harmony and could not keep his music free from dissonance? or of a mathematician who worked in ignorance of the relations of numbers and could not solve a problem correctly? We would indignantly deny their claims to either musicianship or scholarship. Yet any one possessing a consciousness of existence in the senses, without knowledge of Life or its laws, and without power

to subdue the smallest germ of error which threatens that existence, may claim, with common consent, to "live."

All the forces revealed through natural science were working in the same indestructible harmony before their discovery by man, as afterward, and many undreamed of now will finally be brought within our range of knowledge. For centuries we have been dwelling in dreamland, denying the reality of that universe which He pronounced good; yet the Science of Living is as complete and demonstrable as when "the morning stars sang together, and all the sons of God shouted for joy."

Imagine a people of whom one could safely assert, in defiance of psychologic tradition, what each and all, under any circumstances, would do; a people thinking and acting from a standpoint of Principle instead of personality; a people living by fixed rules, obtaining definite, invariable results; a people not only healthy, happy, and successful, but knowing why they were so and how to become so. Could it not be justly claimed that this people had found a workable theory of life—a *Science of Living*?

This is Christian Science—a Science of Living which, in time, will eliminate not only sin, sickness, and death, but sorrow, poverty, unhappiness, failure, evil of every sort. The Discoverer and Founder of this Science is Mary Baker Eddy. By her purity of heart our God was seen, when ages of searching had found him not; by her patience through great tribulation His truth has been established in the sight of men; and the world is slowly learning its lesson of gratitude.

"This is life eternal, that they might know thee the only true God."

In sickness—To know that Life, whose source and sustenance is God, cannot be sick or suffer. This Truth will "take sickness away from the midst of thee."

In health—To know that in God alone is "the fountain of life." Life is dependent only upon its Creator, and Life is eternally *Life*.

In poverty—To know that God is the support of His children and there is no lack in Him "in whom all fulness lies." Nothing can deprive you of Good, which is the only substance.

In wealth—To know that every good gift is from above and cometh down from the Father, and is the manifestation of the infinite treasures of Spirit.

In sorrow—To know that in a universe of Love, there is and can be no cause for grief. Infinite Love can neither cause nor comprehend suffering; hence, there can be none except what a false sense of love has produced. “And God [Truth] shall wipe away all tears from their eyes.”

In joy—To know that “in His presence,” in the presence of Good alone, is joy that cannot be turned into mourning.

“In *all* thy ways acknowledge Him, and He shall direct thy paths.”

To live a happy, successful life is possible for every human being; and when we shall all come, at last, into an understanding of God, the phantoms of our fears will vanish and we shall know that His love has been round about us and He Himself has been waiting for us all the time.

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## A HAPPY THOUGHT.

BY ADELAIDE M. McCONNELL.

Whatsoever a man soweth, that shall he also reap.—*Galatians*, 6:7.

As I read the editorial on this text in the June *Journal*, it came to me, not in the sense of punishment, but of reward; immediately I was lifted out of the region of chronic fear, discouragement, and despair, up into the realm of joy and peace, into the consciousness of the protecting care of an all-wise, all-powerful God of love; and as the babe nestles with perfect confidence in the arms of its mother, so I rested in the arms of Infinite Love.

Oh, afflicted mortals! beset on all sides by numberless fears, cast aside your worry and anxiety. “Whatsoever a man soweth, that shall he also reap.” Is this not a promise made to us by God? Is it not an unconditional promise that if we, each day, perform conscientiously the tasks awarded to us by the divine Mind, success shall crown our labor, and we shall receive our just and proper compensation?

We should not fear that our work will not be satisfactory; because He who is all-wise, will not give His children tasks that are too difficult for their performance; and all the help that we need lies in His province to supply. “Since to all mankind, and in every hour, Deity supplies all good” (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 490).

Trust in the loving care of God! Know that if we conscientiously perform the tasks that each day brings, and are obedient to the Divine Will, that that is all that is required of us. Our efforts must meet with success, and we must receive our due compensation.

A good mother properly compensates her child for services performed; a good employer pays his employees their due wages; as a rule we see those engaged in the various fields of labor throughout the world, performing their tasks without fear or anxiety regarding remuneration; they are satisfied, providing their employer be reputable, that when, at the proper time, they present themselves for their wages, it will be given to them, in full, promptly and unconditionally.

Now what about those employed in the field of the Lord? Is not our Master just and reputable? Has He not power to act in accordance with His sense of justice? Why, then, when we are working conscientiously, do we fear about results? We say that "God combines all-power, or potency, all-science, or true knowledge, all-presence" (Science and Health, p. 462). Then how can we ever worry or have an anxious thought? All that we have to do, is, each day, to perform the tasks awarded to us by divine Mind. To Him belongs the responsibility, to Him belong the results, to Him the credit.

In the words of our beloved Leader, "Let us be faithful and obedient, and God will do the rest" (Miscellaneous Writings, p. 159). Again, "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done" (Miscellaneous Writings, p. 208).

Then will our daily tasks present the degree of perfection desired. Then will our labor be joyous and free from care, and each task will have its harvest time and its fruitage, a season for enjoying the just and proper results of our activity.

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WHEN Egypt's king God's chosen tribe pursued,  
In crystal walls the admiring waters stood;  
When through the desert wild they took their way,  
The rocks relented and poured forth a sea.  
What limit can Almighty goodness know,  
When seas can harden, and when rocks can flow?

*Christian Observer.*



## THE TRUE WAY.

BY JAMES H. DAVIS.

“I AM the Way, the Truth and the Life: no man cometh unto the Father, but by me.” What did our Saviour mean when he said these words to his disciples? Could there be but one meaning? that the only way to the Father was by living the life Jesus lived, and following his example in word and deed? Does it mean anything less than it did nineteen hundred years ago? is there any other Way? The answer is found in the Master’s own words, “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

So we must follow “The Way” in all his teachings, for he said, “He that hath my commandments, and keepeth them, he it is that loveth me.”

Jesus’ commandments and teachings were always exemplified in his life; he was ever the demonstrator of what he taught. Now, Jesus, the Way, the Truth, and the Life, would never have asked his followers, whom he loved, to obey any impossible commands. So, when he said, “The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father,” he not only meant that his followers could do these things, but that if they did not do them, they did not love him. He also said at the same time, “Whatsoever ye shall ask in my name, that will I do.” This did not mean that for simply asking God in the name of His Son, would our requests be granted. It means that only as we approach the life and assimilate the character of Jesus are we in our proper order of being and fitted to be heard of the Father, and to lay hold on what God has provided for His children.

All the Christian denominations are founded on the life and teachings of Jesus, and it is taught by all that the nearer we approach the life and example of the great Master, the more in accord shall we be with their several orthodox beliefs; but ask them if this saying of our Saviour, “I am the Way, the Truth, and the Life,” is to be accepted literally, as well as all his other commands, and the answer will be, “No; the great portion of his sayings and com-

mands were intended only for his immediate disciples, and for the special period in which they were given."

Christian Science says Jesus, "the Way," meant every word he said, and meant it for all time; that he uttered no promise, gave no command that could not be fulfilled, and moreover, none but *must* be fulfilled at some time, before we can come to the Father. Every command he gave is as practical and as obligatory to-day as it was nineteen hundred years ago.

When he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," he knew that at some time all must do it. He also said "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The yoke is indeed made easy and the burden light through the understanding of Christian Science, as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Through the study of this inspired book, all the teachings and commands of the Master are understood and made practical.

When he summed up his commands he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We are taught in Christian Science that this, and all the Master's sayings are comprehended and made possible in the saying of the apostle: "Let this mind be in you, which was also in Christ Jesus."

Science and Health is indeed the Key which unlocks all the seeming mysteries of the Master's sayings, and makes possible their complete fulfilment. Moreover, it makes it imperative on those who are his professed followers to-day, to obey *all* the commands of him who was the "Way."

Science and Health asks, "When will his professed followers learn to emulate Jesus in *all* his ways, and imitate his mighty works?" (p. 342).

Christian Scientists, there is but the one "Way." How closely are you following in it? "By their fruits ye shall know them."

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Be not simply good; be good for something.—*Thoreau*.

## CONSECRATION.

THIS beautiful poem was sent by a student of Christian Science to the Rev. Mary Baker G. Eddy, who was so touched by it that she sent it to us with the request that it be published in our *Journal*. Its authorship is not known to us, but we feel sure that the beautiful spirit which gave it birth will be glad to have it do as much good as may be, and therefore will freely approve our publishing it.

LAI'D on thy altar, my Lord divine,  
Accept my gift this day for Jesus' sake,  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make.  
But here I bring within my trembling hand  
This will of mine—a thing that seemeth small—  
And only thou, dear Lord, canst understand  
How, when I yield Thee this, I yield my all.

Hidden therein Thy searching eye can see  
Struggles of passion, visions of delight,—  
All that I love, or am, or fain would be,  
Deep loves, fond hopes, and longing infinite.  
It has been wet with tears and dimmed with sighs,  
Clinched in my grasp till beauty it had none,  
Now from thy footstool, where it vanquished lies,  
The prayer ascendeth, May Thy will be done.

Take it, O Father, e'er my courage fail,  
And merge it so in Thine own will that e'en  
If in some desperate hour my cries prevail  
And Thou give back my gift, it may have been  
So changed, so purified, so fair have grown,—  
So one with Thee,—so filled with peace divine,  
I may not know or feel it as my own,  
But gaining back my will, may find it Thine.

## TESTIMONIES FROM THE FIELD.

**L**AST October my attention was first directed toward Christian Science with the desire to investigate. I had, of course, heard of it before, but had rather hazy ideas regarding the "peculiar people" who needed no medical attention in sickness.

I had been raised an atheist, but when converted over four years ago, became an earnest and devoted believer that the effectual, fervent prayer is answered of God, and have had many, many prayers answered beyond question or doubt. The one thing bothering me was to know, when a prayer was not answered, if the lack of answer was because of my lack, or because God did not will it to be so, and I finally concluded with the little girl, "God always answers prayer, but sometimes He says *no*, and sometimes *yes*." Doctrinal points I always avoided and evaded, because I believed that the Spirit would lead me into all Truth, and I could not understand the authority of a Church Board to interpret Scripture and make iron-clad laws regulating the conduct and belief of its followers.

When Christian Science was presented to me, I beheld at once the spiritual freedom which trespassed not upon my brother's freedom. Spirit the guide, Spirit the teacher, Spirit the Board of Control. Oh, it was all so grand, so beautiful, I accepted it at once and knew it was the food I had so long, and earnestly, and prayerfully sought for my spiritual being (which I now know is my only being).

I had physical ills, to be sure, but in the old belief they were to be endured, and thus be made the means of blessings; now I see that to endure is to give power to error, that endurance is not a virtue, but an acknowledgment that I doubted the omnipotence of God. Now I see that to "overcome evil with Good" is to "have no other gods before me," is to triumph by knowing that God is omnipotent, and error has no place or power.

Such a bundle of aches and pains I had been, and did not realize it till Science opened my eyes, but not until nearly three months after I first saw the spiritual significance did I realize the importance of the letter and demonstrations also, and begin the earnest, daily study of the Bible and Science and Health under the guidance of the

*Quarterly*, then, as Truth uncovered one by one the mental errors which had produced the belief of physical ills, those errors struggled for a short season, then disappeared because of their inability to exist under the Light of Truth, just as mould disappears when exposed to sunshine. With the destruction of error, the ills of the flesh vanished.

A dear loyal student of our Mother has treated me several times when the demonstration of Truth uncovering error was faster than I could realize the nothingness of error, but she has always wisely encouraged and insisted upon my demonstrating for myself, so far as my understanding was developed. And I owe it to the friend who first talked to me of Science to add here that my daily talks with her have been an invaluable assistance. Truly she has faithfully obeyed the injunction of Christ: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

A severe cold and pneumonia was met by realizing that "lungs never sustained existence, and can never destroy God, who is our Life. . . . God is more to a man than his lungs" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 423). That demonstration led to a second one, enabling me to sing my best without physical effort or pain, when to mortal belief my lungs were in a serious condition under a sudden attack of grip and pneumonia. After that demonstration the claim was immediately checked, and later cast out speedily and entirely by Truth.

These two demonstrations that Life is not in nor dependent upon lungs, but that God is Life and Life is therefore indestructible, lead to a third, which enabled me to realize the Truth for a boy, who, to mortal belief, was drowning and had sunk for the last time in the sight of perhaps a hundred or more people, unable to swim. When rescued from the river he was found to be uninjured with *no water in his lungs*. He was sent home after the doctor who had been called examined him and assured the people he needed no medical attention. The beautiful part of the last demonstration is that, though I saw the boy fall into the river, no one could convince me for a moment that he was in the least danger, or could possibly drown, and as I recall the incident and circumstances they are vague impossibilities except the grand, glorious Truth, that God is Life, and Life cannot be lost.

*Gertrude Ide Wood, Osmond, Neb.*

ALL my life, except for a few transient sunbeams of health, I had been a great sufferer, and have endured many things at the hands of innumerable doctors, who, no doubt, meant well, and did all in their power to relieve me, but without success.

Fifteen months ago, I heard of Christian Science, and was only too thankful to avail myself of treatment, for I had lost all faith in *materia medica*.

I placed myself under a practitioner in London, mentioning an old claim for which I desired treatment. And now, for the encouragement of others who may be passing through, or have passed through, a similar experience, I must say that after taking six weeks' treatment, I could not see any result, and therefore gave up the treatment. However, no word of Truth is spoken in vain, and by keeping steadily to my study of "Science and Health with Key to the Scriptures," at the end of seven months I was entirely healed of chronic indigestion and another internal complaint. I can now eat or drink anything at any hour of the day or night, without experiencing the slightest ill effects, whereas before I was most strictly dieted—soup, bread, cake, tea, coffee, fruit, almost every kind of vegetable, and all puddings, except baked custard, being absolutely forbidden, while there were doses many before and after all meals, and divers pellets at intervals during the day. But with all this, nights of misery and days of despair had been my portion.

Having received so much benefit, I greatly hoped to be cured of my severe and oldest claim (this was a surgical case in the old thought), but as I deemed myself not sufficiently advanced in Science to treat such a claim, I again took treatment for several weeks, with no apparent result. It has since become clear to me that I am one of those who cannot be healed only by the work of others, however faithful that work may be, but that it needs earnest effort on my own part to complete the demonstration. I ceased taking treatment, and worked for myself to the best of my understanding, with the result that the claim, a very severe one of seventeen years' standing, entirely disappeared at the end of two months.

Since then another very disagreeable old claim, which several doctors had assured me was incurable, has disappeared, and this without any special treatment; but of

course I was and am keeping steadily on with the "little book."

Besides these benefits to myself, I have been able to help others, and have had many very good demonstrations. One, which occurred a few weeks ago, I should like to mention here. I was staying with a sister who for years has suffered with acute attacks of spinal neuralgia. She came into my room about one o'clock in the afternoon, and said, "I am suffering very much from my back, and were it not that we are expecting a party of friends to lunch to-morrow, and that I *must* be able to receive them, I think I should let you try to treat me with Christian Science." I smiled, and said, "You must, of course, do as you please, but it seems a pity that you should go knocking at so many wrong doors, when I can show you the right one." She hesitated for a minute or two, and then said, "Very well; will you treat me *now*?" I did so, and at the end of a quarter of an hour she walked across the room, and said, "I am perfectly well, every particle of pain has gone." She went for her first bicycle ride this season that afternoon, and enjoyed it. Had I not treated her, she said she would have put on a belladonna plaster, and taken her medicine, both of which things she kept a store of. Since then she has not had the slightest return of the pain. I have been treating her absently for more than a month for two chronic claims, one being inflammation of the eyes, for which she had been under a celebrated oculist, who could only relieve her for a time by a painful process, and whose fees were very high. She tells me that both claims have almost disappeared. Truly we, the people who have until now sat in darkness, have seen a great light, and honored and blessed indeed is Mrs. Eddy, whose hand has been singled out to hold the Sacred Lamp.

*M. J. B., Kintbury, Eng.*

THERE are many who think Christian Science treatment may be good for minor complaints, such as are often commonly called "nervous troubles," but that there is no possibility of the treatment being able to reach "*real disease*," such as consumption, heart-disease, tumors, typhoid fever, venereal, so-called incurable conditions, also the effects of heredity and congenital malformation, and it is to these incredulous ones that these few words are addressed.

Those of us who have seen the "glory of the Lord" in the healing of many or all the above list of ills, do not need further proof of the power of God to heal "all manner of disease," as we find recorded in Matthew, 10: 1, for we know whom we have believed, and would attest our gratitude for these mercies by a life devoted to the spread of God's kingdom among men, that others might learn of the way out of bondage to the freedom of the children of God.

Three years ago a lady asked help for a belief in consumption in the first stage. Her family had nearly all passed away with this dread complaint, and she felt she was doomed, as she then had evidences that made her doctors pronounce her ailment hereditary consumption. She had also a belief in deafness. After four weeks' treatment the pulmonary trouble and deafness disappeared, and she now enjoys the best of health, and is an earnest student of "Science and Health with Key to the Scriptures," applying its teachings in government of her children and her home.

A case of eczema of four years standing, in an elderly woman, who had used all the old women's remedies, as well as consulted the best medical talent in St. Louis, was healed by Christian Science in eight treatments.

A young lady, aged twenty-one years, who from her birth had been afflicted with incontinence of urine, so that she could never leave home, was healed in less than two weeks by the Truth as demonstrated in Christian Science. The same lady's sister was treated in Science and healed of what medical practitioners diagnosed as cancer, neuralgia, and tumor of the breast. These ladies will testify to the above statement of their cases.

I could give many other demonstrations that are quite as wonderful, proving the power of Mind over sin and disease, but space prevents this time.

Having practised *materia medica* nearly ten years, with the usual failures and occasional alleviations that all experience who try to get success out of inaccuracy and a system of change, I was shown the results of Christian Science treatment in my own family as well as in the family of one of my patients, and the truth of the healings was a fact that could not be gainsaid. It was then that I began to investigate the Science for myself, and have since found it to be a never-failing remedy in cure of



"all manner of disease," and I am glad to bear testimony to the results of the work that has come under my observation during the last six years.

*E. T. B., St. Louis, Mo.*

WHEN I first heard of Christian Science in the autumn of 1898, it found me in a state of mind which was in sore need of a radical remedy. I was practically an agnostic, dissatisfied and without real object in life. I saw little else but selfishness in human nature, my own included, and had a hearty contempt for it. A keen desire for investigation, human knowledge had been unable to satisfy; I hesitated to form a definite opinion about anything, either for or against, as I had never seen any question of importance to the welfare of humanity either thoroughly proved or disproved. The study of certain branches of natural science gave me a training of mind I am very grateful for, but it did not satisfy my heart's desire. When Christian Science was presented to me here, I began to study it without prejudice, and seemed to have no difficulty in following the line and connection of the leading arguments. I was struck at once by the wonderful logic and consistency which seemed to extend to every statement made by the author of Science and Health. I was so accustomed to find weak points in every theory that had come under my notice before, that I looked for them at once in my investigations of Christian Science. I said to myself, "Let me find one weak point in this system, and the whole structure falls to pieces." Needless to say, I never found one; if the healing was what it claimed to be, the truth of the whole was proved. When this dawned upon my consciousness, a great joy filled me; I felt instinctively that I had found what I had been searching for all these years. I had no reason to doubt the numerous cases of healing I heard and read of, for it was soon perfectly clear to me that any deviation from the Truth was fatal to the demonstration of the rules of Christian Science. But they did not fully convince me,—I must prove it to myself. So I set to work and applied it, as well as I understood, in my daily life and occupation, which was engineering at that time. It was a very hard and long struggle, but what hitherto seemed impossible, happened: gradually the forms of sin and certain inveterate physical claims which had ruled me entirely, lost their

power, till I became finally their master; not until after more than a year did all doubts vanish, and firm and lasting conviction take their place. But this year had changed me completely. A wonderful sense of peace and rest and of true, permanent happiness—sensations quite unknown before—filled me; I was no longer a slave to sin; I had all my heart desired, and what a glorious outlook, the grandest object that life could offer was before me.

My gratitude to the Discoverer of Christian Science it is impossible to express in words. I am trying to prove it through devoting all my time and energy to the great Cause, which will redeem humanity.

I derived such wonderful benefit and help from the *Journal* and *Sentinel* that I cannot help acknowledging it here; these publications, together with the works of our Leader, make the library of the Scientist complete, and are an inexhaustible source of untold riches.

*J. v. Hodenberg, London, Eng.*

YESTERDAY, a man whom I had not seen for over a year, asked me where my cane was. I told him I had no further use for it, and I want to tell other. In 1895 I was first affected in a marked degree, by spinal trouble, some physicians pronouncing it rheumatism, some sciatica, and some poor circulation. I obtained little if any relief. In 1896, after a severe attack, which landed me in the hospital for a time, I was able to start on the road again as a commercial traveler, and while I was able to do enough to hold my position, I suffered over half the time.

While in Kansas City, Mo., suffering from a severe attack of pain, and having about lost the use of my limbs for a time, my doctor pronounced my case locomotor ataxia, giving me very little hope of a cure, but said that if my stomach would stand the medicine, he could help me so I might live for a number of years. During all this time I had resorted to whiskey for relief from pain, and I had always found it.

I obtained some relief, and for over a year took 180 grains daily of iodide of potassium, continued to travel through 1897, and at about that time almost gave up the use of the drug, but gained in the liquor habit. I was not able to do any work from that time till October, 1898, when, by the use of a cane I could get around some, but did not gain any.

In 1899 I went back to iodide of potassium, but gradually got worse, having about given up hope. At the close of 1899 I had fallen to near the bottom of the ladder, and did not expect to live, drank hard, and was a disgrace to my family.

An old friend urged me to try Christian Science, and I finally consented, though I had no faith in it. I simply cast aside all prejudice, and allowed Truth to enter. Truth manifested itself and brought the Light as fast as I was able to use it, and the Truth has made me *free*. I have not tasted or wanted liquor since last January, and a few weeks after I gave up my cane, and have not used it since. I have not been so well in twenty years. I always *believed* in the alleged orthodox faith, but it was simply *belief*; now I have the *proof* of the Omnipotence of God, and have passed *belief* and attained in a degree, *knowledge*.

Aside from the physical cure the insight I have in regard to the Science of Being, the fact of knowing God—Good—is worth more than all.

Let me tell what one copy of "Science and Health with Key to the Scriptures" has accomplished. That one copy first healed one who is now a prominent healer in Chicago and one of Mrs. Eddy's pupils. It then healed her brother, then the one who treated me, and then myself, and is now in the hands of one who is sorely afflicted. May the power of Truth prevail in his case.

*Chas. F. Cooper, Sullivan, Ill.*

WHEN first Christian Science was brought to my notice, it was through the healing of some absent friends. One of these had been in an asylum for the insane, and pronounced incurable. It seemed to me almost incredible that she could be healed, but upon investigation, I learned that it was true. Soon afterward, a cousin, visiting us from Buffalo, loaned me a *Christian Science Journal* and other reading, but I was not quite ready for the Truth, and turned from it, to follow my material gods a little longer.

Still there was something about it that appealed strongly to my thought; and the time soon came when life seemed so full of suffering and mental unrest, that I turned to Christian Science, employing a healer, and beginning at once the study of "Science and Health with Key to the Scriptures." My treatment was absent, and I could feel

the love manifested in the letters I received from the dear, patient helper. I felt, "This is true Christianity."

There were several diseases to be overcome, but from the first I felt help, and gradually these disappeared.

The "little book" grew very dear to me. I felt so happy, so free! Such a new sense of Life came that I could only liken it to the green sprout pushing its way out of the old dry acorn. I felt that I could never return to the old condition of thought, any more than the miniature oak could be put back into the shell.

The study of Science and Health drove me at once to the Bible for thorough investigation. Could it be possible that these teachings were identical with those of Jesus and his apostles? Even so! As this conviction strengthened, I grew to love the Bible as never before. *Now* I could bring it into my life, and begin to *prove* its Truth.

Before this, it was to me little more than a matter of history; so far back in the experience of man, it seemed, that I could not make it practical. I wondered why religion did not mean more to me, for I was a church member, and tried to be faithful.

Several years ago I had the privilege of class instruction from one of our Mother's faithful students, and I feel that the value of such instruction cannot be over-estimated.

Divine Love has been the only physician for myself and children, since this new understanding came to me. Oftentimes, being absent from my teacher or other helpers, my faith has been put to the test, when my dear ones seemed overcome by sickness. But Truth is always the victor over error, and through these trials has come a stronger reliance on Principle,—God,—the ever-present Healer. (See Science and Health, p. 408, l. 24.)

Sunday services are held at my home, attended by a few earnest seekers for Truth. Good healing has been done; the seed is being faithfully sown, and we wait for Him who is Life, Truth, and Love, to give the increase.

*Mrs. Mabel R. Tallman, Perry, N. Y.*

I HAVE long wanted to tell the world of my being healed through Christian Science. About seven years ago I was taken with a disease pronounced incurable by the doctors. I was given but a short time to live, the papers having given notice of my approaching death. The doctors could only give relief. I was urged by my mother to take Chris-

tian Science treatment. I was ready to take anything that would bring relief, and so concluded to do so. I was able to be about the house within a few days after the first treatment. I improved steadily and was soon able to resume my work. I did not understand at that time what had healed me or how it was accomplished.

I attended church, a small gathering then, at Madison, Wis., to see if I could get a clearer view of this Truth. The understanding was very slow. The reason for this slow growth is clear to me now. If, when going to attend the services, I should chance to meet a person whom I knew (not a Scientist), I would walk past the church and when they were out of sight I would dodge into the church. I thought this all right because this Science was ridiculed on every side and I had spoken unkindly of it myself. All this came back to me in time to be accounted for, for "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." I did not then wish to be classed as one of them, although willing to receive the benefits and blessings.

It was some time before I overcame this fear, but one day going to the reading rooms for a *Sentinel* I met a friend near the entrance and did not go in until he left. The thought came to me very forcibly that such actions are cowardly, and after working over the error I think I have no fear of being seen going to or coming from a Christian Science meeting. I soon became a member of the church and have improved in health until now I am healed. I had been a member of the Baptist church since childhood but had lost all faith in the Bible and church. To-day the Bible and "Science and Health with Key to the Scriptures" take the place of all other books for me. I give little time to the reading of anything else.

The Bible has a meaning to me now, while before it was a blind conglomeration of English language. Words fail to express my thankfulness and gratitude to Mrs. Eddy for this key to the Bible. May God bless her for it. My daily prayer is to grow into a complete understanding of this Truth that will destroy all error—false sense. I receive daily benefits from the little understanding I have of Science and derive great good from the *Sentinel* and *Journal*.—Geo. H. Bresee, Milwaukee, Wis.

A RECENT accident and demonstration which came to me may be helpful and interesting to others.

While in my kitchen, superintending some of my household affairs, I overturned a large panful of boiling water. The water covered my left hand and arm nearly to the elbow, and poured down the left side, filling my shoe, which was low and somewhat loose.

My first impulse was to remove the shoe and stocking, and otherwise pull the wet clothing from my smarting flesh. But glancing at my left hand, and seeing it was already beginning to look like a piece of raw meat, I did nothing of the sort, but immediately began to demonstrate. My realization of divine Principle as the only Causation, and of its idea as perfect, even as itself is perfect, came so quickly that the error was cast out almost instantaneously.

The hour was near at hand when I had promised to be in a distant part of the city to treat a young child. I hastily dressed, putting on new shoes and close-fitting kids, but I suffered no pain or inconvenience.

This seemed to me a wonderful demonstration, inasmuch as the water had reached boiling point, and the realization of perfection was so swift that, although when I first looked at my hand, it already presented the appearance of being thoroughly cooked—yet in less than five minutes it had assumed its natural condition.

The lessons I learned were these: First: No such accident could have occurred had I been at that moment thoroughly attuned to the harmony of divine Being. The words, "Pray without ceasing" have since had a deeper significance than ever before.

Secondly, Go, and tell no man. The day after the accident and demonstration, I told it a number of times to friends, who thought, as I did, that it was wonderful. On the third day I felt a soreness at the base of the nails—it seemed to be in the bones rather than the exterior of the flesh, for no evidence in the way of redness was manifested. Also, my left foot was so tender I could scarcely wear a shoe.

After handling the mental conditions vigorously, I felt that it was all right, but it was not until the next day that the sensation of soreness entirely left me.

I shall be more careful hereafter, in speaking of past

error that *seems* to be destroyed, not to build it up as something, but to know, in Truth, it *never was anything*.

*Mrs. Letitia Vertrees-Pullman, Reading, Pa.*

WHEN the light came to me through Christian Science, I was in the darkness of despair; I thought, "Oh! where can rest be found?" After trying many physicians, patent medicines, and everything that mortal thought could suggest, I knew not which way to look. One physician said that I had inflammation of the spleen and left lung; another said I had an abscess on the liver that would have to be operated on; another said that I had an acute attack of indigestion.

For eight years I had been growing worse and worse, until at last I was helpless, and prayed daily to die.

One day a friend insisted on my trying Christian Science. I told her I did not believe in any such foolishness; however, she prevailed, and I started, and had about eight blocks to walk. I stopped at every corner and rested, and asked God to give me strength to get to the healer's house. About an hour and a half from the time I started from my home I reached my destination. I was very weak, could not stand up, and had to sit down at once; I was out of breath and said I was almost dead.

The healer asked me what was the matter. I told her what the physicians had said. She wanted to know what I thought. I told her, and after a few moments she treated me. I watched her very closely, for I did not know what she was doing. When the treatment was over she gave me some little tracts to read, and to my surprise I walked home without a pain, and unassisted.

At that time I had not eaten any solid food for ten days, but I went home, cooked and ate a hearty supper, and slept well. That night I slept on my side, something I had not done in some time. At that time I weighed ninety-three pounds, and now I weigh 125 pounds. I am enjoying the best of health, and have not resorted to any material remedy since being healed, more than a year ago.

I was raised in the Catholic Church, and at the time of my healing had never read the Bible and knew nothing of its beautiful teachings. I am now a member of the Second Church of Christ, Scientist, of Houston, Texas, and became a member of the dear Mother Church at the June, 1900, Communion services.

*Mrs. Fannie Coulson, Houston, Tex.*

FROM the first time that I entered a Christian Science church I felt that God was there, but immediately to prove the truth of this teaching did not seem altogether simple, there was so much latent error to be stirred and destroyed. One hot summer day on the Hudson, it seemed to me impossible to sit up and read Science and Health, I felt so very ill, and I quietly retired to my room to rest. While scarce asleep I heard some one pace back and forth in my room, repeating over and over again, "I love God. I am strong. I love God. I am strong." I turned about with some effort, and as I observed that it was my nephew, I asked, "N., what are you saying?" He seemed surprised,—he evidently had not observed me,—but after a pause, replied, "Why, if I love God, I must be strong," and quickly left the room.

I felt rebuked. N. was not yet nine years of age, had only heard a few of us read the *Quarterly* lessons every morning under the trees, and had had little, if any, definite instruction in Science. I did not even know the Scientific Statement of Being, and was only beginning to understand Science and Health, although I had read it faithfully for several months. I arose, took a long ride on my bicycle, repeating the words of the child, and thus continued, trying to realize that God's child must be strong, until in the course of a few days I was in the very best of health. Later it was explained to me that the other children at the hotel, had resolved on a certain day to rob a neighbor's pear orchard, and that if N. would not join them they would "fix him." One of the number had informed N. that he might be on his guard, and the dear child had gone to be alone with God, and in that struggle came to the conclusion, which was duly reported, that do what they would, he could do only what was right. This message had so rebuked the robbers that their meeting was indefinitely postponed. No more pears were stolen that summer. Tears of joy came to my eyes as I learned of the manliness of that little fellow and of the power of Truth, and often as the way has seemed dark and temptations great, I have remembered the self-evident truth so sweetly uttered, that if I love God, Good, I must be strong.

R. B., *Dorchester, Mass.*

It is now three years since I was lifted, through Christian Science, from bondage and sorrow to freedom and



peace. For fifteen years I had battled with ill-health, showing itself first in a severe form of stomach trouble. Although everything, I think, known to *materia medica* and hygiene was tried, no relief came, but other complications and troubles arose, until surgery was deemed necessary and resorted to. This, like everything else, failed utterly to bring the health so long sought for.

At this time, to the burden of ill-health and physical suffering, was added a great sorrow—the loss of husband and home. In this dark hour when the suffering and burdens seemed greater than could be borne, opiates were given for relief. In a few months I found myself depending upon this means for a few hours' oblivion from pain. Then began a struggle against this bondage which continued for two years, growing always more hopeless, until the physician informed those with me it could not last much longer—possibly a couple of months. Surely "man's extremity is God's opportunity," for here Christian Science was brought to me. All medicine was thrown away, and at the end of three weeks I was eating everything and sleeping naturally—a perfectly well woman. In twelve hours all thought of, or desire for, any material relief was destroyed and a perfect willingness to let God heal me came.

Can I, for such a blessing, do less than give a life corrected to reflect the healing power of Truth and Love in the earnest effort so to express my gratitude to God for that precious book, Science and Health, which has shown us all how to find God? I have had struggles, battles, and glorious victories. Many times the promise has been fulfilled, "My grace is sufficient for thee." Endeavoring to follow step by step in the footsteps of our Mother, we must indeed learn a greater humility, deeper love, and broader charity.—*Clara S. Adae, Cincinnati, O.*

AFTER several years of suffering, and at least two years of serious illness, it became necessary for me to decide between death and Christian Science. July 4, 1898, I was compelled to take my bed with a severe claim of inflammation of the womb and ovaries; afterwards inflammation of the bowels and kidneys. I lay seemingly at the point of death for some time, not being able to sit up for four months. I suffered all winter, being confined to my room, and a part of the time to my bed, until April,

1899, when my husband took me to the hospital, hopeless of my recovery. I underwent one of the most serious operations performed by the best medical skill, having my ovaries removed, but I returned home only a helpless invalid, growing worse, as dropsy had then set in. I was not able to walk, and could only wheel my chair at times.

I was very much prejudiced against Christian Science, and would not allow any one to talk to me of it, nor allow my sister-in-law, who was interested in it, to read it to me.

During the summer a healer and her husband came to my sister-in-law's to board, and I then finally consented to take treatment. As a result, I was healed entirely in three weeks.

The day after my first treatment I walked two blocks, and in one week, walked and wheeled my invalid chair four blocks, to the place it was gotten from. In five weeks I discharged my servant, and have been doing my own work ever since.

We moved onto a farm this spring, and I have had no help, and never enjoyed better health. My husband was healed of lung trouble, and our little girl of deafness, all of which has brought much joy to our home.

We are studying the Bible and Science and Health, and are realizing that God is All-in-all, and an ever-present help in time of trouble.

*Mrs. Jennie Cowgill, Holdrege, Neb.*

I WAS burdened with constipation for twenty-six years. It was in every way disastrous to me except that it at last brought me to a knowledge of Christian Science.

I had been under the care of thirteen doctors all these years, and was reduced to a walking skeleton. In the wake of my bowel trouble came dyspepsia, Bright's disease, a tumor, a stricture of the rectum for which I endured a painful operation. At last, paralysis seized me, even to the loss of speech. After the attack of paralysis I was forced to learn to talk as a year-old child learns to talk.

During the last twelve years, I took medicine daily to secure a movement of the bowels. Since the paralysis, six years ago, I had confusion of the brain and tongue up to the time of beginning Christian Science treatment.

I was not healed *instantaneously*, but from the first week of treatment I began to improve, and continued to

improve until I could eat wholesome food with an appetite I had never before experienced.

I gained fifteen pounds in a few weeks. I now can eat anything, at any time, with no sign of indigestion. I am at last, in *perfect* health. I had never known what *perfect* health was until I came under Christian Science treatment.

So great has been the change for the better in my mental and physical conditions that it is difficult to state it, without seeming to exaggerate.

To think that not one of my thirteen doctors could remove this inveterate malady during all those twenty-six years of torture, seemed surprising to me; but under Christian Science treatment the dread affliction disappeared like dew before a summer sun.

*Charlotte E. Wood, Chicago, Ill.*

For eight years I was a great sufferer. My troubles were many: tumors, kidney and bladder troubles, bloating of the limbs and the entire body, severe headaches, and bronchial trouble. Everything that human aid could do was done, but of no avail. My physician brought two of the best Detroit doctors for consultation. They wanted me as a last resort to have an operation, which I refused to have done, feeling that it would do no good; finally, a lady who had visited me through all my long illness, told me of a friend of hers living in Detroit who had been healed in Christian Science, and wanted me to try it.

My husband said if I could have the same lady that healed her friend he would have me treated, but he had no idea I could be helped. July 5, 1898, my husband brought me to Detroit. For eight weeks I took present treatment. The third day the bladder and kidney trouble were met, and I found my first relief. In three weeks I could walk with a little assistance; my ankles measured twenty-seven inches each.

My healing was very slow, owing to my medical education. I had been a medical student for two years in London, England, before my marriage. I am thankful to say that nothing but Christian Science, which is the word of God, has made me whole. Now I can walk, attend to my home duties, and realize more and more what the divine Mind is. I cannot express my gratitude to God and the word he has spoken through Christian Science for all I have realized. Ask what thou wilt, "believing," and ye *shall* receive.—*Mrs. F. E. Pound, Pontiac, Mich.*

IN January, 1895, the book "Science and Health with Key to the Scriptures" was brought to me so forcibly, by means of a friend being remarkably healed, that I went at it to study its contents as if my life depended upon it. It shows us how to read the Bible with new meaning, it gives us larger and broader ideas, and it shows God, the one Mind, to be the only real Life, Truth, Love, Intelligence, and Substance.

When I first began studying Christian Science, I had been wearing glasses constantly for eight years.

While in my Freshman year at college, it was discovered that I was afflicted with astigmatism, was far-sighted in one eye and near-sighted in the other.

This was confirmed by three eye specialists in Chicago, and I was told I would have to wear glasses the rest of my life.

With about six months' study, and after going through a class of one of Mrs. Eddy's students, I saw and understood why I could do without glasses.

One Sunday in June, 1895, after wearing glasses for eight years, I laid them aside, and have never had them on since.

The demonstration was so complete that I saw perfectly as soon as the glasses were removed, and now, after being without them for five years, would add that I see as perfectly as I can imagine any one seeing.

*E. F. Dodge, Chicago, Ill.*

SOME years ago Christian Science was suggested to myself and husband by dear friends who *knew* by experience that the Truth would free us from the bondage to *materia medica*, and heal our claims of sickness in its many types and forms; but we were not ready till financial difficulties came and we were convinced that we must trust in God to remove the almost hopeless despair which seemed to envelop us. We thank God the Truth, as taught in Science and Health, has enabled us to overcome physical claims and to find that divine Love will meet our daily need.

We rejoice that the demonstrable Truths, as taught by Jesus, have been voiced to this age by our beloved Leader,—Mrs. Mary Baker Eddy—who has so patiently and unselfishly toiled to bring this Light to the world, thereby showing the heavily laden they can find peace and rest

on earth by realizing the allness of God and the unreality of matter.

We have derived much benefit from class instruction by one of our Leader's loyal students, and are members of the Mother Church of Boston, and of First Church of Christ, Scientist, of this city. We are constant readers of all the Science literature, always looking forward with pleasure for the helpful articles in the *Journal* and *Sentinel*. In one of the *Sentinels* which we read (*Sentinel* of February 23, 1899), we found a prayer which has been a daily help to us.—*Mrs. E. M. W., Chicago, Ill.*

I WOULD like to give a demonstration I made, that it may help and encourage others in the great work.

I was working for a store as errand boy and was going on an errand when I jumped on a milk wagon for a ride, but in getting off both feet slipped and went under the wheels of the wagon, but I got up. I went a little way but it hurt me so I had to sit down and a lady took me to her house. Then after a while a big boy who lived in the same house carried me to the car and I rode home. When I got there I went to bed, but Truth won the victory, and the next day my foot was entirely healed.

I will tell of one more demonstration of the healing of a smashed thumb. I was trying to put a screen in a window and succeeded in getting it in but could not get the window down. After a while I got it half way when I gave one good pull and it came down on my thumb. I went to my room declaring the Truth, and in a few minutes the bruise and pain were gone. I am fourteen years old and have two sisters and two brothers who are working earnestly in Truth.—*Hanson C. Wheeler, Chicago, Ill.*

Six years ago I was healed of a severe stomach trouble, which I had tried in vain for two years to get relief from through medicine. Three years later, through the study of the Bible Lessons as given in the *Quarterly*, it began to dawn on my consciousness that Christian Science is the religion of Jesus Christ; and that it can be proved by its works. There have been cured in my family through Christian Science, one case of defective eyesight, two cases of felon, and many minor claims. Surely it is the ever-present Christ who is with us always. "A good tree cannot bring forth evil fruit, neither can a corrupt

tree bring forth good fruit." We cannot be too thankful for the great gift to this age of the text-book, "Science and Health with Key to the Scriptures;" and as we bring our tithes into the storehouse, do we realize that we often return thanks for only *one tenth* of the blessings which we receive, since we take the other *nine tenths* like thoughtless children, as did the nine lepers of old.—*Seba C. Sturtevant, Pittsfield, Me.*

A STANZA in our Hymnal,—

For we must share if we would keep  
That blessing from above:  
Ceasing to give we cease to have,  
Such is the law of love,

reminds me that I have not shared the benefits I have received from Christian Science, and that, "It is more blessed to give than to receive." Last July I was stricken down with a violent case of typhoid fever. At the time, I was a staunch Methodist and very bitterly opposed to Christian Science, yet, strange to say, in my delirium I called for Miss R., a Scientist, then living in the country. She came and commenced treatment at once, and I was not only healed of the fever but of total deafness. These are but two of numberless benefits received by me from Christian Science, and I desire to show my gratitude to our Mother by being obedient to her teachings.

*Hattie A. Snyder, Lexington, Ky.*

I WAS born of Quaker parentage, and taught to speak when the Spirit moved me. Surely the Spirit of the Lord is upon me at this moment, to tell to all the world what the teaching of Christian Science is doing for me.

From life-long invalidism I have come into *perfect health*. The feeling of weariness was seldom, if ever, absent from my consciousness. Since my healing in Christian Science, over three years ago, I have never said "tired" but once. My desire has always been to scatter sunshine, but never until these last few years, have I known the secret of the blessedness of the abiding Light within.

I am glad of the opportunity which your columns afford grateful children to express their overflowing thoughts, and confess that no other reading is so helpful to me as the Christian Science literature.

*M. W. G., Detroit, Mich.*

THREE years ago, when going through mental and financial distress, I happened upon Christian Science, and while I had been brought up in the Jewish faith I found that it was not an ever-present help in time of trouble and need.

I took Christian Science treatment and began to read the literature, and soon to attend services. I am thankful to say, it has met my every need. About eighteen months ago I became a member of the Christian Science local church, and am also a member of the Mother Church. All claims, coming up in my family for the past three years, have been met by Christian Science, and I cannot begin to explain what has been overcome in a financial way for me and mine. What we want is a religion that meets our needs, in sorrow as well as sunshine, and I have, through experience, found that Christian Science certainly does.

*F. E. M., Dallas, Tex.*

THE year of the World's Fair I met with a very painful accident at the Art Institute, spraining my ankle, and being bruised in several places. Christian Science healed me so that within two weeks I was out at the Fair, walking around for hours, and with no discomfort whatever from my ankle.

I have also been healed of what seemed to be a fracture of the hip, caused by a fall from my bicycle.

The peace which Christian Science has brought to our home, where fear and anxiety seemed almost overpowering, is more than words can express.

I am thankful for the Spiritual uplifting, and I feel a deep sense of gratitude and love toward the Discoverer and Founder of Christian Science, and to my loyal and patient teacher.—*K. A. Lathrop, Chicago, Ill.*

I HAVE been a constant sufferer from a claim of rheumatism for forty years, of late years scarcely able to get up when down. At times I could not lift my hand to my head, being in constant pain, with swollen limbs and joints most unsightly. But thanks to this Truth which Jesus says makes us free, in less than two months I was cured, sound, and well. "Praise God from whom all blessings flow." I can now attend to my household duties with ease and never felt better in my life. I am sixty-five years old. I am born again and enjoy this new life. I know of a Truth that God healeth all our diseases and is a present help in trouble.—*Sarah Ames, Canyon, Tex.*

## EDITOR'S TABLE.

### THE NEW HAMPSHIRE FAIR.

**W**E published in the *Sentinel* of September 13, an account of the New Hampshire State Fair, and of the visit of the Rev. Mary Baker Eddy thereto.

We herewith republish a part of that account, including extracts from the *Concord Evening Monitor* and the *People and Patriot* and other papers.

Thursday, September 6, was set apart as "Governor's Day;" and on this day, as hereinafter related, occurred events which gladdened the hearts of Christian Scientists in an especial sense—this was the appearance of their Leader, the Rev. Mary Baker Eddy, on the grounds by special invitation of the management, the clearing of the race course for the passage of her carriage around the circle, her escort by the governor's aide and by the marshals and policemen on horseback and on foot, and her cordial and warmly spontaneous reception, full and graphic accounts of which were published in the daily press of the country, from some of which we below extract. These accounts are so full and generous that there is nothing to be added to them in the way of detail.

The writer and his wife were honored by an invitation to accompany Mrs. Eddy in her carriage, and were thus afforded the privilege of witnessing her delight at the demonstration of welcome and cordiality, as well as her lively interest in all that transpired while she remained on the grounds. There were two events that deeply impressed her because of the thoughtful consideration evinced: the announcement of her name and designation as the Discoverer and Founder of Christian Science, and the request by the management that anything in the nature of a boisterous demonstration should be avoided because of her well-known distaste for undue publicity.

The incident quite reversed the Scriptural adage that a prophet is not without honor, save in his own country, and in his own house, for never did prophet or dignitary receive greater honor and respect than was accorded Mrs. Eddy on this occasion.

In view of the malicious falsehoods which have been so industriously circulated as to the state of Mrs. Eddy's



health, it is not strange if she was deeply touched by this spontaneous exhibition of respect and confidence on the part of her eminent fellow-citizens and neighbors. Nor will her adherents be at fault if they feel a pardonable pride and gratification at the high honor thus accorded her whom they so well know and so much love. They do so feel, and their hearts in due proportion, are thankful to those who were instrumental in bringing about the happy event.

The *Concord Evening Monitor* gave the following interesting account of the event:—

“One of the most prominent Christian Scientists spoke as follows concerning the visit of Rev. Mary Baker Eddy to the Concord State Fair Thursday:—

“This is the first instance in recent years that Mrs. Eddy has attended a public function except such as might be connected with her church. The hearty reception by the vast throng expressed their recognition of the high character of the distinguished guest.

“This visit of the Discoverer and Founder of Christian Science to such a public gathering and the spontaneous and cordial reception by the vast multitude reveal Mrs. Eddy to the world as she has been long known to her followers.

“Every person present had the opportunity to see that Mrs. Eddy is in excellent health. She is in full possession of every faculty. She is youthful in appearance and vigorous in every act and movement. Her bright, sparkling eye, her clear, fair complexion, her quick, vivacious movements, bespoke a strong body and a forceful intellect. Her public appearance is conclusive evidence that she is no recluse. She is glad to meet the people, and the only reason for so seldom appearing is the strict attention she gives to the vast and important interests in her care. Her appearance on the State Fair grounds shows the breadth of her interests.

““No pent up Utica” confines her powers. The demands of her religious duties are exacting, but she is concerned with all that makes for the public's highest welfare. Her cordial patronage of this state enterprise betokens her hearty support of home interests. Though a great religious leader, her religion has not removed her from those concerns which are close at hand. It shows a public spirit of which the people have many proofs, and is evidence

that every worthy public enterprise has her cordial support.' ”

The *People and Patriot* of Concord, of date September 7, 1900, also contained an account which concluded thus: “Her appearance disproves the stories current of late of her serious illness.”

The *Boston Daily Globe*:—

“Concord, N. H., September 6.—The Concord State Fair drew the largest crowd to-day that has gathered in this city for a quarter of a century. The official statement from the management placed the number at twenty-five thousand.

“This was Governor’s Day, and as usual attracted the largest crowd of the week. Before noon fifteen special trains came into the city, all heavily laden, and reporting, as yesterday, that the supply of fair tickets, which was thought to be adequate, gave out at every station.

“Governor Rollins, accompanied by his staff, the council, and guests, reached the grounds at 10.30 A.M., and as the party entered the combined bands of the exhibition played ‘Hail to the Chief,’ and a great cheer went up from the crowd. At the grand stand the governor and party held a brief informal reception, being presented by officers of the Fair Association. They returned to the city for dinner, and visited the grounds again this afternoon, remaining from 1.30 to 5 o’clock.

“In Governor Rollins’ private box were seated the Governor and Mrs. Rollins, whose guests were Adj. Gen. A. D. Ayling and Mrs. Ayling of Concord, and General and Mrs. W. E. Spaulding of Nashua. The remaining members of the staff and Governor’s Council occupied adjacent boxes, and among other guests present were U. S. Senators William E. Chandler and J. H. Gallinger, Congressman Frank G. Clarke, Hon. F. D. Currier, Hon. Henry M. Baker, and Hon. Henry N. Blair, all accompanied by ladies.

“A company of Boston & Maine Railroad officials also occupied boxes, the party including Pres. Lucius Tuttle, T. A. MacKinnon, general manager; Frank D. Barr, assistant general manager; J. O. Melcher, superintendent, Fitchburg division; G. Bean, superintendent southern division; Henry Bartlett, superintendent motive power; A. C. Cheever, assistant engineer, and J. T. Chamberlin, master car builder.

"The feature of the day was not on the set programme. This was the appearance of Rev. Mary Baker G. Eddy. She arrived at the main entrance at three o'clock. The races on the track were immediately suspended and, under the escort of mounted police with patrolmen on either side of her carriage, Mrs. Eddy drove around the race track in her victoria, drawn by a pair of handsome bays. On the seat beside the driver was Judge Septimus J. Hanna, First Reader in The First Church of Christ, Scientist, Boston, while Mrs. Hanna rode beside 'Mother' Eddy.

"The coming of Mrs. Eddy was announced through a large megaphone, and when her carriage was driven before the grand stand, filled with five thousand people, and surrounded by three times that number, there was considerable applause and many bared heads. Mrs. Eddy responded with a gracious smile and nods of recognition. She looked remarkably fresh and fair for a woman of eighty years, and in her quiet dress of lavender shade presented a picture not soon to be forgotten.

"Mrs. Eddy remained on the grounds over half an hour and when departing expressed much appreciation of the exhibit and the kindly reception given her by the people. The forty First Members of The First Church of Christ, Scientist, Boston, who were called here by special invitation yesterday, remained over night, and early this afternoon were Mrs. Eddy's guests at Pleasant View, her home, and also accompanied her to the Fair grounds."

Full accounts, similar to the above, were also published in the *Boston Post, Herald, Transcript, Traveler*, and other papers.

To Christian Scientists the day was verily an historical one, and no more appreciative people can anywhere be found than those who bear this name. Thousands of eyes, from all parts of the globe, will turn with renewed interest toward this state of diverse resources and scenic grandeur by reason of the kindly recognition of their beloved Leader as above chronicled.

We gladly bear personal testimony to all that is above said as to the health, youthful appearance, and activity of Mrs. Eddy. In the more than ten years of our personal acquaintance with her, we have never seen her when she expressed greater activity or better health. She moved around among her visiting students the sprightliest of the group.

## COMMON SENSE.

WE have always heard much of common sense. There are no words more commonly used than these. The world is said to be governed by common sense. Remove this ballast and things would soon go to wreck and ruin.

So, on the surface of things, it appears; but, after all, what is common sense?

Some might suppose it to be a low order of sense or intelligence, narrow in scope and confined to the little routine, stereotyped affairs of life, and that when this little standard is overstepped, there is a departure from common sense. Is this a fair definition? What would be a correct definition of common sense in one community might be wholly incorrect in an adjoining community. That which would seem a true standard in one state of the American Union might be directly the opposite in the adjoining state. What seems like very common sense in New England, does not seem at all so in many western and southern sections of our country. This is especially true in relation to monetary affairs. While there are wide differences of opinion among denizens of the same section, there may be said to be almost a sectional divergence upon the question as to whether gold or silver shall constitute the monetary standard.

Men discourse earnestly and learnedly on both sides of this question, each side being sure that it represents the only possible common-sense view.

As widely are men differing just now on the question of the policy of our government in reference to the newly acquired territory. Men who are supposed to represent the best sense—the highest intelligence—of our country, are at antipodes upon this question. There certainly can be said to be no common sense in our country upon these two questions, which are at present considered, pro and con, as absolutely vital.

Then how is it in other parts of the world? How shall a standard of common sense be fixed for the nations? They are sadly lacking in an ability to agree upon a mutual international policy; there seems to be no common ground upon which they can stand in respect to their national interests. Where, then, is their common sense? To have common sense would be to have a common understanding of the interests of each in relation to all.

We look in vain for a common sense in the political, financial, and governmental world.

How about the religious world? It goes without saying that there is no mutuality of religious views between the Christian and Pagan nations; nor is there anything in common between Mohammedanism, Paganism, and Christianity. But suppose we limit our inquiry to Christendom—have we here such an harmony of view and concept as to enable us to say that, however it may be elsewhere, in Christendom there is found a common sense? In view of the warring sects and internal dissension throughout Christendom, the very question answers itself in an emphatic negative.

In the world of medicine, or healing, shall we find a common sense? Even within the same school do we find entire agreement; and what of the different schools?

These mere interrogative hints open out so wide a field for consideration that we forbear. Here, too, the questions suggest their own conclusive answer.

But is there no Common Sense anywhere? There is a Principle of common sense as old as eternity. Moses announced it from Sinai. It was contained in the Tables in condensed form; but it was epitomized in a single statement, namely: "Thou shalt have no other gods before me." Here is a standard of Common Sense for all ages, climes, and peoples.

The failure to adopt this standard accounts for all the sorrow, disaster, sickness, sin, and death the world has ever witnessed, is witnessing now, or ever shall witness. Extravagant as may seem this declaration, it is absolutely true, for it is based on the Word of God—the Word which *is* God. But the meaning of this Mosaic declaration must be studied and understood ere we can see wherein it is such a standard. Its spiritual sense is its common sense. Unspiritually interpreted it has small meaning. When we consider that the God of the Decalogue is Infinite Spirit, and that Infinite Spirit is universal Good, we get a conception of what it is to have no other gods before God. Is it impossible to have a common standard of universal Good? If not, it is not impossible to have a Common Sense. In the measure that we approach a common understanding of God as Spirit, Good, Life, Love, and Truth, we are coming into a Common Sense.

Our text-book, "Science and Health with Key to the

Scriptures" by Mary Baker G. Eddy, studied in connection with the Bible, gives us an infallible standard of Common Sense, for it gives us the definition and conception of God above mentioned. Here we have a common ground. To have a common ground which will give us a Common Sense, we must lay aside matter-gods and rest in Spirit. That is, we must subordinate every claim or demand of the flesh to the paramount requirements of Spirit. We can have no purpose, desire, or motive apart from the one universal Good. We may have a common sense in the reflection of this common Good. Indeed, we must have this, in relative degree, or accept the alternative of having a common evil as our Common Sense. Which shall we choose?

Perhaps the nearest approach to the common sense of the world, as it now is, is found in the common love of money, or that which, in the way of supposed pleasure, money will secure. There is nothing upon which the great majority of men so readily agree as that money is the controlling power in all earth's affairs. Christian Scientists do not depreciate the value of money within its proper sphere, nor dispute the fact that it is a necessary commercial factor. They maintain, however, that money is not true power. It performs, in human affairs, a necessary and useful office, but its exaltation to the position of supremacy as a power, in any true sense, becomes a most blighting form of idolatry. The almost universal worship of this false god has been the chief source of the world's chaos and darkness. The false god that claims man's adoration because it is believed to have power to purchase material pleasure or advance man's best welfare, is a severe task-master, and holds its devotees in an awful bondage. To yield it obedience is not to exercise common sense, but the direct opposite.

Let money, as a commercial convenience, have its proper place, but let it not usurp, in human estimate, the place and power of Deity, if we would hold the world in equilibrium, and avoid the fate of nations and peoples who have gone down under its false worship.

If Spirit is recognized as the one universal Good, all questions of economics will adjust themselves as naturally as the grass and grain and flower and tree grow and flourish in response to the Common Sense governing them;

and how admirable this common sense! How common nature's processes, how sensible her methods!

Jesus apprehended, in its full import, the spirit of the Decalogue, and in preaching and practising that spirit, he preached and practised a doctrine of Common Sense for all who should come after him. In enjoining the worship of the one God with an undivided mind, heart, strength, and soul, he enunciated the highest standard of Common Sense possible to mankind.

The very kernel of this Common Sense is contained in his reiterated sayings, such as these: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;" "Ye cannot serve both God and mammon;" "As ye would that men should do unto you, do ye even so to them." The Sermon on the Mount, and the Decalogue, truly, supply to mankind in all ages and conditions an unvarying standard of Common Sense. It remains only for the world to comprehend and adopt it.

When the great Teacher thus re-affirmed, in brief epitome, all his previous utterances, he left nothing to conjecture in any correct estimate of his life-work and teaching: "*All power is given unto me in heaven and in earth.*"

Throughout his career he accorded all power to God, none to mammon. In other words, speaking from the broadest Scientific standpoint, he consistently recognized the absolute supremacy of Spirit, and therefore, by the necessity of common-sense logic, he ignored the claims and pretensions of matter as power, entity, substance, life, or reality of any kind. He was the highest earthly representative of the one Power, the infinite and eternal God, whose *sense*, when reflected by mankind, is indeed a Common Sense, ruling the world in equity and righteousness, even though it appear, to the confused sense of conflicting human opinion, to be a rod of iron.

From strictly Scriptural deductions, therefore, Christian Scientists deem it good common sense to yield all power to God and none to the devil. That is, to recognize the supremacy of Good rather than the supremacy of evil.

They deem it good common sense to accord power to Life rather than to death. That is, to look upon Life as the real and death as the illusion.

They deem it good common sense to regard health as

more powerful than sickness, and that health, not sickness, is man's normal condition.

They deem it good common sense so to trust in God and conform to his rulership, that sin shall be banished from the world.

They take such a common-sense view of the Scripture teaching, and of Jesus' proofs thereof in his life, crucifixion, resurrection, and ascension, that they are assured if sin had no place in the mind of mankind, every condition resulting from sin would disappear forever; and their common sense clearly tells them that sorrow, sickness, and death, are the offspring of sin, and that when the false parent shall be killed, the false progeny will quickly cease.

They deem it good common sense to have a healthy optimism rather than a sickly pessimism.

They deem it good common sense to look for Life in Spirit rather than in matter, for Spirit and its manifestations are eternal, while matter and its manifestations are temporal.

They deem it good common sense to love their neighbor rather than to hate their neighbor, for in loving their neighbor they best love themselves, while in hating their neighbor they most injure themselves.

They deem it good common sense to love the good, the beautiful, and the pure, rather than the bad, the ugly, and the impure, for therein they find their only true happiness.

They deem it good common sense to exchange the false and fleeting pleasures of mortal mind for the joys supernal of Immortal Mind.

And they deem it the very best common sense to make a daily study of, and keep as their constant companions, those two precious books from whose glowing pages they gather the knowledge which enables them thus to see and live—the Bible, and "Science and Health with Key to the Scriptures."

When men are looking for a standard of common sense let them here search for it, and find it.

"I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them."

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Here, truly, is a Common Sense.