

VOL. XX

APRIL, 1902

NO. 1

THE CHRISTIAN SCIENCE JOURNAL

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—THE—
**CHRISTIAN SCIENCE
JOURNAL**

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

VOL. XX.

APRIL, 1902

NO. 1.

**CHRISTIAN SCIENCE vs. MR. MAXWELL'S
CONCEPT.**

Editor of *The Macon News*.

In the issue of your paper of February 3, you publish another sermon by Rev. S. R. Maxwell against what he claims to believe Christian Science is and teaches. This sermon is really a special effort to prove that its author's own concept of Christian Science is not Christian; and if Christian Science were what Mr. Maxwell imagines it to be, even more and better reasons than he enumerates could be given to prove that it is not Christian. But, according to the understanding of Christian Scientists, nothing could be further removed from Christian Science than Mr. Maxwell's concept of it; and no one who understands, loves, and demonstrates Christian Science as it is, would ever think of accepting what Mr. Maxwell represents it to be. Neither would any Christian Scientist desire to have Mr. Maxwell change his relatively high concept of Christianity for his almost absolutely false, and therefore low, concept of Christian Science; for his concept of the teachings of Jesus and the Apostles is much nearer to Christian Science than what he so persistently represents it to be.

The spirit as well as the subject-matter of Mr. Maxwell's last sermon is all the more surprising when we take into account his previous concessions to Christian Science, the high impersonal plane upon which he had promised to

discuss the subject, and the fact that only a short time has elapsed since his own church received almost the same treatment from the older churches that he is now trying to mete out to Christian Science. His misconceptions and misrepresentations of Christian Science and of the Leader of the Christian Science movement are still more surprising when we take into account the fact that they have been so often corrected, and that he is as seemingly persistent in his efforts to refuse to recognize what Christian Science is, as he is to prove that it is the opposite of what Mrs. Eddy and all other genuine Christian Scientists understand it to be.

The four reasons which Mr. Maxwell gives, in his last sermon on Christian Science, to prove that it is not Christian,—because it is sectarian, because it is founded on and sustained by a Book, because it was founded by Mrs. Eddy and not by Jesus Christ, and because its teachings contradict the Bible,—are essentially the same old arguments, based upon essentially the same old misconceptions and misrepresentations, which he has been repeating through the columns of *The News*, and which have been answered and corrected almost as often as they have been made.

While regretting the necessity of having to correct over and over again so many of these misconceptions and perversions of Christian Science, I wish to say that Christian Science is not sectarian, in the ordinary sense of the term, but an Evangelical Christian Church which is trying to carry out all the commandments of Jesus and to demonstrate in and for this age that the Christianity of Christ is universal, practical, demonstrable, Scientific Truth which, to the degree that it is understood and lived, overcomes the world, the flesh, and the devil; that, while Mrs. Eddy in *Science and Health* and in her other published works has given to this age the spiritual interpretation of the Scriptures and the understanding of God and His Spiritual Creation that heals the sick and reforms the sinner, Christian Science is no more founded upon the text-book of Christian Science, in the sense of being created, than are the truths of mathematics created by the text-books which explain them and teach the laws for their demonstration; that, while Mrs. Eddy has discovered or re-discovered the Scientific and healing elements of Universal Christianity, no one recognizes more clearly than herself that the truths of Christian Science are founded upon the Rock, Christ, and not upon any human personality; and that Christian Science,

instead of being antagonistic to the Bible, is the spiritual interpretation which restores its ancient and eternal life-giving, health-restoring, and soul-saving power.

And as Mrs. Eddy says, Christian Science "is not the Shibboleth of a sect or the cabalistic insignia of philosophy; it excludes all error and includes all Truth" (No and Yes, p. 18). "It is as old as God, although its earthly advent is called the Christian era" (Annual Message to the Mother Church, June, 1901, p. 36). "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love" (Miscellaneous Writings, p. 151). Speaking of The First Church of Christ, Scientist, Mrs. Eddy says, it "is designed to be built on the rock, Christ; this includes the understanding and demonstration of Truth, Life, and Love, healing and saving the world from sin, and death;—thus to represent the Church Universal, and to reflect the Church Triumphant" (Church Manual, pp. 18 and 19). Mrs. Eddy, speaking of the organization of Christian Science Churches, says: "If our Church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate" (Miscellaneous Writings, p. 91). And Mrs. Eddy, speaking of her own healing, in 1866, which led her to the understanding that the risen and ever-present Christ is our Physician, as well as Saviour, "the same yesterday, to-day, and forever," says, "The Bible was my text-book. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science" (Retrospection and Introspection, p. 39).

In fact, in the light of Mrs. Eddy's teachings, and according to the understanding of all who have the best right to know what Christian Science is as well as what it is not, Mr. Maxwell's four arguments to prove that Christian Science is not Christian, however effective they may be in exploding what he claims to believe Christian Science is, prove nothing against Christian Science as it is understood and demonstrated by Mrs. Eddy and other Christian Scien-

tists; and the same arguments which Mr. Maxwell employs to try to prove that Christian Science is not Christian, can be used just as effectively to prove that the Christianity of the other Christian churches of to-day is not Christian; for they each and all have their human leaders, organizers, founders, teachers, writers, and preachers who, like Mrs. Eddy, have built, as best they knew, upon the foundation "that is laid, which is Christ Jesus." And as I have also tried to make clear in previous issues of *The News*, Mrs. Eddy no more takes the place of Christ among Christian Scientists than Alexander Campbell does among the members of the "Christian Church;" and Science and Health no more takes the place of the Bible among Christian Scientists than Sermons and Commentaries take the place of the Holy Scriptures with other Christian denominations. Christian Scientists, as a matter of fact, rely more on God, His Word, His Christ, and His Spirit for their life, health, strength, guidance, righteousness, joy, peace, satisfaction, and salvation, and less upon human ways, means, and personalities than any other body of Christians I have ever known; and the whole work of Mrs. Eddy, and the sole purpose of Science and Health, as well as the Christian Science movement, is to enable all mankind to know, love, trust, and demonstrate God aright; to bring to light the Church triumphant, or the Kingdom of God.

As to Mr. Maxwell's contention that Christian Science does not use the words, God, Christ, the Holy Spirit, man, and sin in the same manner as they were employed by the apostles, I wish to say that God, according to Christian Science, is just what the inspired Word of the Bible teaches Him to be: "The great I AM;" the Creator of the Spiritual Universe and the Father of man; a Person in the infinite Spiritual sense, but not in the finite physical sense; He is Spirit, Life, Truth, Love; a God who hears and answers prayer, who forgiveth all thine iniquities; who healeth all thy diseases; and who "always has met," and who "always will meet, every human need" (*Science and Health*, p. 494). Christ is "God with us," or "The divine manifestation of God, which comes to the flesh, to destroy incarnate error" (*Science and Health*, p. 583). The atonement of Christ includes salvation from sickness and death as well as from sin, and the reconciliation of man to man, as well as the reconciliation of man to God. The Holy Spirit is the Comforter,—the Spirit of Truth which reveals the Father

and the Son and leads into the way of all Truth, spiritual understanding, or Divine Science. Man, according to Christian Science, that is, the real spiritual man, as set over against the sinful, sickly, and dying race of Adam, is what the Bible teaches he is,—the image and the likeness of God; and nothing could betray greater ignorance or injustice on the part of any one than to accuse Mrs. Eddy of “blaspheming,” when she only re-asserts the teachings of the Bible, that God’s man is His own image and likeness. And when Mrs. Eddy says, “Man is spiritual and perfect;” he “is incapable of sin, sickness, and death,” (*Science and Health*, p. 471) she is referring to the man who is the image and likeness of God, and not to the man who is “the likeness of sinful flesh.” In like manner, when she says, “The real man cannot depart from holiness” (*Science and Health*, p. 471), she is referring to the man who is born of God, and not to the man who is “of the earth, earthy;” and she thus teaches the same great truth that the Bible teaches: “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” And according to Christian Science, as sin is “lawlessness,” or “the transgression of the law,”—the transgression of the law of Good, Spirit, Harmony, Life, Truth, Love,—when the sin that brought death into the world is destroyed, “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,” and the new spiritual earth and heaven will have been brought to light.

Therefore, the only way that Christian Science “sweeps away sin, sickness, and death as non-existent” is the Christ-way of proving them non-existent; by resisting them, by casting them out of consciousness, by overcoming them, by destroying them. And Christian Science, instead of deprecating the necessity of the “Incarnation,” the coming of Christ in the flesh, gives all the larger and deeper worth and significance to everything that Jesus the Christ did, suffered, endured, and demonstrated from the “Incarnation” to the “Ascension;” and the Christ-way, according to Christian Science, is the only Way from the sinful life in the flesh to the sinless life of the Spirit, and the Christ-Salvation is the only Salvation there is from everything that is unlike and therefore opposed to God.

As to Mr. Maxwell’s references to the grammar, rhetoric, and logic of Mrs. Eddy, I wish to say that even fifty years

ago her articles were accepted by the best magazines, and that her self-appointed critic, however competent he might otherwise be as a grammarian, rhetorician, and logician, fails to recognize that Science and Health is written from the standpoint of the purely Spiritual; and judged in this light, its style is lucid, pure, beautiful, and logical; and to admit Mrs. Eddy's fundamental premise, that God, as the Bible teaches, is omnipotent, omnipresent, and omniscient Good, Spirit, and Love, there is no rhetoric or logic, either human or divine, that can escape her conclusion, Christian Science.

And as to Mr. Maxwell's other references to Mrs. Eddy, I wish to suggest that the very fact that she bears so kindly, sweetly, humbly, heroically, and without bitterness, every effort to hinder her work, misinterpret her message, discredit her motives, and misrepresent her character, is a "sign and seal" of her ministry; and that Mrs. Eddy is nearer right than her critics is proven by the fact that such works of healing, reformation, and regeneration have followed all her efforts to teach, organize and extend "the good news" of Christian Science, while the efforts of those who have misunderstood her message, and who have tried to hinder her work, have been barren and fruitless.

Indeed, the conclusive proof that Mrs. Eddy is right in what she claims for Christian Science,—that it is in the truest and best sense practical Christianity, and that her critics are wrong in their attitude toward Christian Science,—is furnished by the fact that it does have the "signs following" its understanding and demonstration which Jesus said "shall follow them that believe;" that it does produce "the fruit of the Spirit," "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" that it does make people who understand it and try to live it, healthier, happier, purer, better, more Christly, and more God-like.

J. R. MOSELEY.

REFLECT that life, like every other blessing,
Derives its value from its use alone;
Not for itself, but for a nobler end,
Th' Eternal gave it, and that end is virtue.

Dr. Johnson.

HOW SHOULD THE SICK BE HEALED?

BY SAMUEL GREENWOOD.

FROM various pulpits and in the press we are being told that Christian Science—the religion in which God is the only healer—is wrong; that it is a mistake to take Bible promises too seriously; that it is folly to draw practical conclusions from the premise of God's allness; that Christ does not heal any more except through drugs and surgery, and so forth.

Physicians of every school, in all kinds of practice, are continually finding themselves up against a stone wall, so to speak, which they cannot get over, or through, or around, and confess themselves helpless, if they are honest, and the majority of them are. They have reached the point where no medicinal, surgical, or other human aid can avail. *What then?* To whom shall appeal be made when man has failed, and God has been set aside?

A short time ago the question was asked, What would life be like now without Christian Science? The thought was startling,—life without Christian Science! And straightway there rose up before me a vision of what life had been without Christian Science. Thought traveled backward fifteen years or more, when the shadow of disease lay heavy upon me, blotting out the gladness and bright prospects that should belong to youth; my well-loved books and studies were laid aside, cherished plans ruthlessly destroyed, and so, for ten long, weary, restless, longing years that dark shadow never lifted. *Materia medica* did what it could, in vain. Every available human remedy that offered hope was tried, in vain. Years of praying to God had brought no tangible result. None but myself has ever known how bitter were the disappointments and mental anguish of those years. But God answered my prayer; quietly and gently as a summer shower Christian Science came into my life, watering the dried roots of hope to bud and blossom. Gradually the shadow lightened, the burdens lifted, and the chill of the long night went out before the warmth of dawning Love. The vision had changed. What need to ask such a one what life would be like without Christian Science? Dear God of mercy, who would lift the cold hand of law, or of the-

ological proscription, to blot out this changed vision, or withhold from other darkened lives the blessed touch of God's Christ in Christian Science?

This is no isolated example. In thousands of homes in our own America, in the old world, in the islands of the sea, there will go up a responsive thrill of joy and gratitude as these lines are read. A great multitude who have come up out of great tribulation, who have passed through the deepest waters of affliction and the darkest shadows of disease and sin, will utter a fervent amen as they read. And I ask, were we all healed in the wrong way?

Is there a materialist so material as not to sympathize with our joy and gratitude? Has Christian Science an opponent who could wish to remand any of this vast number to their former unhappy, unhealthy condition, because he considers Christian Science the wrong way to heal? With no thought of personal superiority, and with no malice of heart, I would ask our tradition-wise and book-learned critics, How should we have been healed? *Materia medica* could not heal us, and I say it in all kind remembrance of their good intentions; our religious beliefs and associations did not save us, and I say it in all tender love for the Christly efforts of all churches. What did the healing? and was it a mistake that we should have been healed in this way, who had no other hope? Can that be a wrong way which succeeds where all others fail?

And then there is that other great multitude, "whom no man can number," who are still bearing the heavy burdens of disease and sin, and abide in the gloom of untempered sorrows. Let me ask you doctors, who with all well-meaning efforts are laboring for their ease and cure, how should they be healed when you can do no more? And you ministers, who have preached to, and prayed for, and pleaded with, the victims of impure and debasing habits,—how should they be reached when your best efforts fail? And you who interpret human law so that it abridges religious liberty, tell us what should be done with those whom man cannot heal, that you would deny them the right to appeal to God alone? And you critics, who are descanting on the follies of Christian Science, and carping over the literary style of "Science and Health with Key to the Scriptures," through which the divine light of Christian Science is shining in blessing upon humanity; you who are trying to belittle the work and pure motives

of that gracious and lovely woman, Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, will you not tell us what should be done with those unfortunates who have done all that *materia medica* has directed, but all in vain? Would you deny them the possible hope of an appeal to that which your own wisdom may not accept? May not God be found outside your pharmacopœia, and may He not have a way unknown to medical science which would be a right way of healing the sick and the sinful?

Christian Science healing is right or it is wrong. Will those who hold that it is wrong kindly tell us what these despairing "incurables," consigned to death by *materia medica*, should have done that they might have been healed in a more profitable way? Did the writer err in judgment when he turned to Christian Science and was healed, and would it have been wiser had he accepted the fiat of *materia medica* and so have been dead, or in deeper misery, instead of enjoying a larger sense of life and health than before? Wherein was the wrong we committed, or the wrong of the Science that healed us? Wherein does Christian Science practice transgress the laws of God?

If the medley of material systems, inaugurated and supported by the human mind, be the right method of healing, no other would be required, and it would surely be an error to abandon it for the supersensual healing of Christian Science. The method appointed by divine Wisdom is governed by unerring Intelligence, cannot be excelled, and produces good only.

Then if the host of men and women who for years had been dosed and drugged and rubbed and electrized and hypnotized, and cut, and maimed, to be finally turned adrift in helpless despair,—if these were deluded and deceived in being healed by Christian Science, what diviner way could they have resorted to, since man-made means could do no more? In the name of sweet pity and of a common humanity, if the critics and denunciators of Christian Science know of a better, wiser, more Christ-like, more satisfying way to heal earth's hopeless sufferers, to bring joy and comfort to them that mourn, to strike off the shackles of vice and appetite, why will they not demonstrate it to the world? Heaven and earth would bestow upon them their richest benediction

Through all the hubbub of this busy world, the frantic

rush for gold, the din of commerce, the mirth and madness of society, the babel of learning,—through all the tumult and the turmoil is heard an endless cry of anguish, which goes up from countless hearts as one unceasing prayer to God,—shall it never be answered? Shall Love sit smiling on its throne and move no hand to save, while the suffering multitudes grope blindly among their dried roots and herbs, and chemicals, to find the Principle of Life, that shall restore their disordered sense of being? Does the wisdom of our critics find no higher resort than a drug store in their search for the Principle of Nature? Have they no higher hope, no loftier thought of God, in their distress of mind and body?

I give glad and true testimony that after eight years' close acquaintance with Christian Science, during which time I have passed through the stages of opposition, ridicule, criticism, and acceptance, I have yet to find in it a single suggestion of evil influence or tendency; but rather I have ever found that where it has touched my thought and life its whole influence has been to purify, to make less sensual and less selfish, to spiritualize thought, exalt ideals above the body, produce the sweetest health, and enlarge the sense of God and man.

If our critics have not found a better way which they are prepared to demonstrate to the world; if their attacks on Christian Science, based wholly upon ignorance of what it really is or wilful misrepresentation, only express a blind opposition to higher progress and spiritual reform, let me ask in all sincerity and love what is the cause they are contending for, and whom do they seek to exalt in the place of God? We have the Master's authority that it is more Christ-like to save than to condemn. It requires neither wisdom nor love to condemn, while it requires both to save.

Human wisdom does not know God; we are told that it is foolishness to Him. To condemn what God blesses is surely the supremest folly of worldly wisdom. To have all faith in God cannot be displeasing to Him, and He will certainly succor those who confide their all to Him. Will not our judges await in peace the verdict of time, which accords to all their proper place? Who can say that Christian Science may not be the angel which God, Love, hath sent to close the mouths of the lions of disease and want and sin, but which no human power has yet bound or tamed.

IS CHRISTIAN SCIENCE THE RELIGION OF THE NEW TESTAMENT?

BY FRANCES BENEDICT.

THE following question asked by honest investigators, comes often to the ear of the Christian Scientist, "If Christian Science be demonstrable, and if, as you aver, it be the self-same religion practised by Jesus the Christ and by his disciples, why did they not leave to us precise and formulated rules of practice?" To which the Christian Scientist replies: Jesus' teaching was by object-lessons and by word of mouth, and was treasured up and afterwards given to the world by his loving disciples. He did not call upon the scribes to preserve them in archives, but they were allowed to take root and grow in the hearts of his hearers. Though he left no "definite rule" of healing by "letter," he plainly showed us by the "spirit that quickeneth." He disregarded rules of hygiene when he said, "Take no thought for your . . . body," and corrected his disciples who essayed to heal without a sufficient amount of faith.

Who knows how much he may have taught the way of healing to Lazarus and to Mary and to Martha, as they lingered long together on those Eastern house-tops? and how much he imparted to the beloved ones who sat with him in those "upper chambers"?

It was not the time for the full revelation by letter; his promise was for "greater things" in the future. As yet they could not bear the things he had to tell. But John, who had leaned upon his bosom, and so had grown very near to him in thought, prophetically looked into "the fulness of time."

The New Testament shows what can be done by man, and also indicates the share of woman in discovering the way by which it is done. So they are equal,—the sons and daughters of God. The text-book of Science most wonderfully accords with the words of the New Testament, the greatest difficulty being to find the starting-point, so overwhelming are the numberless instances of agreement.

We will fancy that great teacher, our Lord Jesus Christ, standing majestically in the strong assurance of his faith,

before the scornful and aristocratic body of Sadducees who had come to perplex and challenge him. The Sadducees were those learned doctors whose whole dependence was placed upon the written Scripture, upon the words of the ancient prophets, and who repudiated, with scorn, oral testimony from whatever source. They must have regarded with amazement this meek but dignified man who confronted them, and corrected and confounded them, and summarily overturned their old-time theories, "Ye do err, not knowing the Scriptures, nor the power of God." "Search the Scriptures, for in them ye think (or profess to think) ye have Eternal Life." With this same reply, Christian Science to-day meets the criticism of Scholastic Theology, which, like the Sadducee of old, buries faith in the dust without a hope of resurrection.

To this thought it says, "Let the dead bury their dead;" but to the Christian, "Follow me." The Christian world would rejoice to "follow" in the footsteps of the Master could it but know the way in which the faithful followed for three centuries after Jesus' time.

By aid of "Science and Health with Key to the Scriptures," many *are* finding it and are learning to begin where he began, to be about his Father's business.

And what is this business? The business which Jesus inherited and which he in turn bequeathed to his brethren and to his sisters, was to "heal the sick, cleanse the lepers, raise the dead, cast out devils." But how? Jesus plainly shows us, if we will but read and think, that this work must be accomplished wholly by Spirit, or what is more readily comprehended, Mind.

Wherever he found himself, his healing remedy was at hand. He used no cleansing fluid, no surgeon's steel nor sexton's spade, no instrument of warfare save the "Sword of the Spirit." The work was accomplished by silent thought and spoken word. He spake the Word and it was done, and this Word was found to be all effective in the transaction of the "business" which was, and is, the destruction or annihilation of the "works of the devil," that pretender, that claimant of his Father's goods. The apostle says, and Science and Health but repeats, that the whole world had fallen into delusion, till now, also, the fathers had fallen into sleep, from the beginning, under the baneful influence of this seeming power. Jesus' way to everlasting Life was to follow only the Good,—to know,

or be conscious, only of the divine Mind and its method of operation, instead of plunging into the vortex of mortal knowledge which multiplies our pains.

That Mind which was also in Christ Jesus was perfect in quality and unlimited in quantity. Carefully and continually he listened to its promptings and acted upon them. In this manner he discovered the "perfect God and perfect man," and this healed the sick. He learned to deny error and to declare Truth most emphatically. It was this knowledge that the proud and self-willed Pharisee had completely overlooked. He had found in Mind the "dominion" which God had given to all His "sons," and he used the gift. He was heir to his Father's "business," and he took possession and developed it most profitably. The sole capital invested in this enormous business was Infinite Mind. Christian Scientists to-day are also taking possession of their birth-right,—the privilege of healing the sick,—and are entering the kingdom.

It is by meditation and study and by the demonstrations or "signs" which follow, that we discern the hidden meaning of Jesus' teachings,—teachings by strange similitudes and parables,—for then, as now, it was unwise to thrust disputed points on those unprepared to receive them.

Jesus spoke with authority to malice, and it obeyed him. He discerned mentally and uncovered audibly the sin of the Samaritan woman, and the error of her who, amidst the eager throng, silently called upon him with her whole heart's desire. He constantly surprised his followers by the breaking of useless, material laws, as modern Christian Scientists are called upon to do, while honoring all laws appointed for man's good.

Working by the same Principle, Christian Science is demonstrating to the world, the possibility of a repetition of all this Christly "business;" to which the Pharisee and Sadducee hold up their hands aghast, and cry in breathless horror, incredulity, and bitter sarcasm, "When shall these things be?" When you are conscious of your dominion, when you know that this same Mind is in you which was also in Christ Jesus. And Science and Health adds: "Christianity will never be based on a divine Principle, and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ."

THERE IS NONE ELSE.

BY BEN HAWORTH-BOOTH.

HE who has gazed upon the starry sky
Nights without number, and has learned to trace
The path of planets, and the majesty
And mystery of numbers numberless,
Knows his own nothingness—as dust so small—
And learns at length that “He is all in all.”

He works His will in all the heavenly host,
And none can stay His hand, nor question bring,
Nor say, “What doest Thou?” The furthestmost
Of heaven’s white wonders known to angel’s wing,
Flash but His glory, and adoring fall
Before His feet, for “He is all in all.”

Beside Him is none else: and who shall stand
In His pure sight, who charged His saints with folly,
His stars with tainted purity? His hand
Sustains thee at this hour: His Spirit holy,
Like the white sunshine, is earth’s coronal
Inscribed with Love, for “He is all in all.”

All worship Him: a myriad golden bells,
And white, and red, and pied and divers-hued
In every meadow: milk-white asphodels
And jasmines—starry dreams with Love endued:
All worship Him in one glad festival
Of joy and praise, for “He is all in all.”

He is thy “Life.” There is no other “Living”
Apart from Him, in land or sea or sky:
Give Him thy heart, and thou shalt gain in giving
Life from His Life—a mighty mystery—
Clear from the skies then hear the clarion call,
“There is none else, for He is all in all.”

PRINCIPLE OR CHANCE.

BY GEORGE H. MOORE.

ASIDE from the "greater works" of Christian Science in healing sin and sickness, there is probably no one phase of its teaching which is doing more to dignify and ennoble human life, than the elimination from human affairs which it is gradually effecting, and the total annihilation which it promises, of the element of chance, or the purely accidental and casual.

That there is such an element playing a large part in our ordinary conduct of affairs, must be apparent to the most superficial observer. To the Christian Scientist it is a self-evident fact, that in so far as human life is not based on divine Principle, it is and must be to that extent unprincipled; that where the one Law does not obtain, there must be caprice; that where Intelligence does not form and control, there can be only chaotic irresponsibility and chance.

This apparent lack of order in human life and the physical universe, seems to show itself in many ways. It affects us much in what we so often term the "blind forces of nature,"—in storm and earthquake, flood and fire, blight and drought. In war and pestilence it is rampant and awful. It would seem to begin with birth, run riot with life, and dominate in death. The picture, however drawn, is discouraging and fearful, never more so than as painted by Ecclesiastes: "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

Now the reason for such a state of affairs would indeed be far to seek, for there is no reason in it. To explain it would be as impossible as to photograph and classify the monsters of a drunkard's dream. But if our consciousness be once illumined by that Light which awakens understanding, the immanence and "sweet reasonableness" of the spiritual universe will dawn upon us, replacing in our thought the horrible vagaries of the dream world which has so long seemed the real world.

There is no way in which our subservience to false think-

ing so betrays itself as in our speech. That we think in terms of the accidental is clearly proven by our talking in terms of the accidental. Words are but symbols of ideas. Though in themselves nothing, they indicate forces of mighty or doubtful import in our thinking.

There is surprise in store for one who undertakes to list those words and phrases in common and general use, which either name or imply this element of chance. They comprise an astonishingly large part of one's ordinary working vocabulary. Such words as accident, befall, chance, casual, caprice, calamity, danger, expose, fate, fortune, fortunate, fortuitous, hazard, happen, if, jeopardize, luck, lot, mishap, occur, precarious, perhaps, probable, speculate, unforeseen, vagary, venture, whim,—these all have their many compounds and derivatives. This list is only suggestive.

A large part of the vocabulary of business is of the same doubtful lineage. Men make venturesome speculation against odds, great or small; "bet on futures;" "take the chances of the market," or risk their all to the caprices of fluctuating values. Men fail for lack of so-called "pull," because they believe themselves to be "unlucky" or "ill-starred," or because they "never had half a chance."

Others succeed, temporarily, because of a more lucky but equally fickle throw of the dice. And through it all, success or failure, men formulate and prate glibly about the "Law of chances," that whimsical god of a topsy-turvy world.

In our individual lives we are sometimes happy, quite unmindful that the event so influencing us for the time being, by the same law of chances, might as easily be a mishap, resulting in unhappiness. These words are all from the same root and must be known by their company,—hap, happen, perhaps, mishap, unhappy, or happy. Happiness on no sounder basis than this is, reduced to its lowest terms, merely good-luck. But peace, the better word, is allied to pact, compact, meaning covenant, and carries with it therefore the thought of permanence.

As a court of final resort, when men, pushed to the wall, can no longer shoulder their own misdoings, or find other ready shoulders, they attribute all results, good or bad, to Providence,—dragging even that noble word in the mire. Or if they think in the grooves of erudite philosophy, and lacking excuses, no excuses come, they talk seriously of "the Infinite Caprice,"—a term which men have invented

to account for what will not otherwise fit into their thinking.

Now the pity of it all is, that these expressions tell the truth about human life as it is ungoverned by divine Principle. But right here is where Christian Science comes to the rescue and straightens all paths.

The teachings of Science stand first, last, and always for law and order. They expose and destroy the basic cause of all chaotic conditions, the enemy of all confidence, trust, and serenity,—that is, fear. This devil cast out, his works must follow.

Now merely to trim one's vocabulary, thinking this a step toward heaven, is more than idle; this is attacking effect rather than cause, and by it we deceive ourselves. But it is clear that giving up false ideas, we shall give up doubtful expressions, and with more stable lives will surely come a more stable vocabulary, merging finally into that "new tongue" with which we shall better voice the harmonies of Spirit.

"Man is properly self-governed only when he is guided by no other mind than his Maker's—divine Truth and Love" (Science and Health, p. 106, Rev. Ed.). In the universe of Spirit there is nothing of caprice or accident, but rather all-dominating Principle; no element of chance, but the open door of opportunity; no temporal happiness, but an enduring peace. For destructive fury and wasting plague, are universal gentleness, joy, and beneficence, and the intelligent, nourishing Love which "giveth to all men liberally, and upbraideth not."

Christian Science teaches men that mere chance cannot negative the honest toil of years; that the clean, legitimate business must succeed. It teaches men that they are not responsible to whimsical personality for preferment but to Principle which assigns and insures certain reward to faithful effort, and sure deprivation of unlawful gain. It teaches to all, the sweetness of service, the wisdom of the Golden Rule, and the beauty of benevolence.

In proportion as we base our lives on divine Principle do we enter our rightful heritage of success, confidence, and peace, resting always, as we may, on the God-given assurance that "whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

LOYALTY AND SACRIFICE.

BY M. BETTIE BELL.

IT means much to be willing to make our sacrifices to win our way homeward or heavenward. Purity, perfection, virtue, and goodness are realized only through the law of sacrifice.

In the pure affections of soul is the true image and likeness reflected; therefore Christian Science, through loyalty to God and an active demonstration, demands a sacrifice of every false affection. If we wish to be Christians, we must learn to be loyal to Truth, to our brother man, to our Leader and Teacher, and to ourselves. If we are faithful over a few things, God will make us ruler over many.

True sacrifice means that we must give love for hate; good for evil; peace for discord, until we reach a point where our loyalty and sacrifice bear fruit; then we can give peace for peace, love for love, and joy for joy.

We must be willing to learn to work and walk, first through the letter, then through the spirit. When we have done this and there is nothing carnal to give or receive, then we have obeyed the law and it becomes easy to give our spiritual gifts for spiritual.

The wise men journeyed a long distance to lay their gifts of frankincense and myrrh at the feet of the young child, but they reached a point where it was light for light. They demonstrated through the letter into the spirit, laid their costly gifts at the feet of light, and then journeyed on into their own country.

As the star of light guided the wise men into salvation through loyalty and sacrifice, so must it guide us until there is nothing carnal to be seen, felt, or acted, and our gifts to each other will be the shining jewels from the Word of God.

Through the law of sacrifice Abraham demonstrated fidelity; Isaac loyalty; Jacob obedience, and Joseph wisdom and discretion. Fidelity becomes wedded to charity; loyalty to humility; obedience to meekness, and discretion and wisdom to power. If we are loyal to Principle, and sacrifice, as did our patriarchal fathers, we too shall gain charity, humility, meekness, and power. Loyalty, honor,

justice, and peace fit us for an abiding place in the harmony of true existence.

Loyalty disputes with every thought that trespasses upon harmony and casts it out. If loyalty is with us, we can look to Principle and do our work well.

We must, through active denial of error and declaration of the omnipotence of Truth, obliterate the sense of evil. Loyalty in home duties, business, in our work, to our loved ones, to our brethren, in teaching, healing, and preaching the Word of Life, makes us loved and trusted. The law of sacrifice is binding to every individual. Reluctant sacrifice brings self-suffering; a willing sacrifice relief, release, and peace. Let us willingly do our work that we may blot out the knowledge of a false belief and realize the true knowledge which acquaints us with God and the real man.

Abraham's sacrifice of heifers, goats, rams, turtle-doves, and pigeons, is of deep interest and value to every Christian Scientist, who discerns the lesson it teaches. No sooner had he made his sacrifice than the fowls came down upon the carcasses, but Abraham drove them away.

When unscientific thoughts of jealousy, hate, and malice strive to consume our good work, we can, like Abraham, drive the fowls away. (Genesis, 15.) The Scriptural records of sacrifice have a spiritual meaning and encourage us to realize with each sacrifice there is death of some false belief and a growth in the understanding of God. Religious growth can come no other way than through loyalty, sacrifice, demonstration, and understanding.

Peter thought he was loyal to Jesus and felt annoyed when his teacher questioned his trueness. Jesus warned him of the three denials and taught him the need of sacrifice, but Peter stoutly declared his loyalty. Peter yielded to temptation and was compelled to demonstrate loyalty. We can, likewise, feed his lambs and sheep when we become loyal to Principle in deed and in truth.

The sacrifice of human imperfections and loyalty to divine Principle drives out self-conceit, self-confidence, self-superiority, and other temptations. Loyalty, fidelity, and honor are expressions of true friendship, and are distinguishing qualities of the real man. They win for us the crown of righteousness and help us to love our neighbor as ourselves.

It will help us to be loyal not to try to steady another

altar by unasked-for help, and to let each one be free entirely to work and grow as God leads him. It is our privilege to reflect love to all, and in this way let our light so shine that men may see our good works and glorify our Father which is in heaven. If we are loyal we shall at all times reflect the soft thoughts of Life and Love, and thus help and not hinder our brother. If the soft rays of the sun fall on a flower, they do it good, but let a scorching ray touch it and it droops. So it is with God's children. Gentle thoughts reflected make us thrive, but scorching thoughts of harsh judgment, criticism, and unmerited depreciation, make us droop.

We help each other best when we reflect love. In reality, we need no help from any one. It is our own sense of imperfection that makes us think we need help. If we could realize for a moment how God has made us, there would come with it a sense of God's ever-present help, and no man can help God. God has done His work perfectly. The whole earth is the perfect work of Truth and is already reflecting perfection.

We shall gradually reach this understanding if we faithfully watch and pray and walk on patiently, with loyalty and sacrifice. An intimate acquaintance with these will enable us to uncover unseen foes,—often discerned by others but unseen by ourselves. If we would be loyal to God we must be willing our foes should be uncovered. Loyalty is a guest of Love, and Love's loyalty will give us power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt us. (Luke, 10 : 19.)

Together with loyalty and sacrifice, let us court faith and bring it into action; take hold of hope and let it grow in our hearts; embrace charity and give it freedom. Then shall we row our boat over breakers and finally reach the shore of Harmony.

LET no presuming impious railer tax
Creative Wisdom, as if aught was form'd
In vain, or not for admirable ends.
Shall little haughty ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of his mind?

Thomson.

TRUE OBEDIENCE.

BY ELLA MAY WILLIS.

OBEDIENCE, although universally recognized as the watchword of progress in the line of material effort, is very imperfectly understood in its larger spiritual meaning; and because of this indefinite apprehension, many well-disposed men, like Saul and Marcus Aurelius, have been servants of evil when they thought they were following good.

To be obedient is to do right; to do right is to do one's duty, and to do one's duty, according to Scripture, is "to know God," hence, to be truly obedient is "to know God."

The Science of Being teaches that spiritual man exists as the infinite reflection, the image of God, and, as a result of this relation, that he possesses, in consciousness, the universe of ideas. Science also declares that "All the varied expressions of God reflect infinite Life, Truth, and Love," and that "these ideas range from the infinitesimal to immensity" (Science and Health, pp. 518, 503). Thus it will be seen that all spiritual ideas are naturally obedient to Spirit, for their very being is in Principle. The spiritual man's knowledge of the universe of ideas is, therefore, in constant and perfect accord with Principle. In contrast with this Scientific concept of obedience, a material sense of things is, by its very nature, a false, or disobedient consciousness.

In the allegory of the temptation, Eve is represented as listening to the voice of the serpent. In this *listening*, the turning of thought to the contemplation of something besides Truth, disobedience inheres.

This temptation yielded to, the serpent, material sense, asserts itself more and more aggressively, demanding recognition and submission to its behests. Its so-called laws are to-day unnumbered and no less contradictory than numerous. They declare food necessary to life, then deny the ability to assimilate that which is made essential; they make air indispensable, then so fill the atmosphere with infectious germs as to make it unsafe to breathe; they create a loathsome appetite, then punish the indulgence of it.

In this age, the voice of God speaks to humanity through Christian Science, rebuking the possession of a false

knowledge with the inquiry, "What is it that tells you that you are sick, that there is a material law resulting in sin, disease, and death?" Is it not the same material sense that would change the fruit of the tree of Life into death and Truth into a lie?

Since man's initial obedience to the suggestion of material sense, he has seldom denied its authority, but has accepted, as a reality, its delusive concept of body; and because of this unquestioned belief in the material concept, every organ and function has become a ready prey to material law.

Science, reversing this sense-testimony, reveals a truth which is most encouraging to the earnest seeker after the Divine knowing.

When Jesus said, "The Son can do nothing of himself, but what he seeth the Father do," he stated that the spiritual man is powerless to do that which God does not, that the very nature of the Son is responsively obedient to Divine law and order.

Jesus' consciousness was manifestly in constant parallelism with the Divine, and it was in this parallelism that his Scientific obedience inhered, that he was enabled to do his Father's will and thus bring earth and heaven together.

He proved the power of a perfectly obedient life when he dissected human mentality, perceived, specifically, the erroneous thought producing discord, and, with a word, dismissed the error. Even the winds and the waves obeyed his command, and he spake the word with the wisdom and authority of the Father, while the truth and beauty of God were so clearly outlined in his consciousness that deformity vanished at his rebuke. His conduct was one continuous manifestation and example of a consummate love which reached its ultimate triumph in his ascension above all material sense.

It was a pure, spiritual consciousness in the life of our Leader, and her consequent obedience to God, that enabled her to discover the Science of Being which so elucidates the teaching and works of the Master that all mankind may intelligently address themselves to the problem of life which he solved.

Those who are trying to follow his footsteps have been aptly likened to the children of Israel, for they are journeying from the Egypt of material sense to the "land of Christian Science, where fetters fall, and the rights of man are

fully known and acknowledged" (Science and Health, p. 226).

The study of these wanderings reveals the essential oneness of spiritual obedience and spiritual progress. The Israelites had to retrace their steps many times, and consumed forty years in making a comparatively short journey, for the reason that they refused to obey God. This disobedience was rebuked in these words: "Surely there shall not one of these men of this evil generation see that good land."

When we remember that our journey is a mental one, we realize that all greedy, hateful, covetous, envious, factious thoughts; all sense of doubt and fear; all impure and idolatrous habits; must likewise be left behind, for these are an evil and disobedient generation that can never come to the goodly land where there is nothing "that defileth . . . or maketh a lie."

"Unto whomsoever much is given, of him shall be much required." Thus a more perfect obedience is demanded to-day, because a true idea of God is accessible through the study and application of Christian Science. We understand obedience to be more than conformity to the Ten Commandments; it is the inner life, the consciousness, the every thought of man, reflecting the Divine nature, by which he becomes a law of Life, Truth, Love unto himself.

If we listen alertly to the voice of Truth, and ever hasten to obey our highest understanding, we shall steadily progress until, finally, material sense will have given place to spiritual consciousness, wherein, alone, man is and can be truly obedient.

"Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth" (Science and Health, p. 391).

THE quality of mercy is not strained;
 It droppeth, as the gentle rain from heaven
 Upon the place beneath: it is twice bless'd;
 It blesseth him that gives, and him that takes:
 'Tis mightiest in the mightiest; it becomes
 The throned monarch better than his crown.
Shakespeare.

THE TRUTH.

BY A. P. BLACKLER.

THIS word Truth seems a mystery to many, when first taking up the study of Christian Science. There should be no mystery about it. What is the truth regarding anything? Simply and purely the facts, or truth, regarding it. Now when we look at Jesus' mission in this light, there is nothing hidden or mysterious in it. He simply came to show man the Truth, the fact, in regard to God, and man's relation to Him.

Mankind had been living in a false sense of things, which Jesus plainly states in John, 8 : 44, "Ye are of your father the devil, and the lusts of your father ye 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." That seems plain enough; mankind had been living a lie, Jesus came to awaken them to the truth, the reality of things. The things we have always believed are the things that are hard to get rid of; yet these are just what we *must* get rid of as they are not the facts or truth of things.

Many say, in speaking of Christian Science, "It is so new, so different, from anything we ever had before." Thank God it is different from what we have believed heretofore. Does not the world need something new, something different? In this difference of belief, or understanding, lies the salvation of mankind. This very difference is what enraged the Jews in early times. They were self-satisfied; what they had they did not wish to give up.

Jesus said, John, 8 : 40, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God." It is this truth, that still enrages error, and will continue to do so, until all error is brought to the surface and destroyed. Now what we are trying to get out of, is this lie of sense, this *false sense* of life. How are we to do it? By simply seeking the truth or fact of all things. By studying Jesus' words and works and *following* him. Start right *now* to use this truth in so far as we can grasp it.

A good verse to begin on is John, 4 : 24: "God is a spirit:

and they that worship him must worship him in Spirit and in truth." We must see that *all* power is in this spirit, in this truthful worship of God. Be honest and earnest from the start, and what Jesus promised in John, 16 : 13, will surely come to pass: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

It is this spirit of truth, honesty, we must manifest in order to grow in grace, and in a knowledge of the truth.

Be willing to accept the truth, the good, in place of the lie (false sense), and then nothing can stop our growth.

One thing that holds many back is the constant trying to make this truth conform to what we have already believed, since we are loth to part with our old beliefs; but we must all do so, sooner or later, and get the understanding of truth in place of what we have only *believed*. Do not try to reconcile truth to error. Mrs. Eddy says (Science and Health, p. 19), "Even Christ could not reconcile Truth to error, for they are irreconcilable." We need not waste valuable time trying to make truth conform to our previous concept of things; it will not do it. What is it that does and can free from this error of belief, this false sense of things? The truth and nothing but the truth.

Jesus came teaching us the grandest philosophy the world had ever had; and Christian Science does the same, as it is simply Jesus' teaching, nothing more, nothing less.

Why was it that Jesus was never disturbed by the tumult and the many accusations around and about him? Simply because he knew the truth of things. When they called him "a glutton and a wine-bibber" he was in no manner disturbed, and why? Because he *knew* the truth in regard to it: that he *was not*; hence he had no reason to be disturbed. This is the very philosophy that we have to use; the very truth that sets us free, that sustains us in every trial. Suppose, for the sake of argument, that Christian Science is preached and talked against, and said to be a humbug, farce, fad, etc., what is it?—simply opinion, not the truth. Opinion never did and never will change the truth or facts of things, and this very knowledge of the truth sets us free from any worry or anxiety. "And ye shall know the truth, and the truth shall make you free." How true this is, as we see or grasp the truth of anything, it sets us free. **As** we begin to see that mankind has lived ever since Adam,

in a false sense of things, in a false consciousness; and as a true consciousness of things begins to come to us, we find it does free us from the old things we have believed in. Instead of *believing* that man is subject to or controlled by error, we begin to grasp the *understanding* that man was made to have *dominion*, that he is subject only to God, and God's laws. I do not wish to place any limits, yet it is plain we have many lessons to learn in this search for the truth, and it is only as we grasp, realize, the truth in each particular case, that it does make us free. The theory of Christian Science is the most beautiful we have ever had, yet as a theory alone it is of no benefit to us. It is the practical part, the heart and soul of Christianity, that we need above all else. The theory, the letter, is all right so far as it goes; but it is the spirit, the practice, that does the work. Sometimes I think we are prone to make the mistake of wanting to get all the theory, and neglect the practice. Our efforts should rather be put forth in *the practice of what we do see*, than in reaching so far ahead for the theory or letter. It is the *spirit* of the Master we want, more than all else; the living of our last church tenet: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*" (Science and Health, p. 497). All religion is contained in those lines.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

THE crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying, and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain, and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of Justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.—*William George Jordan.*

REJOICE ALWAYS.

BY ELIZABETH EARL JONES.

WHY toil we so in the darksome night,
While winds and tempests toss the sea?
We labor with care and with human might,
Trusting alone to our own short sight;
Why labor we so anxiously?

Consider the lilies how they grow,
Happily nodding the live-long day,
They toil not, they spin not, nor trouble know,
Sweet perfumes rise wherever they grow,
And how much better are we than they!

Behold the fowls of the air, they rise
Above the earth and worldly things,
Sweet songs come back from the azure skies,
The fowl of the air sings while he flies,
Can we not, too, while we labor, sing?

My brother, my sister, rejoice while you go,
It will lighten your burden though heavy it seems;
When night comes on and the shadows grow,
When tempests arise and the mad winds blow,
Love will guide you till morning gleams.

And in the bright morn, on the shores of our sea,
In glistening apparel, behold him stand.
The Saviour is beckoning to you and me;
Our burdens fall and our sorrows flee,
As we hasten to clasp that outstretched hand.

THE LANGUAGE AND RELIGION OF LOVE.

BY L. L. D.

HOW little we realize what we owe to the past for the things we enjoy to-day. It is wonderful and most interesting to look back and note the changes through which the human mind has passed during the steady and unfaltering tread of centuries, from the beginning down to the present time.

It requires the perspective of time to understand what all the changes meant, and from our present view-point we can understand it only as we hear through it all the sound of the still, small voice, which in its language of Love guided the weary marchers all the way, though they knew it not.

Just for the moment we will glance backward, and briefly review a few of the prominent stages of progress.

The dates of the remote past are very uncertain; but according to the authorized Bible records, there were at least two thousand years between the creation and the building of the tower of Babel. During this period the inhabitants of the earth were said to speak the same language. At this time, too, the human family undertook to unite its material idea of earth and heaven, when such pride and vainglory made itself apparent that suddenly it was discovered that the people could no longer understand each other, and consequently were obliged to abandon any further united effort. Naturally, the members of the family were scattered; some, who came the nearest to understanding each other, going in one direction, and others in another.

Among those who went to Egypt and gave to us the rude beginnings of a higher civilization, were the ancient Egyptians. In their monuments, still with us, is embodied the story of their achievements. Their strength and power, no doubt, seemed wonderful to them, and in some ways they were. But, viewed through the lens of time, and from a standpoint not wholly material, we see there the expression of the thought of a very material god. However, hidden somewhere was that little voice of Love, which was occasionally expressed in a belief in something higher and better.

We next trace our way to that prominent branch of the

human family which settled in ancient Greece. Here wonderful things of beauty and good were developed. Art, science, literature, attained a very high grade, and here, too, was developed a higher form of government. But again it all seemed lost to the world, because, alas, the Greeks themselves, though united for a time in one religious thought, began misunderstanding and condemning each other, simply because they did not know and trust each other. Although the country of Greece is no larger than the state of Ohio, mountain ranges stand like high walls between the separate little states, thus rendering communication difficult. The use of steam and electricity had not been discovered at that early period, hence the people living in these little divisions built up separate governments and relations of their own. Each little community feeling itself superior to all the others, grew conservative and exclusive. Everything went very well until all were attacked by a common enemy,—the Persians,—when, because of the lack of united effort, the days of beautiful Greece seemed numbered, and their achievements for the time were threatened. Their country became the prey of one nation after another, and to-day, after more than eighteen centuries, Greece has not recovered its former greatness.

Close upon the heels of this history came the work of Philip of Macedon, Alexander the Great, and the Ptolemies of Egypt. At this stage of the world's history, dark and unsettled, came Jesus the Christ, and thus out of Palestine arose the Light of the world, which gave to us the true spirit of civilization. Here we see the force of the thought of that one who said, "Egypt gave to us the beginnings of civilization, Greece the form, and Palestine the spirit."

The prevailing language of that time was Greek; and through the widespread influence of that language the teachings of Jesus could be presented to the thoughts of more people than at any earlier period in the world's history. In the succeeding centuries, through numberless modifications and changes occasioned by the needs of the different branches of the human family, there finally unfolded the English language. This has passed through fire and sword. It was for several centuries nearly lost to intelligent use in its own home-land. But to-day it is fast becoming the universal language, and in this time it is the ready messenger to carry the gospel of peace and good-will to all the earth. The English language, expressing so fully the

spirit of the Palestine prophet, is carrying that one universal language of Love, which is so readily and eagerly welcomed by all, and is rapidly bringing into the world that brotherhood of man which will march on and on to that endless and eternal Good, when "all shall know Him, from the least to the greatest."

This well-understood and universal language of divine Love is heard to-day in the voice of Christian Science. It is a small, sweet voice, talking and singing to us, and if we, who have heard it many times, will listen for that alone, more and more will listen for it. Then will burst forth from all voices the joyous "Hallelujah Chorus" in the heart's own language, clear and harmonious, singing of the beauty and purity of Love.

A CORNSTALK.

BY SAMUEL L. MYERS.

It is quite possible we may find "books in the running brooks, sermons in stones, and good in everything."

While seated in my garden plot, I observed close to my chair a single stalk of corn. Its strong stem stood erect, and to the human eye, was a model of beauty as well as of innate strength; its foliage of long, slender leaves gave out the color of dark and olive green, as well as those shading to lighter hues; its "talk" ran along these lines, in the form of questions and answers:—

Whence came I?

In thought I was brought into life, and am now trying to demonstrate that life.

Who were my ancestors?

A long line of ancestors lies behind me; but just when and where I assumed a kernel of corn, I cannot tell you. It is not my purpose to dwell in the past. Now is the all-important thought with my life work,—to do my work well and faithfully, by securing from my environment the very best ideas and putting them to work in my term of existence.

Just how I came to this spot of mother-earth, matters little; with me, the all-absorbing thought is "whither," and how to work out life's duty, so that the greatest results may be made manifest, not only for my own good, but the greatest good to the greatest number.

I stand here, to all human appearance, entirely alone, and yet I have the most powerful friends about me who are constantly aiding me in my duties.

My dress, is as "costly as my purse can buy—rich but not gaudy;" my growth is slow but absolutely certain with the gentle influences of sunlight, showers, and the sparkling dews from heaven's choicest vases,—these friends God gives me every day, and how ungrateful I should be, not to improve my life.

My destiny?

It is to bring out in my life a well formed ear of corn. Further than that I can only say, His will, not mine, be done.

I can remember that at one period in my life, I was only a small kernel, in one sense was perfect, but that sense of perfectness did not satisfy my longing desire to be of use to the world of humanity. As a kernel only I might have rested for ages, existed only to be "unwept, unhonored, and unsung."

But what a poor existence that would have been! The question, Why am I here? is always before my thought, traced in letters of adamant security.

Back of my own little life is a spiritual thought which buoys me up all my journey through—not only in my life, but in all the dwellers in the kingdom to which I belong.

It is not in my power to advise, criticise, or complain of the actions of any other member of this great kingdom, but I depend steadfastly on God and His bounty for my every-day needs, and silently manifest the Truth.

Whatever human opinions are entertained about me—how I should *live* and *grow* are of no interest to me.

Perhaps to human ken I stand alone; but not so, one with my God is always a majority, against which the errors of useless weeds and other seeming incumbrances, have not the power to prevail.

It was in this strain the cornstalk talked. For more than an hour the writer listened to its charming discourse, and was led to make some application of the interesting theme to the adherents of Christian Science.

In years gone by the Discoverer and Founder of Christian Science planted the seed of Truth, and she has since given its fruits to humanity; first, as a whole, and second, to each individual consciousness which has been, and is now cultivating the ground for the planting of this kernel of Truth.

One writer has sung:—

Oh! that the world might taste and see
The riches of his grace,
The arms of truth which compass me
Would all mankind embrace.

One of the salient features of this planting of Truth, is its tendency to become widespread and universal. A simile of this feature is demonstrated by the immense fields of this silent preacher—the cornstalk—made up of single stems, their fruitage is of world-wide notoriety.

Christian Scientist adherents are numbered by thousands to-day—all the outgrowth of a single planting.

What seeming errors each may have to overcome are no hindrance to growth, if they rely, as this silent preacher does, on God and His divine influences. Receptive to truth as this simple child of nature's kingdom, they will finally become full of fruitage.

We only know the life work of this silent preacher by the demonstration of the harvest season. The God of Israel's children will be best known by demonstration—now—the future is in His hands and keeping.

“AND WHEN HE CAME TO HIMSELF.”

BY HERBERT S. FULLER.

IN the tender story of the Prodigal Son, as told by that old-time physician and metaphysician, Luke, there is a portion of a sentence that has always challenged my attention and demanded careful consideration and study since I have read and studied the Scriptures in the light which Christian Science throws upon them, for the words contained therein seem to me to be pregnant with deep meaning, and helpful to all who are trying to apply the lesson of the great parable practically.

In the seventeenth verse of the fifteenth chapter of the Gospel according to St. Luke, is found these words: “And when he came to himself.”

We all desire to be ourselves, to act ourselves, the real self, for in so far as we do this we know that we are reflecting that which is good in the sight of God. We want to feel at all times that we are guided by Good,—God,—and that we are not controlled or influenced by any other

mind. We know that man is himself only when he is reflecting his creator, and therefore every one of us awaits the day that he will "come to himself," for that day will find him close to his Father-Mother God.

When we are not acting our true selves we are in fact playing a part, posing for what we are not, even though we may think the position taken a correct one. Only as we comport ourselves as God's children are we manifesting the real self.

From the words quoted above from St. Luke, we can reasonably draw the inference that the Prodigal Son had not been living his real self, and this conclusion is borne out by the story itself. Previous to the time that "he came to himself," he had manifested error in many ways. He had taken his portion of his father's estate, had departed from his home and family, gone into a far country, spent his money in riotous living, had wasted his substance, had suffered from hunger, and in fact had reaped as he had sown.

After all this, and it may be accepted that it did not come in a day, in the light of what he had suffered, with a full knowledge that the ways he had sought and entered into were "all vanity and vexation of spirit," he allowed his thought to look the situation right in the face. He was divinely driven to open his eyes, and it was then that "he came to himself." It follows, then, that all the time he was living in dissipation, he was not himself.

But witness the change. "He came to himself." In a brief period all was changed, the old view-point abandoned and a higher one taken. Coming to himself,—that is, to a realization of what man really is,—he knew that the pleasures he had sought, the passions he had gratified, the sense of life in matter which he had entertained, were all false, and that it was his false sense of self that had seemed to enjoy them.

But now "he came to himself," to a realization that he was God's child, that God was his Father, and in this awakening he saw the falsity of all that he had done before and repented of it.

Now that he had come to himself, had awakened from his dream of pleasure in matter, he could look away and see his Father, afar off, waiting for him. Love had opened his eyes and shown him all this, and he at once knew the source of supply and where to seek it. Then came the

warm and tender welcome, the fine apparel the "fatted calf," the ring, etc., and with it a peace of mind which was undisturbed even by envy, which tried to whisper that he did not deserve what his father had given him.

Like the Prodigal Son many of us have, through Christian Science, come to ourselves, have awakened from the dream which seemed real to us, have shaken off the incubus and are commencing to realize the joys supernal. Like the son in the story, however, we have each one of us got to come to ourselves, to our real self, before we can reap the rewards that come from entering upon the new life.

THE GROWTH OF CHRISTIAN SCIENCE.

THE total number of Christian Science churches and societies, here and abroad, is now 663, showing the remarkable increase of 81 during last year.

The *Christian Science Sentinel* furnishes the following authoritative figures relative to the denomination:—

The total number of branch churches for the year ending December 31, 1900, was 443. The total number for the year ending December 31, 1901, was 496, giving an increase of 53 branch churches.

The total number of societies (not yet organized as churches) for the year ending December 31, 1900, was 139. The total number for the year ending December 31, 1901, was 167, giving an increase of 28 societies. The grand total of branch churches and societies at the close of 1901 was 663.—*Fishkill* (N. Y.) *Daily Herald*.

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes*.

THE great in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upward when it is most burdened.—*Sir P. Sidney*.

GROWTH.

BY ARTHUR T. MOREY.

ONE tree cannot grow for another tree, and neither can one person grow for another person or do his problem for him. Some vegetation thrives off other vegetation, but I take it that Christian Scientists and parasites have nothing in common. We grow only as we put down our own vigorous roots and draw the strength of our life from the one Common Source.

The ancient Greeks knew only Greece and they thought their Mount Olympus was the highest mountain in the world. In the small horizon our selfishness may build around us, we may think that our problem is biggest and of surpassing importance. Selfishness always distorts the true relative worth of things, that is what selfishness is; an inability to see things in their right proportions.

A general provides food, water, and equipment for his army, but how much time would he have to plan campaigns and execute battles if he had to feed each soldier, wash him, and clean his gun? We have been provided with food, water, and equipment, and why should we expect our Leader and teachers to keep us spiritually fed, cleaned, and ready for work? This is our duty, and surely we should do so much; if we would realize this, our movement would grow faster and stronger because then our Leader and teachers could give more attention to other important matters pertaining to our campaign. We do not mean to hinder them by our trifles; it is selfish thoughtlessness, just as in a fire panic there is a selfish struggle for help and safety, no matter how others may thereby be held back and hindered, and though the welfare of all is thus jeopardized.

I once made a collection of postage stamps; the first five hundred or thousand were comparatively easy to gather, but there was a struggle to get the second thousand of rarer stamps, and each succeeding thousand was increasingly difficult to obtain. There is a certain distance at the start of studying Christian Science that is easy and can be easily attained. Christian Science comprehends all Truth, and we find much in it that is but a pleasing concrete statement of what we have always inwardly really believed; there is an agreeable assent to all the real good we have ever thought,

or read, or dreamed. So long as we have this to feed upon, all is easy, but there comes a point where, after having stated all the truths we have long, consciously or unconsciously, realized, new truths (to us) are stated and new growth to their realization demanded. Our growth in Christian Science begins at this point, and here also begins the rub!

To go further may mean downright hard work, to bring the body under subjection, to clarify the thought, to see things as they actually are, to let go of hindrances, to stand bravely for the right, to learn self-denial. Here is where the question is put—"To be or not to be?"

Some try to rest right here. The ground that has been gone over they can talk about, but it is not much, if any, more than what the higher thought of the world already admits. Any Ph.D. might have come thus far. The restorer can perhaps see ahead and he will not deny that Christian Science statements are true, but he will not, or thinks he cannot, go ahead. He may not be brave enough to go further, or he may be hanging onto something that holds him back, or he dreads the struggle, or he may be deluded into the belief that seeing a truth is having it, or that he is a Christian Scientist when he only has the letter. He may call himself a Christian Scientist but his speech is further along than his footsteps. He is the one who calls forth expressions of ridicule against Christian Science by claiming what he has not demonstrated; by saying that he is not sick when he is, because he has not proved it; by stating that matter is unreal in a blandly paradoxical way only; who glibly talks before strangers of "demonstrations" on every occasion, from getting a seat in a car to finding a pin on the sidewalk. He is perhaps sincere, but not always helpful.

Others who come to the above point, retreat, generally self-justified because of something that somebody else has said or done.

Others coming to that point, intent to follow only the simple Truth, and opposed to which they count themselves as nothing, begin to work with themselves and to go forward inch by inch, overcoming tendencies, weaknesses, and failures as they learn that they always have enough light for the next quarter inch. They are satisfied to go obediently, little by little, forgetful of self, and they gradually come into that beautiful and restful illumination and clear-

ness of thought, into that calm serenity and peaceful power of the Truth that makes free. They are a quiet people who talk little but try to do more, who make it clear that failures are only their own fault, who do not speak of "demonstrations" except as wise testimonies, who have a meek sense of the fitness of things, who do not seek opportunities to call themselves Christian Scientists but who try to show that they are. They are bright, whole-souled, meek, genuine, grand, and beautiful characters, who show that religion has not the passive insipidity of goody-goodiness, but that it has all the vital energy of living strength. These are those who are doing the works, perfect even now in kind though humble in degree, but even greater works than these shall they do.

ANGELS.

Matthew, 18: 10.

BY LAVILLA E. ALLEN.

Not winged visitants with plumage bright,
 And robes that glisten,
 But loving thoughts, fresh winged with heavenly light.
 To those who listen.

God's little ones whose angels pure and true,
 Behold the Father.
 Catching faint gleams of understanding new,
 Rejoice together.

Pure thoughts, revealing from one Mind above,
 Life's high ideal,
 Teaching that Spirit, Truth, and Life, and Love,
 Alone are real.

O, should a thought from some celestial clime,
 Bring gentle chiding,
 I'd turn me quickly to God's Truth sublime
 For heavenly guiding.

AMENDMENTS TO CHURCH BY-LAWS.

SECTION 1 of Article XXXI. of the By-laws of the Church Manual has been amended so as to read as follows: "There shall be a Board of Education, under the auspices of the Massachusetts Metaphysical College, consisting of three members, a president, a vice-president, and a teacher of Christian Science. Obstetrics is not Science, and will not be taught."

Article XXXIV. of said Church Manual has been repealed.

Section 2 of Article XXXVIII. has been amended so that it now reads as follows: "It shall be the duty of the member constituting the Publication Committee to correct in a Christian manner a lapse, injustice, or blunder, relating either to Christian Science, to Mrs. Eddy, or a prominent member of this denomination, in the periodicals issued in the city wherein he resides. This committee shall also be responsible for correcting, as above named, abusive newspaper articles published in his city and state, that have not been replied to by other Scientists, and have been forwarded to him for said purpose; also for reading the last proof sheet of the article he has prepared on this subject, having it published according to copy; and for having the papers containing these articles circulated in large quantities, and a copy sent to the Clerk of this Church. It shall also be his duty to have published in a Boston newspaper, each year, the letter sent by this Church from their annual meeting to the Pastor Emeritus."

THE MASSACHUSETTS METAPHYSICAL COLLEGE.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1902 (June 2), at 10 A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Blank applications will be sent upon request. They should be filled out and signed so as to be returned to the Board not later than May 1, 1902.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

TESTIMONIES FROM THE FIELD.

I WAS recently called to attend a case which the regular physician had given up, the patient having remarked that she would like to try Christian Science. The physician said he had read some in "Science and Health with Key to the Scriptures" by Rev. Mary Baker G. Eddy, and it contained a good deal of truth, but he thought it exceedingly foolish for any Christian Scientist to attempt surgery, for that was something they could not do, Science and Health stating that surgery would be the last branch demonstrated, and he thought we would not be obeying the teachings of our text-book to attempt it, and he knew if we did, we would make a complete failure of it.

As this erroneous idea seems to be abroad among the physicians, I would like to state one or two cases of surgery under Christian Science treatment quickly and beautifully healed. I was at one time totally blind. One of the most noted oculists in the United States said I would have to have an operation performed on my eyes, but afterwards said it would do no good, as I could never be healed, although at this time I had a very little sight. I had spent fifteen thousand dollars with oculists, surgeons, and physicians, and they all gave up my case. I went to Christian Science without any faith at all, only as a last resort. I took treatment three months, paid sixty dollars, and was perfectly healed. This was over five years ago and I have remained healed ever since.

I had been educated very religiously in the Orthodox church, which teaches that God does not heal at this period, yet the Christian Scientist told me God had healed my eyes, and I certainly had the proof, for they were healed. I left the city and went to a quiet little country village where I knew I would not be disturbed, to devote my whole time to studying this book, Science and Health, with my Bible, and remained there four months and scarcely one disturbing thought entered my consciousness. I was alone with God.

I had always experienced great trouble with my teeth, many being filled and several extracted, and while there, my old enemy, toothache, appeared. I treated myself to the best of my then limited understanding, but the pain

became almost unbearable, and for two weeks I had scarcely slept at all. The tooth had a large cavity in which the food would lodge and it caused me such excruciating pain to remove it that I had almost stopped eating. I had grown very weak from loss of food and sleep, and knowing that this case came under the head of surgery, I called upon the only dentist in the village, to find him out of town. I was really glad, for I thought, I will now have one more night to try to demonstrate the power of Truth over error. I left word for him to call at my hotel in the morning if he returned. I realized that night, as I had been doing for the past two weeks, that divine Love filled all space, and for the first time during the two weeks, I fell asleep and awakened the next morning without the slightest trace of a toothache. The dentist came in a short time and I did not tell him I had been suffering with a toothache, but requested him to examine my teeth to see if they needed any attention. He did so very carefully, remarking there was no work at all to be done in my mouth. I was greatly surprised at this, for being so young in the Science I could scarcely believe that this great cavity had filled, and I asked him the second time if he were sure there was no work to be done, and he remarked, "Your teeth are in splendid condition, and as I have very little work to do in this village, I wish I could find some cavities." This was several years ago, and I have never been to a dentist since.

I was called to see a man over sixty years of age who had broken his leg. The bone was protruding almost through the flesh and he was in great fear, as he thought he would be confined to his bed several months and endure much pain. From the first treatment he received he did not suffer one particle of pain and he was healed in just three weeks. He was not confined to his bed one day. I told him that if he wished he could have a surgeon set the bone, but that I would prefer divine Love to do it all, and he consented. Without the bone being set, his leg was perfectly healed in just three weeks.

A lady had a tumor of five years' growth which the physicians said could only be removed by the use of the knife, and in just four days' treatment under Christian Science, it disappeared, and in one week all soreness entirely disappeared and not the slightest trace remained. She did not take another treatment; this was over two

years ago, and she has remained perfectly healed. I could give many more cases of surgery being treated through Christian Science, but space will not permit. More earnestly each day do I study this wonderful book, *Science and Health*, which makes possible at this day, the teaching of the Bible: "It is better to trust in the Lord than to put confidence in man."

Fanny Carstarphen Brady, St. Louis, Mo.

"LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The truth of these words from Israel's sweet psalmist was revealed to me in all their beauty and sublimity when, five years ago, I caught the sweet strain in my innermost soul, and was thereby enabled to break the bonds of earth asunder, after long years of suffering.

For sixteen years I was a constant sufferer, knowing no respite from mental and physical ills, and existing only through the tentative methods of *materia medica*. Living in a family of physicians, and myself the wife of one, I was truly well immersed in all the paraphernalia of what the art consists in,—medicine, surgery, and electricity,—all to no avail and without hope for permanent recovery. Temporary relief from pain and constant torment was obtained through ease-potions in the shape of anæsthetics. Frequent admonishments to patience was my only solace. Not even the blessed hope of death was likely soon to relieve me, for I was pronounced very tenacious of life, and had demonstrated the fact beyond any doubt in many perilous ordeals. To be able to endure all things seemed to be the fate allotted to me.

Sickness and death had robbed me of earth's choicest treasure, when in grief and unmitigated sorrow I stood alone with my God. The sounds of earth jarred fearfully upon my sensitive soul, and my church (the Presbyterian), in which I had been reared, and to the teaching of which I had longingly trusted, could no longer sustain me. I turned away and prayed beseechingly, heart-brokenly, for more than two years at the foot of a little vacant chair, that I might find the light which "fadeth not away," and "the peace of God which passeth all understanding." In answer to my call it seemed that "the rod which reforms," was once more presented in multiplied and greatly augmented physical suffering, and I grew desperate.

Mother and friends had in previous days invited me to Christian Science, but I was slow to heed the call. It was decided that I should undergo a very hazardous surgical operation. I insisted on having the operation performed in the hope of finding rest and peace, no matter how obtained, though the "danger signal" had been presented many times in case I did; but patience had ceased to be a virtue with me, and indifference to consequences had taken its place. Then came mother and loving friends who had some time before left my standpoint, and come into the circle of Christian Science, with entreaties for me to give it at least a trial. I was slow to yield the point, though inwardly longing to do so.

I was waiting to gain strength to go to a hospital, when one night, while frenzied with pain, I appealed to my husband for something more potent and efficacious. He answered despairingly, that he had been nearly driven crazy in his search for something helpful, and that he would not have all the different medicines tied up in him that I had for the world. He had truly worked hard, and had exhausted the physician's skill in his effort to relieve suffering, but his labor was unrewarded. That was the last thing *materia medica* ever did for me in its attempt to heal.

I closed my lips in mute anguish of heart, waiting patiently for the break of day, holding steadfastly in thought one solemn resolve; and the day did break for me in all its glorious splendor. Before night had visited the earth again, the prison-door was opened wide, and the prisoner walked forth with hope once more beaming from the eye and new life pulsating the heart.

Family and friends beheld with happiness the change which Spirit had wrought through the application of Truth, as revealed in "Science and Health with Key to the Scriptures."

My healing was not instantaneous, but relief from so much of the suffering and anxiety which attends sickness, aroused me to new life and its activities, and words cannot describe the avidity with which I sought Christian Science. I almost literally devoured Science and Health in my famished eagerness to grasp its Truth, when, finally, after the tumult, came the heavenly peace, akin to the sweet calm which follows the turbulence of a storm.

Now, after five years of effort to live in Christian Science, I can say the words of the Scripture, "My grace is

sufficient for thee: for my strength is made perfect in weakness," have been proved many times in the valley of humiliation, and the sweet "peace, be still!" falls as a benediction on the worldly senses.

This is my first testimonial to the Christian Science publications. What can I say in recognition of love and loyalty due to Mrs. Eddy, our beloved and revered Leader? "Words are but empty sounds," may the spirit bear witness to the truth.—*E. M. L., Conway Springs, Kan.*

A YEAR ago now, my husband and myself were perfectly hopeless,—broken in fortune and health, old age coming on, and deserted by friends, my husband with only now and then a day's work, our main support what little money I could make selling home-made candy. Surely no dungeon was ever darker, or two people more unhappy. Among my patrons for candy was a Christian Scientist. True to her trust, like music ring her words even now: "You need Christian Science." But for a time her suggestions fell on indifferent ears.

My husband and I had joined the Baptist Church when we were children, but in maturer years we joined the Methodist. Growing restless under the contradictory explanations of God's methods and character, we became persuaded that there was a little more rationality in the Universalist doctrine, and although we did not become members of that body, we felt happier in its doctrine of Love. But as for me, with the multiplication of hardships, our industry coming to naught, my prayers unanswered, I became desperate, declaring at times there was no God, or if there was He did not care for His children.

My husband's favorite expression, "We must be resigned to God's will," made me still more rebellious, and elicited the declaration on my part that if I thought God sent me such want and poverty when we both were so willing to work, I should hate Him. Surely the red dragon in my heart was nearing his doom.

In February, 1901, I again met the Christian Scientist who loaned me some of the Christian Science literature. My husband read from those papers, and said: "This is surely the Truth;" but I answered impatiently, that I was sick of hearing about religion.

About two hours after making the above remark, I had a little leisure, and idly picked up one of the papers and

began to read. I cannot remember one word that I read, I only know that like lightning, the white light of Truth broke into the dungeon of my mortal mind and I stood revealed to myself, as God saw me, and for hours the broken commandments thundered through the chambers of my awakened consciousness, and the words of Jesus, "There is none good but one, that is, God," took on their true meaning.

At this time my husband was attacked with a so-called infectious disease. I became so frightened at his condition that I went for a doctor. I administered the medicine prescribed, and spent the night in what I used to call prayer. In the morning I went to the Christian Scientist, and she commenced treating him. In forty-eight hours he was able to be around the house. The city authorities quarantined us, and being destitute of bedding I was obliged to sleep on the same bed with my husband.

We had never seen Mrs. Eddy's Science and Health, but I seemed to be impressed that I must not fear. I opened the Bible for comfort, and the book opened to the ninety-first Psalm, third verse. It was the hand of divine Love that pointed out that beautiful promise to me. Like a mother's lullaby it soothed and hushed all fear, and I did not contract the disease. My husband was cured of dyspepsia, chronic constipation, and piles of thirty years' standing, through treatment. The helpless invalid and broken business man is robust, full of courage, and want has fled from our dwelling.

I was cured of asthma, rheumatism, and a nervous condition, the last-named trouble having made me weak and helpless in many ways for twenty years. I do not know now what nerves or fatigue are. Reading Science and Health was my only healer.

We both feel that language is inadequate to express our gratitude to Mrs. Eddy and the lady who first brought Christian Science to our notice.

We study every leisure moment and wish to prepare ourselves to be fit to work in our Master's vineyard.

Mrs. Alice Hammond, Oklahoma City, Okla. Ter.

BEFORE taking up Science and Health to read, I was a chronic sufferer from catarrh. I had consulted several physicians and in my case they all agreed that change of climate and nothing else would relieve me.

Some six years ago I took up this book, which I thought at that time was written solely to bolster up a system of faith healing which I then supposed Christian Science to be.

Having been raised in the Jewish faith, I did not recognize Jesus Christ in any other light than as having been a very moral teacher with impossible ideals, and a very successful deceiver. You may know by the above that I had no faith at that time in anything with the word Christian attached to it.

Notwithstanding my mental attitude towards what I now know to be the Truth, I was healed of so many other things through a few months' reading that I had entirely overlooked the fact that now I breathed through my nose, whereas for years I had been able only to breathe through my mouth.

When a person can overlook such a blessing by virtue of having so many greater ones thrust upon him you will no doubt wonder what else was done for me.

I cannot tell you of many of them, but among others I was healed of astigmatism for which I had worn glasses for several years. Dyspepsia and its direct cause, also its direct result—constipation. I was also delivered from being an easy subject for all kinds of pains and aches; so it is not so wonderful, after all, that I should have forgotten one of the many benefits that I have received. These great blessings, however, sink into utter insignificance compared with what Christian Science has done for me in the way of delivering me from mental and spiritual darkness, and for this alone I would give my life to this cause as a token of my gratitude.

After passing many years in utter darkness and being rescued by the selflessness, privations, and unremitting toil of another, is it any wonder that the gratitude we have for Mrs. Eddy who has done all this, is evil spoken of because misunderstood? True self-sacrifice is such a scarcity in the world of craft that it is thought incredible in this age.

However, many thousands, like myself, are learning to know what this dear woman has done and is doing for mankind. In due time the world will be very glad to do her justice.

I would say that I was healed simply from reading this book, as during the first year of my reading I spoke to no one on the subject, and learned of the benefits derived

from the study of Science and Health in no other way, which to me is enough evidence to assure me that it is no ordinary book. I would say that although taking up the book in order to scoff at it, I remained to pray. By it I learned that Christ is the only way and God is *the* Father indeed. I want to thank the older workers who have stood unwavering under every storm, and come through it all to stand for an ensample for us to "run and not be weary."

I. T. Kahn, Chicago, Ill.

"FOR by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The above quotation from Paul's letter to the Corinthians, comes to my thought every time I visit the sick in the thickly populated Hebrew district of the lower East Side. The light of Christian Science shines everywhere, healing the sick and raising them from the false belief of life in matter.

The healing among the Jewish people is startling. There is not a known disease that has not yielded to the touch of Truth. Most of these people cannot read English, but they gain an understanding of this healing Principle through the Christian Scientist to whom they apply for help. An old lady laid up with rheumatism so that she has not had the use of her limbs for over three years, quotes some of the priceless pearls from the Christian Science text-book, which she has asked to be told so often in German that she remembers them. Being alone all day she repeats them over and over, knowing, that if she can gain the spiritual meaning of those words, she will no longer be a slave to disease. A young woman who had cancer of the breast and had undergone an operation without receiving any benefit, as the disease appeared again, was told by the physicians that the only help would be to remove the breast, but she was so weak and nervous from pain and fear, that she had not the courage to put herself again into the hands of the surgeon. In this condition she came to Christian Science and was healed.

A man who was in the last stages of consumption, being ordered by physicians to a warm climate if he wished to prolong his life, came for treatment. In a short time his condition was so changed that he could begin work (which he had not been able to do in two years), and now is **entirely healed.**

A very dangerous case of pneumonia, where the physician called three times daily on the patient, was healed in three treatments.

A young woman was healed of paralysis of the eyelids. After she had employed the best medical skill in vain, she was healed in two treatments. The gospel of this new-old Truth spreads so rapidly among these people through the healing of the many incurable diseases of their friends and neighbors, that they are coming in great numbers, not only for the healing, but to find out what heals them. Having a strong faith in God they gladly learn that it is God "who healeth all our diseases." Old people not able to read come day after day to hear of God who is Love. Those who can read English study Science and Health and the other writings of our Leader, which brings to them the light that cannot be hid.—S. B. K., *New York, N. Y.*

FOUR years ago I was healed by Christian Science. I suffered for five years from rheumatism and all hope for cure had been given up. I knew not which way to go for relief. Then my wife advised me to try Christian Science. I laughed at the idea, but finally consented, saying it could not hurt me. I had no faith in it whatever. I placed myself in the hands of a Christian Scientist, took a treatment, and in fifteen minutes all pain was gone and I was healed. From that day to this I have never had a return of the belief. The same day I was healed I began the study of "Science and Health with Key to the Scriptures" and also the Bible, which I had not looked into for twenty years.

I did not know of God as Love, and I remember very distinctly saying while in a doctor's office under treatment, that if God made man, and made him to suffer like this, I did not want anything to do with such a God. After I was healed, Scripture texts that I learned when a child all came to me again, and I could repeat them over and over.

I was not a member of any church, but since then have become a member of Second Church of Christ, Scientist, of this city.

I thank God for this wonderful deliverance from the bondage of sense, for it has not only enabled me to help myself but others. I have had many demonstrations proving the power of Truth over error. Science and Health has been my only teacher, and I am more thankful every day to our dear Mother for this precious gift. I would like to speak

of one case of healing that has recently come under my observation. One evening I was called to see a lady who was suffering greatly. Her main trouble was a tumor which, with other complications, had bound her for two years. During this time she had been under the physicians' care, finally being told that there was no help for her except through an operation, and that there was no certainty of its being a success, owing to her weak condition. Then in her extremity she turned to Christian Science. I gave her one treatment, after which all hemorrhage ceased and the next day she was up about the house. I continued to give her absent treatment for about a week, when I was called again, and found her suffering intensely. The next day she informed me that the tumor was removed and all suffering destroyed. She was entirely healed, and no more treatment was needed.—*S. I. Vanderslice, St. Joseph, Mo.*

It is with a grateful heart that I give my testimony to the friends of the *Journal*. With the psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." It is a little over three years since Christian Science was presented to me. I had never known what it was to be well more than a little while at a time. For four months I had been, as I thought, a great sufferer. An operation had been urged by the physicians, but I finally decided I would not submit to anything of the kind, but would try a change of climate. That did not benefit me, and I came home, as I thought, to die. But the thought of my dear ones and their pleadings for me to live for their sake finally aroused me, and when a friend kindly suggested that I try "healing by prayer," as she expressed it, I said, "Anything, so that I may be well and strong."

I had lost all faith in material remedies, and told my physician so. He replied that he did not blame me, as I had taken so much medicine that it seemed to have lost its effect. Then a dear practitioner came, who, with her kind, loving words presented the Christ-Truth to me in a way that I gladly accepted without a question or doubt. I had used glasses for seven years, but for several months I could not see to read either with or without them. In a very short time after commencing treatment I could read all night and laid aside the glasses forever. Now I know that "God is my sight," and that "sight is spiritual

and perfect." Some of my claims yielded slowly, but I now can say I am perfectly well, and can do any amount of work without fatigue, knowing that "God is my life, health, and strength." I bless God for the little understanding I have of the precious truths contained in His Word, and for our text-book, *Science and Health*. I also send a loving greeting to our dear Mother. May God bless her for the great work that she has done for suffering humanity. The *Journal* and *Sentinel* are very helpful. I wonder now how I ever got along without them. My youngest child, a boy of eleven years, is the only one of my family who has accepted the truth that makes us free, and he is very earnest in declaring the Truth every day. We have both had wonderful demonstrations, for which I can say, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Lucie D. Merrifield, Ottawa, Ill.

SOME weeks since, in lighting a small stove filled with wood alcohol, it exploded with a loud noise, throwing the flames over my face, into my hair, and on one wrist. I fell unconscious. My husband immediately ran to me and put out the flames. Leaving me in charge of friends in the house (who were not Scientists), he started for a Christian Science practitioner. Meantime my friends read aloud from *Science and Health* at my request, and as I also realized to the best of my understanding that there were no accidents in divine Mind, the suffering decreased. In about half an hour after the practitioner's first treatment, I was entirely free from any pain or discomfort, and never lost an hour's sleep.

The first morning one eye was almost closed, my face swollen and drawn to one side, and I had difficulty in swallowing. Under the treatment these symptoms rapidly disappeared, and the improvement was wonderful from day to day. My husband attended business all day, and when returning in the evening, he would look at me in astonishment, saying it was marvelous, to see the evidence to mortal sight disappear. He is not a Scientist, but could not help but marvel at the power of Truth and Love. The first two days he could not bear to look at me.

In twelve days I had an entire new skin, without scar, blemish, or disfigurement, my sight perfect, and eyebrows grown thick and natural.

A doctor and druggist when told of the affair, disbelieved it, saying there never was known a burning by wood alcohol where no scar was left.

The healing was wonderful, and I have been spiritually uplifted as well. I thank God for this beautiful, healing, saving Truth, and am very grateful to Mrs. Eddy for bringing it to our understanding in the precious volume "Science and Health with Key to the Scriptures." I am also thankful to the dear Scientist who labored so faithfully to demonstrate this Truth and Love.

Mattie C. Anson, New York, N. Y.

My coming into Science was a sudden transformation from darkness to light; not but what I have had many obstacles to overcome, but, thank God, I have never really lost sight of that light. Many times the boulders have seemed so large as almost to obscure the way; but by applying the Truth as I have learned it in Science and Health, I have found the way brighter than before I came to the obstacle, for each obstruction helps to cast a shadow till removed by Truth. My life before coming into Science had been one of invalidism; my ailments were too numerous for me to mention here, but I will say that for the last five years I have been free from pain and misery, which I cannot say had been the case from my earliest recollection, up to the time that Truth dawned upon me. I had come to the point that I ceased to ask God to help me; and was reconciled to my fate. I was so that I could keep out of bed only by wearing a steel support, and taking a tonic daily. I had not read thirty pages in Science and Health (which, by the way, I had decided to read through as a novel), when I was released from the bondage of the tonic that I had taken for twenty-two years; and I have never needed it since that day. When that was accomplished I knew it was nothing but God who did the work, for I had tried repeatedly to stop its use, and two weeks was my limit, then I would have to go back to bed. From that day to this I have mowed down more claims than I have space here to tell, with the word of Truth which I have found to be all-powerful. My steel brace was laid aside in a very short time, which in the old belief I had to put on the minute I got out of bed. I had two of them, so that if one broke I would be ready with the other. I threw them both in the garbage can and all the medicine was emptied into the sewer. Now

my medicine closet is filled with nothing but Love, which I am glad to give to every one and will accept nothing but Love from any one. I have no empty shelves for hate, malice, or revenge.—*Mrs. Anna Markham, Chicago, Ill.*

NEARLY all the ailments that flesh is heir to were mine. Chronic constipation, liver complaint, and hernia of six years standing. Then came a general breaking down. After this came an attack of what the doctors call bronchitis, which in less than two months settled into asthma and heart trouble.

For a year I was not able to wait on myself; could scarcely walk from one room to another, and could not bear the least change of temperature. I was kept in one room all winter for fear of taking cold. I had to give up coffee and place myself on a diet of beef extract, weak tea, brown bread, and grape-nut food. This was kept up from January to May. During this time I had two doctors and was receiving no benefit at all. I had taken to patent medicines, and thirty dollars' worth of them left me worse than when I began.

The last of April I commenced to read Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I was entirely healed by simply reading the book, but the healing was very slow. Constipation was the first to give way. I cannot remember the time when I did not have to take laxatives, until I commenced to read Science and Health. I have not taken one drop of medicine since.

October, 1901, I went to work. I took care of my son's wife through child-birth, did every bit of the housework, and had the whole care of the mother and another child; also did the washing. After the mother was able to be up, I took a place as housekeeper for a family of four, doing all the work connected with a house.

I have been working in this way for two months and I never stop to think of taking cold. I have not felt so well in twenty years as I do now. I can walk any distance I want to without fatigue. I can only say, "God bless Mrs. Eddy for Science and Health."

Mrs. Sophia Eastman, Peoria, Ill.

WHEN I was twelve years of age, I joined the Baptist Church in Lowell, Mass., Rev. Lemuel Porter being the pastor. I was young but filled with a yearning desire to

worship God in Spirit and in Truth. I was very active in the Sunday School, and took a class to teach when quite young. I was very happy in my work, and was happy in all our meetings, they were very interesting. But even during my work in the Sabbath School, wherein the dear children help so much to fill our hearts with joy, and of whom Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God," one thought greatly troubled me: Why should any child be lost, and forever banished from the presence of God? That had always troubled me from my youth, but I can now see we are all God's children. St. Paul tells us he is persuaded there is nothing that can separate us from the love of God. I have never been able to understand my true Being or true relation to my Heavenly Father, until I read "Science and Health with Key to the Scriptures," written by dear Mrs. Eddy. I will say, Blessed be God for the new light that is pouring out daily upon the true seeker. I was eighty-two years old the 22nd day of March, 1902. I began studying "Science and Health with Key to the Scriptures" six years ago. There is a healing balm for every one who reads this precious book understandingly, and realizes their true relation to God. It surely is a rich legacy for all mankind. It fills every want and brings all into harmony. It alleviates claims of pain that seem to be manifested on the mortal body. I have read Science and Health through by course many times, as well as keeping it by me as my close companion to study each day, side by side with the Bible.

All are welcome to this feast. Come taste the joy, and live in peace.—*Mrs. Rebecca C. Hale, Boston, Mass.*

WHEN Christian Science was first mentioned to me, it found me in poor health, discontented, unhappy, and full of fear. It has brought me peace, comfort, joy, health, and so many other things that I find it impossible to say all I could wish on the subject.

I had always been a slave to drugs and tonics, and was full of fear for my family and myself. Like so many others, my progress in the understanding of Christian Science was slow. I was helped very much by the testimonies at the evening services, and went again and again, longing for light.

I was healed of a claim for which I had taken medicine

almost daily for probably fifteen years, simply by reading Science and Health. I was afterwards healed of what seemed a very severe case of rheumatism. Other claims of sickness, such as scarlet fever, colds, and headaches, have been met successfully, but these do not seem nearly as important as the change that has come to me in my thoughts about life. I never knew what joy and happiness really were, until I learned in Christian Science. There is no earthly pleasure that can compare with the happiness that comes through this Truth. I rejoice and give thanks daily that it has come to us, and long for a higher and better understanding of it, that I may bring out in my life daily the "fruits of the spirit."

Is it strange that Christian Scientists should love the one who has brought this Truth to us in this age, and should feel that they cannot do enough to show their love and obedience to her? I never knew what love truly was until I learned it through studying the writings of Mrs. Eddy, and it is in obedience to her wish that students should contribute to our publications, that I write this.

B. N. H., Milwaukee, Wis.

IN November, 1897, I first heard of Christian Science. The judgment of death had been pronounced over me by several of our best doctors. Neither medicine nor an operation could save me, and our foremost physician and surgeon, when my husband inquired if there were not a ray of hope if an operation were performed, answered, "What's the use of torturing that poor woman when it will only be death anyway?" At another time the same doctor also assured my sister, who went to see him privately, that there was not a place in this world to which I could be taken and receive any help for my trouble.

Then when the doctors had declared that there were just four months before I would have to succumb to the disease, my husband heard of Christian Science through a friend who had been healed of diabetes. I was taken to Chicago where I received five treatments in ten days. I came home strong and happy and gained fifteen pounds in the first two weeks, after having lost over fifty pounds through my illness of a year and six months.

During the next two months I studied the Bible and Science and Health constantly, gaining rapidly in strength as I advanced in understanding. At the end of two months

I had so regained my former good health that I was able to attend to all my household duties, which I have done ever since.

I am thankful to God for all blessings received, and grateful to Mrs. Eddy that through her understanding of the Bible I am made whole. Still the greatest of all the blessings that have come to me is that I have learned to trust God in all ways and never fear; and my innermost desire is to be faithful to all His commandments.

Mrs. Clara Mehder, Oshkosh, Wis.

HERE is a little demonstration made by a child which I thought other children might enjoy, so I send it, knowing it must carry a blessing with it.

A few nights ago my little seven-year-old grandson, who lives with me, seemed restless and excitedly talked in his sleep, as though in great trouble and uneasiness. For a time this kept up,—perhaps for an hour. Then I declared “man’s harmony is no more to be invaded than the rhythm of the universe” (Retrospection and Introspection, p. 84), and he was sleeping peacefully in a few minutes.

In the morning I said, “What was mortal mind trying to talk to you about last night?” He said, “I had a dreadful dream, grandma. I thought a fierce goat was prodding me with its horns; everywhere I went it would follow and stick its horns into me; I thought it was going to kill me. Then all at once I thought, *in my dream*, God is All, there is nothing that has any power to hurt me. I said over and over and over, ‘God is all! God is all!’ Then I wakened and was so glad it was only a dream, and I turned over and went to sleep and did not dream any more.”

I had him repeat for me the definition of angels, which he had previously learned, and which will be found in Science and Health, p, 581. He at once made the application saying, “Those were God’s thoughts passing to me, weren’t they, grandma?”

“Yes,” I said; “and it shows how He giveth His angels charge over us, to keep us in all our ways.” How lovingly God protects and cares for His children who are trying to live as He wants them to.—*A. R. C., Chicago, Ill.*

I SEND this demonstration because I think it shows plainly that Christian Science is practical.

I had been keeping appointments at the dentist's for some time, and among other things that were to be done was a tooth taken out which I had known for several years must be extracted, but had never had the courage to have it done. The dentist got through with the other work, and then said, "When you get ready to have that tooth drawn just come in and I will do it for you." Some weeks afterwards I had decided on a certain Wednesday night that I would give a testimony in regard to a demonstration that had been made for me, and the thought came to me, How can you consistently get up and give this testimony when you know you are afraid to have that tooth out; and as the time drew near I decided I could not do it. On Tuesday afternoon I put on my things and started for the dentist's. All the way there I treated myself for fear. I walked right into the office and sat down in the chair and said, "I've come to have that tooth out," declaring silently, "There is no sensation in matter." The dentist pulled it out and held it up before me,—a great long root,—before I even knew it was out. Then he said, "Well, strange to say, this tooth has two roots," and pulled out another without the *slightest sensation* of pain to me or inconvenience. He was simply astonished.

I must add that I have found Christian Science to be a practical daily help.—*Mary Coit Wheeler, Kansas City, Mo.*

I WOULD like to speak of a case of impersonal healing, which came about during the first year of my study of Science and Health. I had, since the age of twelve, been a great sufferer from asthma and other bronchial troubles; had visited various watering places abroad in search of health, had also tried different medical treatments in Germany and England, but the complaint did not disappear, and was finally accepted as a chronic condition. During the first year I attended the Christian Science services, I repeatedly experienced a sense that I would have to leave the services, fearing to cause a disturbance, as the error would persist in making itself heard through fits of coughing and choking, but with the aid of the dear sister with whom I went to church the error was met every time. After studying Science and Health for some time, quite unconsciously to myself this error vanished, and I was free from the claim, which had enslaved me so many years.

I thank God for all the blessings I receive daily through

Christian Science and for our dear Mother in Israel, whose untiring labor has given to us the life-giving words in Science and Health. My earnest desire is, to prove my gratitude by my works, and to walk in the way appointed to us.—*Sophie L. Blumberg, Brooklyn, N. Y.*

IN January, 1892, I was living in St. John, N. B., and had been a great sufferer from indigestion of two years' standing.

One day a young lady said to me with a smile, "If you have faith you might try Christian Science. I do not believe in it, but have a friend who was really healed." She told me where to go, and in a few days I started, but turned back.

My sufferings were intense that day and night. The next day I started again and got all the way. I found the door ajar, and a happy Christian waited alone, it seemed, for me. I poured out my complaints, then cried. She told me the Bible said we were to eat what was put before us and ask no questions, etc.

I went home feeling better, and ate a supper of baked beans. After a little, the beans persuaded me to loosen my clothes as usual, then to double up and hug myself. After a few hours of agony I slept.

The next morning came another tempter—coffee. I drank it and suffered, but continued to eat and drink anything the family did and in one week was perfectly well. A pain I had had in my left side since a child left at the same time.—*Queen McNutt, Springhill, N. S.*

CHRISTIAN SCIENCE has indeed been a blessing to our home, in lifting me from disease and sorrow, and it has been an invaluable help in the training of our child.

One incident I would like to relate, proving that a little child may understand Truth that sometimes is beyond the comprehension of older ones. Our little boy is between six and seven years of age. One day at the dinner-table his father, who understands very little of Christian Science, was urging the boy to eat some fish, as the child had refused, saying he did not like it. His father, thinking to get him to eat it, told him it was a great brain food and that it would make him grow into a smart man. The boy replied, "Perhaps it would feed my brain but it could never make me smart. Nothing but Mind could do that."

Another time his father felt sick in the morning and the child said he would pray for papa in school. Upon returning at noon he found his father much better. He whispered to me, saying he had prayed for papa twice, and then he prayed again, and then he knew that papa was all right.

Our home would indeed be a dreary place without the light of Christian Science, and I feel very grateful that I was led to investigate its Truth.—*Mrs. S., Manitowoc, Wis.*

I DID not come to Christian Science as many I have read of. I accepted it because I thought it was right. My wife was healed of consumption by reading Science and Health. We have many things to be thankful for. We have seen diseases enough healed in our family to convince any one that it is a safe treatment for any disease.

Our oldest girl was healed of a chronic complaint she had been troubled with from childhood, after we had tried every medical remedy known to us. Our youngest girl has been healed of scarlet fever by Christian Science treatment. Last winter the same girl I speak of had the grip, which settled in her legs and she couldn't walk a step and would scream whenever moved. My wife's sister told us to send for the doctor and have her examined. She declared that we would fool along with Christian Science till the child would be a cripple for the rest of her life; but in three days she was walking a mile and a half to school. We have been in Christian Science about seven years. All we know about it is what we have gleaned from reading "Science and Health with Key to the Scriptures."

A. L. Williamson, Harbin, Tex.

CHRISTIAN SCIENCE has done so much for me that I hardly know where to begin. For eight years I was a great sufferer from bronchial asthma and was unable to lie down during that time. I was treated by eminent physicians and pronounced incurable. A friend loaned me "Science and Health with Key to the Scriptures" and after studying it carefully I found the healing power of God. As my husband saw me improve physically and spiritually, he felt a desire to read Science and Health, and was healed of the tobacco habit and rheumatism.

For three years we have been depending upon Christian Science, and we have not only been healed physically, but it has brought love, harmony, and prosperity into our home

and enabled us many times to demonstrate the power of Truth over error. We have purchased Science and Health, subscribe for the *Journal* and *Sentinel*, and we study regularly every day. I feel very grateful to all the dear Scientists who have been so kind to me, but above all to our dear Mother, Mrs. Eddy, for the grand illumination of the Bible revealed to us through Science and Health.

H. J., Bridgewater, N. Y.

I HAVE been encouraged so many times by reading the *Journal* and *Sentinel*, I feel it my duty to try to help some one. I suffered much all my life with headache. Although I tried many remedies, I found nothing to cure me, until I tried Science. I was also cured of chronic constipation. My healing was slow, I thought many times, but when I think of the many years I sought help in a material way, but did not find it, I ought not to call it slow healing. I am very grateful for Christian Science.

E. Z. D., Salt Lake City, Utah.

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EDITOR'S TABLE.

REMOVING PREJUDICE.

UNDER the above heading we published in the *Sentinel* of March 6, 1902, an article by Mr. J. E. Fellers which so justly and rationalistically meets certain objections which are sometimes made that we deem it worthy of widespread perusal, and therefore republish it in the *Journal*.

Mr. Fellers writes from the standpoint of one not personally acquainted with the author of "Science and Health with Key to the Scriptures," and cannot be said to be influenced or biased in his views by her personality. On the contrary, he sees her from the point of view of character and achievement. If character is pure the personality reflects purity. If the character is good the personality reflects good. This is a law as fixed as any law can be. If the person is truly attractive it is by reason of the character which forms its background. When people talk of worshiping personality, therefore, they talk thoughtlessly and superficially. If there is a disposition to worship at all, it is character-worship rather than personal worship. Hero-worship is character-worship,—the adoration which flows out spontaneously toward great character and great achievement.

Nevertheless, the person and the character and achievement are so blended that superficial thought fails to distinguish between the two, and hence the readiness to confuse character-worship with personal worship. We use the word worship in the sense of admiration and appreciation, rather than in its more extreme sense of adulation or adoration. There is a wide distinction between love and gratitude, and adoration or adulation. When love, gratitude, and appreciation are expressed for a person because of the great achievement wrought by or through that person, this is not personal adoration or personal worship in any correct sense. If it were, then the American people, for years, have been guilty of worshiping Columbus, Washington, Lincoln, and many other persons.

It is true that the person through whom great achievement is wrought is a necessary factor. Columbus' personality was indispensable to his great work as a discoverer

of new continents: Washington's personality was necessary to enable him to command the American armies and lead them to victory. Lincoln's personality was a part and parcel of his great leadership. So with every great character. Nevertheless, it is character and achievement which call forth admiration, love, and gratitude; for these are the prime factors.

A little thoughtful analysis and discrimination will show the exceeding triviality of the talk about personal worship of Mrs. Eddy, or any other of the world's great achievers. It is gratitude for what she stands for as a faithful toiler for humanity's betterment that calls forth from those who have benefited thereby, encomiums of praise and appreciation; but this is in no sense personal worship. Respect and reverence, by thankful hearts, for what she has done, are commendable. Tributes of love for her from whom so much of good has been received benefit the givers, while they tend to encourage and lighten the burden of the lone and unselfish toiler. They are among the "sweet amenities of love" which make life better and worthier. We thank God that this sweeter and softer side of life is coming more and more to the fore, and we shall continue to hail with joy every sincere expression of love and gratitude for our Leader, whether the expression be by word or act.

Every great movement since the world began has, by the very necessity of human conditions, had its personal founder and leader, and it will be so until the end of time. Nor can the person be separated from the achievement, for they are inseparable.

We are glad that our correspondent has so aptly and so clearly brought out the inconsistency of the charge of personal worship. Following is his article:—

To remove a prejudice from the human mind, is as truly casting out evil as curing a belief in sickness. The following experience has made me realize that very small things are being used by error to hold well-meaning people from investigating Christian Science.

Some time ago when in conversation with two business men who were not Scientists, one of them remarked, "There is one thing I have noticed among Christian Scientists that seems to annoy me. It is the frequent reference they make to Mrs. Eddy in the Sunday and mid-week services, and in their conversations about Christian Science. I do not

understand why she should be brought into such prominence. Can you explain that?" I had been asked that question before, but seemingly could never answer it to the satisfaction of inquirers. For several days prior to meeting these gentlemen, I had been struggling with a stubborn claim, and was suffering keenly at the time this objection was made. A deep sense of restfulness came over me as I made the following answer:—

"Many years ago a man with an inferior fleet sailed out of a little port in Spain, and turned his ships toward the West. The expedition was a perilous one, fraught with danger and storm, but the voyage gave the Western Hemisphere to humanity. That brave old sailor achieved greatly, and I have never heard any one on any occasion talk very long about the discovery of America who did not mention the name of Christopher Columbus. During the latter part of the eighteenth century a great struggle was made by our forefathers for independence. The conflict was a desperate one, but the colonists were victorious. The records point to one great man as the foremost figure in that long battle for freedom, and I have never heard any one on any occasion talk very long about the Revolutionary War who did not mention the name of George Washington. In 1620 the principle of human liberty landed on Plymouth Rock, and exactly the same year the opposite principle (human slavery) landed at Jamestown, Va. Side by side these two conflicting ideas began their march across the Continent. In 1861 they opposed each other in deadly combat, and brought a great man into international prominence. He, too, achieved greatly, and I have never heard any one on any occasion talk very long about the Civil War who did not mention the name of Abraham Lincoln.

"In 1866, just after the assassin's bullet had silenced the voice of the great President, Mrs. Eddy made the discovery which is known as Christian Science. An understanding of this subject has already restored to health and happiness over a million people who for years had been in greater bondage than African slavery, and it is believed that her discovery will eventually reform mankind. For thirty years this marvelous woman has been severely criticised by people who did not understand her teachings, but she is devotedly loved by those who do understand them. She stands out in religious history to-day as one of the greatest reformers the world has ever known. Her discovery cuts

through the materialism of the age and heals the sufferer as the sunlight cuts through glass and revives the withering plant. Now you do not think it strange the people name Christopher Columbus as the central figure in the discovery of America, George Washington in the Revolutionary War, and Abraham Lincoln in the great Civil War. Why, then, do you think it strange that we, who through an understanding of her discovery have been made to walk after being so long lame, and to see after being so long blind, should mention the name of Mrs. Eddy in talking of her great work and its ministrations to suffering humanity?" He then replied: "I think your answer satisfies that objection, but why was Mrs. Eddy the particular person chosen to voice Christian Science to this age?" My answer was as follows:—

"I do not know; neither do I know why John Bunyan instead of James the Second wrote the 'Pilgrim's Progress;' why Napoleon Bonaparte instead of some one else commanded the French soldiery at Waterloo, or why Isaac Newton instead of Shakespeare discovered the law of gravitation. I do know that on one occasion the call of Truth fell upon the ears of Saul of Tarsus, and he responded with a life devoted to God; it fell upon the ears of our forefathers and they responded with the Declaration of Independence; it fell upon the ears of Mr. Lincoln and he responded with the Emancipation Proclamation, and it fell upon the ears of Mrs. Eddy and she responded with Science and Health, in which is set forth the whole philosophy and practice of Christian Science." After answering this last question he replied, "I think I would like to investigate this matter, and if you will tell me where I can procure a copy of Science and Health I will buy one at once and make an honest effort to learn more of Christian Science." The other gentleman who was present remarked that he would do so too.

Some people have sickness to overcome; some have fears; some have doubts; some one thing and some another. In the case of these two men, they were hedged about by a groundless prejudice, the absurdity of which became apparent even to their own thought when made to stand out in the light of understanding and reason. While I have never since met either of these gentlemen, I can but feel that my defence, though made at a time when the discussion was forced upon me, will bear good fruit.

THE GREATER WORKS.

THOSE who are so earnestly maintaining that modern medical and surgical skill is eclipsing the healing works of Jesus, and that these greater works are in fulfilment of his teaching, should look more carefully into that teaching. They should compare his teaching with his works. Thus only can they get a correct understanding of what would constitute the greater works of which he spoke, and which he said those who believed on him should do. Let us see what he taught. Perhaps no better epitome of what he taught in reference to healing can be found than in his commission to the disciples whom he sent forth to heal. He thus commanded them: "Heal the sick, raise the dead, cleanse the lepers, cast out devils."

1. HEAL THE SICK. Our modern exegetists claim that medicine, as now understood and administered, is healing the sick in greater ways and larger measure than Jesus healed the sick. We should have no objection to yielding this palm to modern medical achievement could we consistently do so. We have no desire to take from the medical profession one laurel which properly belongs to it. But since this profession make no such claim as that which is now being made for them by the members of another profession, we do not feel called upon even to attempt to prove the correctness of the contention. Should we attempt it, however, in the face of well-known and age-established facts, we should fail. We say enough in refutation of the contention when we merely quote from the best class of physicians themselves, as we have recently done. When we mention the additional fact that the medical system is based on the idea that it is more relievative than curative, we have disproved the claim of our clerical advocates, so far as this part of the commission is concerned.

2. RAISE THE DEAD. We do not understand modern physicians claim that drugs or medicines will raise the dead. We are not aware that modern surgical skill so claims. If they did so claim they would not be able to prove it. Therefore our clerical advocates' case fails as to that part of the commission.

3. CLEANSE THE LEPERS. Leprosy is not now a common disease. In Jesus' time and country it was common. He healed many lepers, and healed them quickly. So did his disciples. We do not understand that modern physicians

claim to heal leprosy. As we have always understood they class leprosy among the incurable diseases. As to this part of Jesus' works, then, our clerical advocates have failed of making their case.

4. CAST OUT DEVILS. If our modern physicians claim that drugs will cast out devils, we are not aware of it. We have never heard such a claim made by any members of the profession. Nor have we heard of any attempts to cast out devils with surgical instruments. Whether devils be understood as personalities obsessing other personalities,—as some construe the Biblical use of the term,—or as evil thoughts, as Christian Science uses it, does not alter the case. Physicians and surgeons do not profess to excise or exorcise devils, or evil thoughts, either through drugs or by the knife.

Jesus and his disciples, according to the Biblical record, did all these things. So that Jesus' teaching was proved in its fulness by himself and his disciples. They did not teach the use of drugs or material means, nor did they resort to their use. They relied on prayer and the understanding of God's healing power exclusively. It will not do to attempt to exalt any system which does not rely directly on prayer or upon God, but upon human skill and human appliances, to a plane of healing above that of the Great Healer and his disciples. Only those who heal through prayer and without resort to material means, can lay claim to healing through divine means. The prayer of the righteous should be effectual in every age in healing both sickness and sin. This surely is the teaching of the Scriptures, and we must either affirm or deny their verity. Christian Scientists accept the Scriptures as meaning what they say upon this subject and are endeavoring earnestly, sincerely, and conscientiously, to obey the Scriptural teachings. They are doing greater healing works through prayer than the adherents of other systems of healing are able to do, and to that extent, certainly, they are justified in maintaining that medicine and surgery are not equal to prayer as healing means.